

ARISTOTLE

THE ORGANON

THE CATEGORIES ON INTERPRETATION

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PREFACE

WITH an eye to the English reader, who knows, perhaps, little of logic and less in that case of Aristotle's, I have tried in translating these texts to bring out the philosopher's meaning as clearly as was in my power. How far I have succeeded in doing so, provided I interpret it rightly, the reader alone can determine. I cannot, in consequence, pretend that I literally translate the Greek, where it seemed that a literal translation would fail to achieve this main purpose. Some scholars may possibly object that at times I paraphrase Aristotle. I can in that case only plead that a more or less intelligible paraphrase *does* convey something to the reader, unlike strict adherence to the letter. Moreover, a literal translation might often repel English readers and read like some alien jargon, as well as in all probability demanding rather copious notes, which are foreign from the scope of this series.

The Greek text here printed is Bekker's, except for some slight deviations that are noted at the foot of the page.

The short introduction that follows was submitted to the Provost of Oriel. I have to thank my friend and former tutor, Lt-Col A S L Farquharson, for help and advice on certain points in regard to the meaning of the texts.

H P C

Cambridge, 1934

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THE CATEGORIES

INTRODUCTION

WHAT is the subject of the *Categories* ? In ordinary usage *κατηγορία*, rendered in English as 'category,' meant nothing more than 'a predicate' This meaning it seems highly probable that it retains in this text The ten categories, then, are ten predicates What sort of predicates, however, and predicates also of what ? Let us first raise another point here If we ask how Aristotle came by them, the critics are not in agreement The following seems, on the whole, the most plausible view of the matter 'Aristotle,' says Theodor Gomperz, 'imagines a man standing before him, say in the Lyceum, and passes in successive review the questions which may be put and answered about him All the predicates which can be attached to that subject fall under one or other of the ten heads, from the supreme question What is the object here perceived ? down to such a subordinate question, dealing with mere externalities, as What has he on ? What equipment or accoutrements, *e g* shoes or weapons ? Other questions are concerned with his qualities and his size (white, instructed in grammar, so many feet tall), under the head of relation (Related to what) come answers in which a term such as Greater or Less, Handsomer or Uglier, implies a reference to an object or objects of comparison The "When" is explained by a

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Yesterday or To-morrow, the Doing and Suffering by the sentences "He is cutting or burning," "He is being cut or burnt" The enumeration is intended to comprise the maximum of predicates which can be assigned to any thing or being A maximum, be it observed, for it can hardly be by chance that the full number is found in only two passages of the work, while the two which are at once the most special and the least important, those relating to Having, or possession, and to Lying, or attitude, are in every other case passed over without mention And indeed, what sense could there be in speaking of the possessions of a stone or a piece of iron, or of the attitude of a sphere or a cube? We further observe that several others of the categories are often lumped together under the one name of "Affections, while others are collectively designated "Motions""^a Grote took a similar view 'Now what is remarkable,' he wrote, 'about the ninth and tenth Categories is, that individual persons or animals are the only Subjects respecting whom they are ever predicated, and are at the same time Subjects respecting whom they are constantly (or at least frequently) predicated An individual person is habitually clothed in some particular way in all or part of his body, he (and perhaps his horse also) are the only Subjects that are ever so clothed Moreover animals are the only Subjects, and among them man is the principal Subject, whose changes of posture are frequent, various, determined by internal impulses, and at the same time interesting to others to know Hence we may infer that when Aristotle

^a *Greek Thinkers* (Eng. tr.), vol. iv p. 39 'A maximum,' too, for a man, for a man might have no clothing on'

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lays down the Ten Categories, as *Summa Genera* for all predications which can be made about any given Subject, the Subject which he has wholly, or at least principally, in his mind is an individual Man. We understand, then, how it is that he declares *Habere* and *Jacere* to be so plain as to need no further explanation. What is a man's posture? What is his clothing or equipment? are questions understood by every one.^a

If the views thus expressed are correct (and they seem to admit of no doubt) in regard to the source of the doctrine, we can draw, I think, certain conclusions respecting the nature of the categories, as they appear in this text, as distinct from other texts of Aristotle, and, at least, in their primary significance. They constitute the most general predicates assignable to one single subject. That subject can only be either an individual man or an animal. Of any other subject whatever not all of them are possible predicates. They constitute, therefore, 'a maximum,' as Theodor Gomperz well puts it. To certain other namable entities a number may, doubtless, belong, and, moreover, on a secondary view, at least one may belong to all others. We may thus describe everything existing as a substance or quantity or quality or refer it to one of the others.

This latter point brings us, I think, to a common explanation of the doctrine. Dr. Ross, for example, considers that 'the categories are a list of the widest predicates which are predicable essentially of the various namable entities, *i e*, which tell us what kinds of entity at bottom they are.'^b If I understand

^a *Aristotle* (ed 2, 1880), p 79

^b *Aristotle*, p 23

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this statement correctly, this means that the ultimate answer to the question what is red is 'a quality,' the ultimate answer to the question what space is or time is 'a quantity' On that view each namable entity falls under only one category, having one only for predicate And surely one category only can tell us what a thing is 'at bottom' Now, a careful inspection of the text shows, I think, that this view is correct Aristotle, in particular, of quantity enumerates several examples, such as time, space, speech, lines, solids, numbers And if you were to ask what these are, then the ultimate answer to the question is 'quantities discrete or continuous' Moreover, he expressly reminds us that only some things, strictly speaking, belong to the category of quantity This implies that all namable things can be classed under one or another And the fact that he admits the possibility of a thing's falling under two categories scarcely affects the main point And this view is consistent with our statement that one of the categories, at least, will belong to each namable entity

These contentions, I think, will hold good Not, however, of the classification in its earliest form and significance For nothing, indeed, in that case appears clearer, at least to my mind, than that *all* of the ten were envisaged as the predicates of *one single* subject This is not to deny that the doctrine has additional aspects or meanings and that it might come to be made to serve purposes other than the primal and, possibly, far more important

So, again, we may properly argue that one subject of our text is the meanings of 'uncombined,' 'isolated words' (or of terms as opposed to propositions) and the things signified by those terms Thus the

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doctrine of the categories may serve as a classification of such meanings. It is only again in regard to the primary sense of that doctrine that I do not quite follow Dr Ross. 'It would seem,' so he says very briefly, 'that in its earliest form the doctrine was a classification of the meanings of, *i.e.* of the *things* meant by, "uncombined words," in other words an inventory of the main aspects of reality, so far at least as language takes account of them.'^a This seems to me only to be true of the doctrine 'in its earliest form,' if 'reality' is taken as meaning an individual man or an animal.

Then the terms of the text make it evident, as Gomperz has rightly observed, that the doctrine had a definite bearing, in the uses to which it was put, on the theory and practice of disputation—a matter of small interest now. Otherwise we should not find it dealing with the subject of dialectical questions.

That the subject of all the ten categories is an individual man or an animal may be possibly due in some measure not only to actual observation of men in the market-place of Athens but also to Aristotle's holding that the real is the concrete individual. And what better instance could he take with a view to illustrating his lectures than a Plato, a Callias, a Socrates, or (being possessed of some humour) some member of his logical classes?

This view presupposes, of course, that the doctrine derives from Aristotle. Some scholars deny this or doubt it, supposing he found it ready-made and took it over complete from the Academy. Certain points may lend colour to this theory, among them the fact

^a *Aristotle*, p. 23

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we have noticed, that some of the categories only appear to possess real importance or even come in for much notice. Any positive evidence in its favour it is difficult, however, to adduce. And the writings of Plato himself do not seem to lend any support to it.^a

One objection to regarding the categories as predicates calls for brief notice. It is true, the first category is substance and so-called 'first substance' individual, and what is individual can never be, properly speaking, a predicate. But, if we ask *what* Plato is, then the answer we shall give in the long run as being the broadest about him is that he is 'a primary substance,' a concrete and individual man. So in that sense 'first substance' is a predicate.

The text, *On Interpretation*, does not require much comment here. It was seemingly so called since language was regarded as interpreting thought. If we say that the *Categories* for subject has 'isolated,' 'uncombined terms,' then this text has propositions, their theory, analysis and so on for subject and is specially concerned with developing the possible oppositions between them. The distinction between 'true' and 'false' also naturally finds a place here. Propositions are called 'true' and 'false,' a distinction without any meaning as applied to mere 'uncombined terms.' Aristotle assumes here that truth is a kind of correspondence with reality. Concepts are 'likenesses' of things. Propositions combine or separate them. They are true, when the things represented are similarly combined or separated, they are false in the contrary cases. Apart from

^a Failing positive evidence to the contrary, I take the traditional view that the first nine chapters of this text are the genuine work of Aristotle.

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what Aristotle says or implies of the concepts themselves, this is open to all the objections that are valid against Locke and others. The reader may compare this from Locke: 'Truth, then, seems to me, in the proper import of the word, to signify nothing but *the joining or separating of Signs, as the Things signified by them do agree or disagree one with another*. The joining or separating of signs here meant, is what by another name we call *proposition*. So that truth properly belongs only to propositions whereof there are two sorts, viz mental and verbal, as there are two sorts of signs commonly made use of, viz ideas and words' ^a

^a *An Essay concerning Human Understanding*, Bk iv
c 5

THE CATEGORIES

SUMMARY OF THE PRINCIPAL THEMES

- Ch 1 The meaning of univocal, equivocal and derivative terms
- Ch 2 Expressions are simple or complex
Things are (1) asserted of a subject, (2) present in a subject, (3) both (1) and (2) or (4) neither (1) nor (2)
- Ch 3 Predicates of the predicate are predicable also of the subject
- Ch 4 The categories stated in outline
- Ch 5 Of Substance
Primary and secondary substance defined
What is not primary substance is either asserted of or present in a primary substance
If primary substances did not exist, neither would anything else
Of secondary substances species more truly substance than genus
All species, not being genera, are substance in the same degree, so are all primary substances
No secondary substance other than genus and species
Primary substance related to secondary substance and all other predicates as secondary substance to all other predicates

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Neither primary nor secondary substances present in a subject

Primary substance individual, secondary substance a qualification of the individual

Substances have no contraries

Substances never admit of degrees

The characteristic peculiar to substance is that contrary qualities are predicable of it

Ch 6 Of Quantity

Quantity discrete or continuous

The parts of some quantities have relative positions, while the parts of others have not

Quantitative terms may be used of things other than quantity

'Great,' 'small' and similar terms not quantitative but relative

Quantities never admit of degrees

The characteristic peculiar to quantity is that we predicate 'equal' and 'unequal' of it

Ch 7 Of Relation

Preliminary definition

Some relatives have contraries

Some relatives admit of degrees

Every relative has a correlative

The relative must have its proper name, only so is the correlative evident Necessity in certain cases for coming new names for the purpose

Relatives usually come into being together

Exceptions in the case of perception and knowledge

Primary substance never relative, neither any part of such substance

Corrected definition of relatives

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Impossible to know that a thing is relative,
unless its correlative is known

Ch 8 Of Quality

Qualities defined

Their kinds (1) habits and dispositions,
(2) capacities, (3) affective qualities and
affections, (4) shape, figure and so on

Most qualities have contraries

If one of two contraries is a quality, so is
the other

Most qualities admit of degrees

The characteristic peculiar to quality is that
we predicate 'like' and 'unlike' in reference
to it

Ch 9 Of the remaining categories

Ch 10 Of the four classes of opposites (1) cor- relatives, (2) contraries, (3) positives and privatives, (4) affirmation and negation

Ch 11 Further discussion of contraries with special relation to good and evil

Ch 12 The five senses of 'prior'

Ch 13 The three senses of 'simultaneous'

Ch 14 The six kinds of motion

Ch 15 The various meanings of 'to have'

ΑΡΙΣΤΟΤΕΛΟΥΣ ΚΑΤΗΓΟΡΙΑΙ

- 1a I Ὁμώνυμα λέγεται ὧν ὄνομα μόνον κοινόν, ὃ δὲ κατὰ τοῦνομα λόγος τῆς οὐσίας ἕτερος, οἷον ζῶον ὃ τε ἄνθρωπος καὶ τὸ γεγραμμένον τούτων γὰρ ὄνομα μόνον κοινόν, ὃ δὲ κατὰ τοῦνομα λόγος τῆς οὐσίας ἕτερος ἂν γάρ τις ἀποδιδῶ τί ἐστὶν
5 αὐτῶν ἑκατέρῳ τὸ ζῶω εἶναι, ἴδιον ἑκατέρου λόγον ἀποδώσει συνώνυμα δὲ λέγεται ὧν τό τε ὄνομα κοινόν καὶ ὃ κατὰ τοῦνομα λόγος τῆς οὐσίας ὃ αὐτός, οἷον ζῶον ὃ τε ἄνθρωπος καὶ ὃ βοῦς ὃ γὰρ ἄνθρωπος καὶ ὃ βοῦς κοινῶ ὀνόματι προσ-
αγορεύεται ζῶον, καὶ ὃ λόγος δὲ τῆς οὐσίας ὃ
10 αὐτός ἐὰν γὰρ ἀποδιδῶ τις τὸν ἑκατέρου λόγον, τί ἐστὶν αὐτῶν ἑκατέρῳ τὸ ζῶω εἶναι, τὸν αὐτὸν λόγον ἀποδώσει παρώνυμα δὲ λέγεται ὅσα ἀπό-
τινος διαφέροντα τῇ πτώσει τὴν κατὰ τοῦνομα

^a I retain the traditional renderings, 'univocal,' namely, and 'equivocal' The ordinary reader, I suspect, will be little familiar with the former He may, if he pleases, substitute such terms as 'ambiguous,' 'unambiguous' 'Univocal' has the advantage of being a *positive* term

^b Ζῶον in Greek had two meanings, that is to say, living

ARISTOTLE'S CATEGORIES

I Things are equivocally^a named, when they have the name only in common, the definition (or statement of essence) corresponding with the name being different For instance, while a man and a portrait can properly both be called 'animals,' these are equivocally named^b For they have the name only in common, the definitions (or statements of essence) corresponding with the name being different For if you are asked to define what the being an animal means in the case of the man and the portrait, you give in either case a definition appropriate to that case alone

Things are univocally named, when not only they bear the same name but the name means the same in each case—has the same definition corresponding Thus a man and an ox are called 'animals' The name is the same in both cases, so also the statement of essence For if you are asked what is meant by their both of them being called 'animals,' you give that particular name in both cases the same definition

Things are 'derivatively' named that derive their own name from some other, that is given a new verbal

creature, and, secondly, a figure or image in painting, embroidery, sculpture We have no ambiguous noun However, we use the word 'living' of portraits to mean 'true to life'

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- ^{1 a} προσηγορίαν ἔχει, οἷον ἀπὸ τῆς γραμματικῆς ὁ
¹⁵ γραμματικὸς καὶ ἀπὸ τῆς ἀνδρείας ὁ ἀνδρεῖος

II Τῶν λεγομένων τὰ μὲν κατὰ συμπλοκὴν λέγεται, τὰ δ' ἄνευ συμπλοκῆς τὰ μὲν οὖν κατὰ συμπλοκὴν οἷον ἄνθρωπος τρέχει, ἄνθρωπος νικᾷ τὰ δ' ἄνευ συμπλοκῆς οἷον ἄνθρωπος, βοῦς, τρέχει, νικᾷ

- ²⁰ Τῶν ὄντων τὰ μὲν καθ' ὑποκειμένου τινὸς λέγεται, ἐν ὑποκειμένῳ δὲ οὐδενί ἐστιν, οἷον ἄνθρωπος καθ' ὑποκειμένου μὲν λέγεται τοῦ τινὸς ἀνθρώπου, ἐν ὑποκειμένῳ δὲ οὐδενί ἐστι τὰ δὲ ἐν ὑποκειμένῳ μὲν ἐστι, καθ' ὑποκειμένου δὲ οὐδενὸς λέγεται (ἐν ὑποκειμένῳ δὲ λέγω, ὃ ἐν τινι
²⁵ μὴ ὡς μέρος ὑπάρχον ἀδύνατον χωρὶς εἶναι τοῦ ἐν ᾧ ἐστίν), οἷον ἢ τίς γραμματικὴ ἐν ὑποκειμένῳ μὲν ἐστι τῇ ψυχῇ, καθ' ὑποκειμένου δ' οὐδενὸς λέγεται, καὶ τὸ τί λευκὸν ἐν ὑποκειμένῳ μὲν τῷ σώματι ἐστιν (ἅπαν γὰρ χρῶμα ἐν σώματι), καθ' ὑποκειμένου δὲ οὐδενὸς λέγεται τὰ δὲ καθ' ὑπο-
^{1 b} κειμένου τε λέγεται καὶ ἐν ὑποκειμένῳ ἐστίν, οἷον ἢ ἐπιστήμη ἐν ὑποκειμένῳ μὲν ἐστι τῇ ψυχῇ, καθ' ὑποκειμένου δὲ λέγεται τῆς γραμματικῆς τὰ δὲ οὐτ' ἐν ὑποκειμένῳ ἐστὶν οὔτε καθ' ὑποκειμένου τινὸς λέγεται, οἷον ὁ τίς ἄνθρωπος καὶ ὁ τίς ἵππος
⁵ οὐδὲν γὰρ τῶν τοιούτων οὔτε ἐν ὑποκειμένῳ ἐστὶν οὔτε καθ' ὑποκειμένου λέγεται ἀπλῶς δὲ τὰ ἄτομα

^a 'Courageous man,' 'courage,' in Greek But the former obscures the real point by consisting of two words in English By 'a new verbal form' is intended a new termination or inflexion

CATEGORIES, I-II

form, as, for instance, 'grammarian' from 'grammar,' from 'heroism,' 'hero,' and so on.^a

II We may or we may not combine what we call words, expressions and phrases. Combine them, you have propositions—for instance, 'man runs' or 'man wins'—while examples of uncombined forms are 'man,' 'ox,' 'runs' and 'wins' and the like.

But as for the things that are *meant*, when we thus speak of uncombined words, you can predicate some of a subject, but they never are present in one. You can predicate 'man,' for example, of this or that man as the subject, but man is not found in a subject. By 'in,' 'present,' 'found in a subject' I do not mean present or found as its parts are contained in a whole, I mean that it cannot exist as apart from the subject referred to. And then there is that class of things which are present or found in a subject, although they cannot be asserted of any known subject whatever. A piece of grammatical knowledge is there in the mind as a subject but cannot be predicated of any known subject whatever. Again, a particular whiteness is present or found in a body (all colour implies some such basis as what we intend by 'a body') but cannot itself be asserted of any known subject whatever. We find there are some things, moreover, not only affirmed of a subject but present also in a subject. Thus knowledge, for instance, while present in this or that mind as a subject, is also asserted of grammar. There is, finally, that class of things which can neither be found in a subject nor yet be asserted of one—this or that man or horse, for example. For nothing of that kind is in or is ever affirmed of a subject. More generally speaking, indeed, we can never affirm of a subject what is in its

^{1 b} καὶ ἐν ἀριθμῷ κατ' οὐδενὸς ὑποκειμένου λεγεται, ἐν ὑποκειμένῳ δὲ ἔνια οὐδὲν κωλύει εἶναι ἢ γάρ τις γραμματικὴ τῶν ἐν ὑποκειμένῳ ἐστὶ¹

III Ὅταν ἑτέρον καθ' ἑτέρου κατηγορηται ὡς
 10 καθ' ὑποκειμένου, ὅσα κατὰ τοῦ κατηγορουμένου λέγεται, πάντα καὶ κατὰ τοῦ ὑποκειμένου ῥηθήσεται, οἷον ἄνθρωπος κατὰ τοῦ τινὸς ἀνθρώπου κατηγορεῖται, τὸ δὲ ζῶον κατὰ τοῦ ἀνθρώπου οὐκοῦν καὶ κατὰ τοῦ τινὸς ἀνθρώπου κατηγορηθήσεται τὸ ζῶον ὁ γάρ τις ἄνθρωπος καὶ ἄνθρωπός
 15 ἐστὶ καὶ ζῶον

Τῶν ἑτέρων γενῶν² καὶ μὴ ὑπ' ἄλληλα τεταγμένων ἑτεραι τῷ εἶδει καὶ αἱ διαφοραί, οἷον ζώου καὶ ἐπιστήμης ζώου μὲν γὰρ διαφοραὶ τό τε πεζὸν καὶ τὸ δίπουν καὶ τὸ πτηνὸν καὶ τὸ ἐνυδρον, ἐπιστήμης δὲ οὐδεμία τούτων οὐ γὰρ διαφέρει
 20 ἐπιστήμη ἐπιστήμης τῷ δίπους εἶναι

Τῶν δέ γε ὑπ' ἄλληλα γενῶν οὐδὲν κωλύει τὰς αὐτὰς διαφορὰς εἶναι τὰ γὰρ ἐπάνω τῶν ὑπ' αὐτὰ γενῶν κατηγορεῖται, ὥστε ὅσαι τοῦ κατηγορουμένου διαφοραὶ εἰσι, τοσαῦται καὶ τοῦ ὑποκειμένου εἰσονται

25 IV Τῶν κατὰ μηδεμίαν συμπλοκὴν λεγομένων ἕκαστον ἥτοι οὐσίαν σημαίνει ἢ ποσὸν ἢ ποιὸν ἢ πρὸς τι ἢ ποῦ ἢ ποτέ ἢ κεῖσθαι ἢ ἔχειν ἢ ποιεῖν ἢ

¹ Bekker reads τῶν ἐν υποκειμένῳ μὲν ἐστὶ, καθ' υποκειμένου δὲ οὐδενὸς λέγεται

² τῶν ἐτερογενῶν B

^a 'Co-ordinate' is literally in Greek 'not arranged the one under the other'. The differentia added to the genus constitutes what is known as the species. Supposing that

CATEGORIES, II-IV

nature individual and also numerically one Yet in some cases nothing prevents its being *present* or *found* in a subject Thus a piece of grammatical knowledge is present, as we said, in a mind

III A word upon predicates here When you predicate this thing or that of another thing as of a subject, the predicates then of the predicate will also hold good of the subject We predicate 'man' of a man, so of 'man' do we predicate 'animal' Therefore, of this or that man we can predicate 'animal' too For a man is both 'animal' and 'man'

When genera are co-ordinate and different, differentiae will differ in kind ^a Take the genera, animal and knowledge 'Footed,' 'two-footed,' 'winged,' 'aquatic' are among the differentiae of animal But none will be found to distinguish a particular species of knowledge No species of knowledge will differ from another in being 'two-footed'

Where the genera, however, are subordinate, nothing whatever prevents them from having the same differentiae For we predicate the higher or larger of the smaller or subordinate class The differentiae, then, of the predicate will also belong to the subject

IV Each uncombined word or expression means one of the following things —what (or Substance), how large (that is, Quantity), what sort of thing (that is, Quality), related to what (or Relation), where (that is, Place), when (or Time), in what attitude (Posture, Position), how circumstanced (State or Condition), how active, what doing (or Action), how passive, 'building' is the genus and 'used for a dwelling' the difference, we then have the species called 'house'

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- ¹ ^b *πάσχειν* ἔστι δὲ οὐσία μὲν ὡς τύπῳ εἰπεῖν οἶον ἄνθρωπος, ἵππος ποσὸν δὲ οἶον δίπηχυ, τρίπηχυ ποῖον δὲ οἶον λευκόν, γραμματικόν πρὸς τι δὲ
² ^a οἶον διπλάσιον, ἥμισυ, μείζον ποῦ δὲ οἶον ἐν Λυκείῳ, ἐν ἀγορᾷ ποτὲ δὲ οἶον ἐχθές, πέρυσιν κεῖσθαι δὲ οἶον ἀνάκειται, κάθεται ἔχειν δὲ οἶον ὑποδέδεται, ὥπλισται ποιεῖν δὲ οἶον τέμνει, καίει *πάσχειν* δὲ οἶον τέμνεται, καίεται

Ἐκαστον δὲ τῶν εἰρημένων αὐτὸ μὲν καθ' αὐτὸ
⁵ ἐν οὐδεμιᾷ καταφάσει λέγεται,¹ τῇ δὲ πρὸς ἄλληλα τούτων συμπλοκῇ κατάφασις ἢ ἀπόφασις γίνεται ἅπαντα γὰρ δοκεῖ κατάφασις καὶ ἀπόφασις ἥτοι ἀληθῆς ἢ ψευδῆς εἶναι τῶν δὲ κατὰ μηδεμίαν συμπλοκὴν λεγομένων οὐδὲν οὔτε ἀληθές οὔτε
¹⁰ ψεῦδός ἐστιν, οἶον ἄνθρωπος, λευκόν, τρέχει, νικᾷ

V Οὐσία δέ ἐστιν ἡ κυριώτατά τε καὶ πρώτως καὶ μάλιστα λεγομένη, ἢ μήτε καθ' ὑποκειμένον τινὸς λέγεται μήτ' ἐν ὑποκειμένῳ τινί ἐστιν, οἶον ὁ τις ἄνθρωπος ἢ ὁ τις ἵππος δεύτεραι δὲ οὐσίαι λέγονται, ἐν οἷς εἶδесιν αἱ πρώτως οὐσίαι λεγόμεναι
¹⁵ ὑπάρχουσι, ταῦτά τε καὶ τὰ τῶν εἰδῶν τούτων γένη, οἶον ὁ τις ἄνθρωπος ἐν εἶδει μὲν ὑπάρχει τῷ ἀνθρώπῳ, γένος δὲ τοῦ εἶδους ἐστὶ τὸ ζῶον

¹ ἢ ἀποφασει omitted after λέγεται

^a I give here two versions of each category. The Greek as a rule is more concrete than the customary English translations. The reader may here be referred to Theodor Gomperz, *Greek Thinkers* (translated by G. G. Berry), vol. iv c 4.

^b “Asserted of a subject” here refers to the relation of universal to particular, “present in a subject” to that of an attribute to its possessor’ (W. D. Ross, *Aristotle*, p. 23). The distinction is the same as that into essential and

CATEGORIES, IV-V

what suffering (Affection) ^a Examples, to speak but in outline, of Substance are 'man' and 'a horse,' of Quantity 'two cubits long,' 'three cubits in length' and the like, of Quality 'white' and 'grammatical' Terms such as 'half,' 'double,' 'greater' are held to denote a Relation 'In the market-place,' 'in the Lyceum' and similar phrases mean Place, while Time is intended by phrases like 'yesterday,' 'last year' and so on 'Is lying' or 'sitting' means Posture, 'is shod' or 'is armed' means a State 'Cuts' or 'burns,' again, indicates Action, 'is cut' or 'is burnt' an Affection

Not one of these terms in itself will involve any positive statement Affirmations, as also denials, can only arise when such terms are combined or united together Each positive or negative statement must either be true or be false—that, at least, is allowed on all hands—but an uncombined word or expression (for instance, 'man,' 'white,' 'runs' or 'conquers') can neither be true nor be false

V Substance in the truest and strictest, the primary sense of that term, is that which is neither asserted of nor can be found in a subject ^b We take as examples of this a particular man or a horse But we *do* speak of secondary substances—those within which, being species, the primary or first are included, and those within which, being genera, the species themselves are contained For instance, a particular man we include in the species called 'man' and the species itself in its turn is included in the genus called accidental predicates Aristotle under substance distinguishes, first of all, primary substance, that is to say, the individual (or this or that man, for example), and, secondly, secondary substances, that is, the species and genera in which the individuals are included

^{2 a} δεύτεραι οὖν αὗται λέγονται οὐσίαι, οἷον ὃ τε ἄνθρωπος καὶ τὸ ζῶον

Φανερόν δὲ ἐκ τῶν εἰρημένων ὅτι τῶν καθ' ὑπο-
²⁰ κειμένου λεγομένων ἀναγκαῖον καὶ τοῦνομα καὶ
 τὸν λόγον κατηγορεῖσθαι τοῦ ὑποκειμένου, οἷον ὁ
 ἄνθρωπος καθ' ὑποκειμένου λέγεται τοῦ τινὸς
 ἀνθρώπου, καὶ κατηγορεῖται γε τοῦνομα τὸν γὰρ
 ἄνθρωπον τοῦ τινὸς ἀνθρώπου κατηγορήσεις καὶ
 ὁ λόγος δὲ ὁ τοῦ ἀνθρώπου κατὰ τοῦ τινὸς ἀν-
²⁵ θρώπου κατηγορηθήσεται ὁ γάρ τις ἄνθρωπος καὶ
 ἀνθρωπὸς ἐστὶ καὶ ζῶον ὥστε καὶ τοῦνομα καὶ
 ὁ λόγος κατὰ τοῦ ὑποκειμένου κατηγορηθήσεται

Τῶν δ' ἐν ὑποκειμένῳ ὄντων ἐπὶ μὲν τῶν
 πλείστων οὔτε τοῦνομα οὔθ' ὁ λόγος κατηγορεῖ-
 ται τοῦ ὑποκειμένου ἐπ' ἐνίων δὲ τοῦνομα μὲν
³⁰ οὐδὲν κωλύει κατηγορεῖσθαι ποτε τοῦ ὑποκει-
 μένου, τὸν δὲ λόγον ἀδύνατον, οἷον τὸ λευκὸν ἐν
 ὑποκειμένῳ ὃν τῷ σώματι κατηγορεῖται τοῦ ὑπο-
 κειμένου (λευκὸν γὰρ σῶμα λέγεται), ὁ δὲ λόγος
 ὁ τοῦ λευκοῦ οὐδέποτε κατὰ σώματος κατηγορη-
 θήσεται

Τὰ δ' ἄλλα πάντα ἤτοι καθ' ὑποκειμένων λέ-
³⁵ γεται τῶν πρώτων οὐσιῶν ἢ ἐν ὑποκειμέναις
 αὐταῖς ἐστὶν τοῦτο δὲ φανερόν ἐκ τῶν καθ'
 ἕκαστα προχειριζομένων, οἷον τὸ ζῶον κατὰ τοῦ
 ἀνθρώπου κατηγορεῖται οὐκοῦν καὶ κατὰ τοῦ
 τινὸς ἀνθρώπου κατηγορηθήσεται τὸ ζῶον εἰ γὰρ
^{2 b} κατὰ μηδενὸς τῶν τινῶν ἀνθρώπων, οὐδὲ κατὰ

* Understand by 'the name' here τὸ λευκον, and not the Greek substantive λευκότης, both of them signified 'whiteness'. So also we use 'white' in English as an

CATEGORIES, v

‘animal’ These, then, are secondary substances, that is to say, man and animal—otherwise, species and genus

From what we have said it is plain that the name and definition of the predicates can both be affirmed of the subject. For instance, we predicate ‘man’ of an individual man as the subject. The name of the species called ‘man’ is asserted of each individual, you predicate ‘man’ of *a* man. The definition or meaning of ‘man’ will apply to *a* man, in like manner, for a man is both man and an animal. The name and definition of the species will thus both apply to the subject.

When we come, on the contrary, to things which are present or found in a subject, we find that their names and definitions we cannot, at least in most cases, affirm or predicate of that subject. Indeed, the definition itself will in no case whatever apply. But in some cases nothing prevents us from using the *name* of the subject. Suppose we take ‘white’ as an instance. Now ‘white’ is, no doubt, in a body and thus is affirmed of a body, for a body, of course, is called ‘white’. The definition, however, of ‘white’—of the colour, that is, we call ‘white’—can never be predicated of any such body whatever.^a

Everything else but first substance is either affirmed of first substance or present in such as its subject. This is evident from particular instances taken by way of examples. We predicate ‘animal’ of ‘man’. So we predicate ‘animal’ also of any particular man. Were there no individuals existing of whom it could thus be affirmed, it could

adjective, commonly speaking, but also at times as a noun, when it means ‘a white paint’ or ‘white colour’.

^{2 b} ἀνθρώπου ὅλως πάλιν τὸ χρῶμα ἐν σώματι οὐκοῦν καὶ ἐν τινὶ σώματι εἰ γὰρ μὴ ἐν τινὶ τῶν καθ' ἑκάστα, οὐδὲ ἐν σώματι ὅλως ὥστε τὰ ἄλλα πάντα ἤτοι καθ' ὑποκειμένων λέγεται τῶν πρώτων οὐσιῶν ἢ ἐν ὑποκειμέναις αὐταῖς ἐστὶν μὴ οὐσῶν οὖν τῶν πρώτων οὐσιῶν ἀδύνατον τῶν ἄλλων τι εἶναι

Τῶν δὲ δευτέρων οὐσιῶν μᾶλλον οὐσία τὸ εἶδος τοῦ γένους ἔγγιον γὰρ τῆς πρώτης οὐσίας ἐστὶν ἔαν γὰρ ἀποδιδῶ τις τὴν πρώτην οὐσίαν τί ἐστι, γνωριμώτερον καὶ οἰκειότερον ἀποδώσει τὸ εἶδος
¹⁰ ἀποδιδούς ἢ περ τὸ γένος, οἷον τὸν τινὰ ἄνθρωπον ἀποδιδούς γνωριμώτερον ἂν ἀποδοίῃ ἄνθρωπον ἢ ζῶον ἀποδιδούς τὸ μὲν γὰρ ἴδιον μᾶλλον τοῦ τινὸς ἀνθρώπου, τὸ δὲ κοινότερον καὶ τὸ τί δένδρον ἀποδιδούς γνωριμώτερον ἀποδώσει δένδρον ἀποδιδούς ἢ φυτόν

¹⁵ Ἔτι αἱ πρώται οὐσίαι διὰ τὸ τοῖς ἄλλοις ἅπασιν ὑποκείσθαι καὶ πάντα τὰ ἄλλα κατὰ τούτων κατηγορεῖσθαι ἢ ἐν αὐταῖς εἶναι διὰ τοῦτο μάλιστα οὐσίαι λέγονται ὡς δέ γε αἱ πρώται οὐσίαι πρὸς τὰ ἄλλα πάντα ἔχουσιν, οὕτω καὶ τὸ εἶδος πρὸς τὸ γένος ἔχει ὑπόκειται γὰρ τὸ εἶδος τῷ γένει
²⁰ τὰ μὲν γὰρ γένη κατὰ τῶν εἰδῶν κατηγορεῖται, τὰ δὲ εἶδη κατὰ τῶν γενῶν οὐκ ἀντιστρέφει ὥστε καὶ ἐκ τούτων τὸ εἶδος τοῦ γένους μᾶλλον οὐσία

CATEGORIES, v

not be affirmed of the species Colour, again, is in body, so also in this or that body For were there no bodies existing wherein it could also exist, it could not be in body at all In fine, then, all things whatsoever, save what we call primary substances, are predicates of primary substances or present in such as their subjects And were there no primary substance, nought else could so much as exist

Of secondary substances species is better called substance than genus it is nearer to primary substance, while genus is more removed from it Suppose someone asks you 'what is it?' regarding a primary substance Your answer is both more instructive and also more apt to the subject, provided you mention its species than if you should mention its genus Take this or that man, for example You would give a more instructive account, if you stated the species or 'man,' than you would, if you called him 'an animal' The former belongs the more to him, the latter is somewhat too wide Or, again, take an individual tree By mentioning the species or 'tree' you will give a more instructive account than by giving the genus or 'plant'

Moreover, the primary substances most of all merit that name, since they underlie all other things, which in turn will be either their predicates or present in such as their subjects But exactly as primary substances stand to all else that exists, so also stands species to genus Species is related to genus as subject is related to predicate We predicate genus of species, but never, indeed, can we predicate species of genus conversely On this further ground we may hold that of secondary substances species is more truly substance than genus

2 b

Αὐτῶν δὲ τῶν εἰδῶν ὅσα μὴ ἐστὶ γένη, οὐδὲν
 μᾶλλον ἕτερον ἐτέρου οὐσία ἐστίν οὐδὲν γὰρ
 οἰκειότερον ἀποδύσεις κατὰ τοῦ τινὸς ἀνθρώπου
 25 τοὶ ἄνθρωπον ἀποδιδούς ἢ κατὰ τοῦ τινὸς ἵππου
 τὸν ἵππον ὡσαύτως δὲ καὶ τῶν πρώτων οὐσιῶν
 οὐδὲν μᾶλλον ἕτερον ἐτέρου οὐσία ἐστίν οὐδὲν
 γὰρ μᾶλλον ὁ τις ἄνθρωπος οὐσία ἢ ὁ τις βούς

80 Εἰκότως δὲ μετὰ τὰς πρώτας οὐσίας μόνα τῶν
 ἄλλων τὰ εἶδη καὶ τὰ γένη δεύτεραι οὐσῖαι λέγον-
 ται μόνα γὰρ δηλοῖ τὴν πρώτην οὐσίαν τῶν κατ-
 ηγορουμένων τὸν γάρ τινα ἄνθρωπον ἔαν ἀποδιδῶ
 τις τί ἐστὶ, τὸ μὲν εἶδος ἢ τὸ γένος ἀποδιδούς
 οἰκείως ἀποδύσει καὶ γνωριμώτερον ποιήσῃ ἄνθρω-
 πον ἢ ζῶον ἀποδιδούς τῶν δ' ἄλλων ὁ τι ἂν
 85 ἀποδιδῶ τις, ἁλλοτρίως ἔσται ἀποδεδωκώς, οἷον
 λευκόν ἢ τρέχει ἢ ὅτιοῦν τῶν τοιούτων ἀποδιδούς
 ὥστε εἰκότως τῶν ἄλλων ταῦτα μόνα οὐσῖαι λέ-
 γονται

3 a Ἐτι αἱ πρώται οὐσῖαι διὰ τὸ τοῖς ἄλλοις ἅπασιν
 ὑποκεῖσθαι κυριώτατα οὐσῖαι λέγονται ὥς δέ γε
 αἱ πρώται οὐσῖαι πρὸς τὰ ἄλλα πάντα ἔχουσιν,
 οὕτω τὰ εἶδη καὶ τὰ γένη τῶν πρώτων οὐσιῶν πρὸς
 τὰ λοιπὰ πάντα ἔχει κατὰ τούτων γὰρ πάντα τὰ
 λοιπὰ κατηγορεῖται τὸν γάρ τινα ἄνθρωπον ἐρεῖς
 5 γραμματικόν οὐκοῦν καὶ ἄνθρωπον καὶ ζῶον γραμ-
 ματικόν ἐρεῖς ὡσαύτως δὲ καὶ ἐπὶ τῶν ἄλλων

Κοινὸν δὲ κατὰ πάσης οὐσίας τὸ μὴ ἐν ὑπο-
 κειμένῳ εἶναι ἢ μὲν γὰρ πρώτη οὐσία οὔτε ἐν

CATEGORIES v

If we turn to the species themselves, none, unless it is also a genus, is more of a substance than another. No apter description is 'man' of a concrete or individual man than is 'horse' of a concrete horse. So also of primary substances—none is more a substance than others. For this or that man, for example, could not well be *more truly* substance than, let us say, this or that ox.

Apart, then, from primary substances, species and genus alone of the things that will then remain over are rightly called secondary substance, for they of all possible predicates alone define primary substance. For only by species or genus can this or that man be defined in a fit or appropriate way, and we make our definition preciser by stating the species or 'man' than by stating the genus or 'animal'. Anything else we might state, as, for instance, 'he runs' or 'is white,' would be foreign from the purpose in hand. So species and genera only are rightly designated as substance, first substances only excepted.

'Substance, again, strictly speaking, applies to first substances only, because they not only underlie but provide all things else with their subjects. Exactly as primary substance is related to all else whatever, so also are genus and species, in which is included that substance, related to all attributes not included in genus and species. For these are the subjects of such. You may call a man 'learned in grammar'. And, therefore, his species and genus, that is to say, man and animal, you may also call 'learned in grammar'. And this will be so in all cases.

That it never is present in a subject holds good of all substance whatever. For what we call primary

3^a ὑποκειμένω ἐστὶν οὔτε καθ' ὑποκειμένου λέγεται
 τῶν δὲ δευτέρων οὐσιῶν φανερόν μὲν καὶ οὕτως
 10 ὅτι οὐκ εἰσὶν ἐν ὑποκειμένω ὁ γὰρ ἄνθρωπος
 καθ' ὑποκειμένου μὲν τοῦ τινὸς ἀνθρώπου λέγεται,
 ἐν ὑποκειμένω δὲ οὐκ ἔστιν οὐ γὰρ ἐν τῷ τινὶ
 ἀνθρώπῳ ὁ ἄνθρωπός ἐστιν ὡσαύτως δὲ καὶ τὸ
 ζῶον καθ' ὑποκειμένου μὲν λέγεται τοῦ τινὸς
 ἀνθρώπου, οὐκ ἐστὶ δὲ τὸ ζῶον ἐν τῷ τινὶ ἀν-
 15 θρώπῳ ἐτι δὲ τῶν ἐν ὑποκειμένῳ ὄντων τὸ μὲν
 ὄνομα οὐδὲν κωλύει κατηγορεῖσθαι ποτε τοῦ ὑπο-
 κειμένου, τὸν δὲ λόγον ἀδύνατον τῶν δὲ δευτέρων
 οὐσιῶν κατηγορεῖται καὶ ὁ λόγος κατὰ τοῦ ὑπο-
 κειμένου καὶ τοῦνομα τὸν γὰρ τοῦ ἀνθρώπου λόγον
 κατὰ τοῦ τινὸς ἀνθρώπου κατηγορήσεις, καὶ τὸν
 20 τοῦ ζώου ὡσαύτως ὥστε οὐκ ἂν εἴη ἡ οὐσία
 τῶν ἐν ὑποκειμένῳ

Οὐκ ἴδιον δὲ τοῦτο τῆς οὐσίας, ἀλλὰ καὶ ἡ
 διαφορὰ τῶν μὴ ἐν ὑποκειμένῳ ἐστίν τὸ γὰρ
 πεζὸν καὶ τὸ δίπουν καθ' ὑποκειμένου μὲν λέγεται
 τοῦ ἀνθρώπου, ἐν ὑποκειμένῳ δὲ οὐκ ἐστὶν οὐ γὰρ
 ἐν τῷ ἀνθρώπῳ ἐστὶ τὸ δίπουν ἢ τὸ πεζόν καὶ
 25 ὁ λόγος δὲ κατηγορεῖται ὁ τῆς διαφορᾶς, καθ' οὗ
 ἂν λέγεται ἡ διαφορά, οἷον εἰ τὸ πεζὸν κατὰ τοῦ
 ἀνθρώπου λέγεται, καὶ ὁ λόγος ὁ τοῦ πεζοῦ κατ-
 ηγορηθήσεται τοῦ ἀνθρώπου πεζὸν γάρ ἐστιν ὁ
 ἄνθρωπος

Μὴ ταραττέτω δὲ ἡμᾶς τὰ μέρη τῶν οὐσιῶν ὡς
 ἐν ὑποκειμένοις ὄντα τοῖς ὅλοις, μὴ ποτε ἀναγκασ-
 30 θῶμεν οὐκ οὐσίας αὐτὰ φάσκειν εἶναι οὐ γὰρ οὕτω
 τὰ ἐν ὑποκειμένῳ ἐλέγετο τὰ ὡς μέρη ὑπάρχοντα
 ἐν τινι

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substance can neither be present in a subject nor yet predicated of one. And as for the secondary substance, the following points, among others, will prove it is not in a subject. We predicate 'man' of a man, 'man,' however, is not *in* a subject. For manhood is not *in* a man. As the species, so also the genus. For 'animal' is also asserted of this or that man in particular but cannot be found present in him. Again, we may notice this point. When a thing can be found in a subject, then nothing prevents us from using its name of the subject in question, not so the definition, however. And yet of a secondary substance both name and definition hold good in the case of the subject as well. The definition of the species (or man) and that of the genus (or animal) are used of an individual man. Therefore, substance is not in a subject.

That they cannot be present in subjects is true not of substances only but holds of differentiae, too. Thus we can of the species called 'man' assert 'going on foot' and 'two-footed'. But these are not found present in it. For neither of these is *in* man. Where, again, you affirm the differentia, you also affirm its definition. Suppose of the species called 'man' you should predicate 'going on foot'. The definition also of that attribute then will apply to that species. For 'man' does, indeed, go on foot.

That the parts of the substances are present or found in the wholes as in subjects is a fact that need hardly disturb us or render us fearful of having to brand all such parts as no substances. Did we not qualify 'present in a subject' by 'not as the parts in a whole' ?^a

^a See the definition, 1 a 24

ARISTOTLE

- 8^a Ὑπάρχει δὲ ταῖς οὐσίαις καὶ ταῖς διαφοραῖς τὸ πάντα συνωνύμως ἀπ' αὐτῶν λέγεσθαι· πάσαι γὰρ αἱ ἀπ' αὐτῶν κατηγορίαι ἤτοι κατὰ τῶν ἀτόμων κατηγοροῦνται ἢ κατὰ τῶν εἰδῶν· ἀπὸ μὲν γὰρ τῆς πρώτης οὐσίας οὐδεμία ἐστὶ κατηγορία· κατ' οὐδενὸς γὰρ ὑποκειμένου λέγεται τῶν δὲ δευτέρων οὐσιῶν τὸ μὲν εἶδος κατὰ τοῦ ἀτόμου κατηγορεῖται, τὸ δὲ γένος καὶ κατὰ τοῦ εἶδους καὶ κατὰ τοῦ ἀτόμου ὡσαύτως δὲ καὶ αἱ διαφοραὶ κατὰ τῶν εἰδῶν καὶ κατὰ τῶν ἀτόμων κατηγοροῦνται καὶ τὸν λόγον δὲ ἐπιδέχονται αἱ πρῶται οὐσίαι τὸν τῶν εἰδῶν καὶ τὸν τῶν γενῶν, καὶ τὸ εἶδος δὲ τὸν τοῦ γένους· ὅσα γὰρ κατὰ τοῦ κατηγορουμένου λέγεται, πάντα καὶ κατὰ τοῦ ὑποκειμένου ῥηθήσεται· ὡσαύτως δὲ καὶ τὸν τῶν διαφορῶν λόγον ἐπιδέχεται τὰ εἶδη καὶ τὰ ἄτομα· συνώνυμα δὲ γε ἦν ὦν καὶ τοῦνομα κοινὸν καὶ ὁ λόγος ὁ αὐτός, ὥστε πάντα τὰ ἀπὸ τῶν οὐσιῶν καὶ τὰ ἀπὸ τῶν διαφορῶν συνωνύμως λέγεται.
- 10 Πᾶσα δὲ οὐσία δοκεῖ τόδε τι σημαίνει· ἐπὶ μὲν οὖν τῶν πρώτων οὐσιῶν ἀναμφισβήτητον καὶ ἀληθές ἐστιν ὅτι τόδε τι σημαίνει· ἄτομον γὰρ καὶ ἐν ἀριθμῷ τὸ δηλούμενόν ἐστιν· ἐπὶ δὲ τῶν δευτέρων οὐσιῶν φαίνεται μὲν ὁμοίως τῷ σχήματι τῆς προσηγορίας τόδε τι σημαίνει, ὅταν εἴπῃ ἄνθρωπον ἢ ζῶον, οὐ μὴν ἀληθές γε, ἀλλὰ μᾶλλον ποιόν τι σημαίνει· οὐ γὰρ ἐν ἐστὶ τὸ ὑποκείμενον ὥσπερ ἡ πρώτη οὐσία, ἀλλὰ κατὰ πολλῶν ὁ ἄνθρωπος λέγεται καὶ τὸ ζῶον· οὐχ ἅπλως δὲ ποιόν τι σημαίνει, ὥσπερ τὸ λευκόν· οὐδὲν γὰρ ἄλλο σημαίνει τὸ λευκόν ἢ ποιόν· τὸ δὲ εἶδος
- 20

CATEGORIES, v

Differentia and substance alike have this characteristic in common that, wherever we predicate them, we predicate them univocally. For such propositions have always individuals or species for subjects. The primary substance, no doubt, being never predicated of anything, never itself can be predicate of any proposition whatever. Not so with the secondary substance. The species is predicated of all individual examples, the genus of these and the species. And so with differentiae also. Of species and individuals we predicate these in like manner. Both definitions, moreover, or those of the genus and species, apply to the primary substance and that of the genus to the species. For all we affirm of the predicate will also be affirmed of the subject. The definition of each differentia applies in a similar manner to both individuals and species. But, as we have already noticed, univocal is used of such things as not only possess the same name but are also defined the same way. Hence it follows that in all propositions having substance or difference for predicate that predicate is quite unequivocal.

All substance appears individual. And this is indisputably true in the case of the primary substances. What each denotes is a unit. In that of the secondary substances language may make it appear so, as when we say animal, man. This, however, is not really so, for a quality rather is meant. Second substance is not one and single, as, no doubt, the primary is, not of one but of many, indeed, do we predicate 'animal,' 'man'. Species and genus, however, do not merely indicate quality, as 'white' merely indicates quality. Accidents, that is, like 'white,' mean a quality simply and merely. But species

8 b

καὶ τὸ γένος περὶ οὐσίαν τὸ ποιὸν ἀφορίζει ποιαν
 γάρ τινα οὐσίαν σημαίνει ἐπὶ πλεῖον δὲ τῷ γείει
 ἢ τῷ εἶδει τὸν ἀφορισμὸν ποιεῖται ὁ γὰρ ζῶον
 εἰπὼν ἐπὶ πλεῖον περιλαμβάνει ἢ ὁ τὸν ἄνθρωπον

- 20 Ὑπάρχει δὲ ταῖς οὐσίαις καὶ τὸ μηδὲν αὐταῖς
 εἰαιτίον εἶναι τῇ γὰρ πρώτη οὐσία τί ἂν εἴη
 εἰαιτίον, οἷον τῷ τινὶ ἀνθρώπῳ ἢ τῷ τινὶ ζώῳ,
 οὐδὲν γὰρ ἐστὶν ἐναντίον οὐδέ γε τῷ ἀνθρώπῳ
 ἢ τῷ ζώῳ οὐδὲν ἐστὶν ἐναντίον οὐκ ἴδιον δὲ
 τοῦτο τῆς οὐσίας, ἀλλὰ καὶ ἐπ' ἄλλων πολλῶν,
 οἷον ἐπὶ τοῦ ποσοῦ τῷ γὰρ διπλήχει ἢ τριπλήχει
 30 οὐδὲν ἐστὶν ἐναντίον, οὐδέ γε τοῖς δέκα, οὐδέ τῶν
 τοιούτων οὐδενί, εἰ μὴ τις τὸ πολὺ τῷ ὀλίγῳ φαίη
 ἐναντίον εἶναι ἢ τὸ μέγα τῷ μικρῷ τῶν δὲ
 ἀφωρισμένων ποσῶν οὐδὲν οὐδενὶ ἐναντίον ἐστίν

- Δοκεῖ δὲ ἡ οὐσία μὴ ἐπιδέχεσθαι τὸ μᾶλλον καὶ
 τὸ ἥττον λέγω δὲ οὐχ ὅτι οὐσία οὐσίας οὐκ ἐστι
 35 μᾶλλον οὐσία καὶ ἥττον οὐσία (τοῦτο μὲν γὰρ
 εἴρηται ὅτι ἔστιν), ἀλλ' ὅτι ἐκάστη οὐσία τοῦθ'
 ὅπερ ἐστίν, οὐ λέγεται μᾶλλον καὶ ἥττον οἷον εἰ
 ἐστι αὕτη¹ ἡ οὐσία ἄνθρωπος, οὐκ ἐστὶ μᾶλλον
 καὶ ἥττον ἄνθρωπος, οὔτε αὐτὸς ἑαυτοῦ οὔτε ἕτερος
 ἑτέρου οὐ γὰρ ἐστὶν ἕτερος ἑτέρου μᾶλλον ἄν-
 4 a θρωπος, ὥσπερ τὸ λευκὸν ἕτερον ἑτέρου μᾶλλον
 ἐστὶ καὶ ἥττον λευκόν, καὶ καλὸν ἕτερον ἑτέρου
 μᾶλλον καλὸν καὶ ἥττον λέγεται καὶ αὐτὸ δὲ
 αὐτοῦ μᾶλλον καὶ ἥττον λέγεται, οἷον τὸ σῶμα
 λευκὸν ὃν μᾶλλον λευκὸν εἶναι λέγεται νῦν ἢ
 5 πρότερον, καὶ θερμὸν ὃν μᾶλλον θερμὸν καὶ ἥττον
 λέγεται ἢ δὲ γε οὐσία οὐδὲν μᾶλλον καὶ ἥττον

¹ αὕτη B

CATEGORIES, v

and genus determine a quality in reference to substance. They tell you *what sort* of a substance. In the case of the genus, however, such determining qualification will cover a much wider field than it does in the case of the species. Say 'animal', you comprehend more than you would, if instead you said 'man'.

Substances never have contraries. How could first substances have them—this man, for example, that animal? Nothing is contrary to them. And species and genus have none. This particular characteristic belongs not to substance alone. For it holds of a good many things and, among them, for instance, of quantity. 'Two cubits long' has no contrary, neither has 'three cubits long', nor has 'ten' nor yet anything like it, unless, indeed, someone should say 'large' and 'small', 'much' and 'little' are contraries. Definite quantities, however, can certainly never have contraries.

No substance, it seems, has degrees or admits of a more and a less. I do not mean here that one substance may not be more truly called substance, less truly called substance, than others, indeed, we have said that it may. But I mean that no substance as such can admit of degrees in itself. For example, the same substance, man, cannot really be more or less man as compared with himself or another. This man is not *more* man than that, as one white thing is more or less white than another white object may be or, again, as one beautiful object has more or less beauty than others. The same quality in the same object may vary at times in degree. For example, a body, if white, is called white just now than it was or, if warm, is called more or less warm. But a substance is not more or less of whatever, *qua*

- ^{4 a} λέγεται οὐδὲ γὰρ ἄνθρωπος μᾶλλον νῦν ἄνθρωπος ἢ πρότερον λέγεται, οὐδέ γε τῶν ἄλλων οὐδέν, ὅσα ἐστὶν οὐσίαι ὥστε οὐκ ἂν ἐπιδέχοιτο ἡ οὐσία τὸ μᾶλλον καὶ ἥττον
- ¹⁰ Μάλιστα δὲ ἴδιον τῆς οὐσίας δοκεῖ εἶναι τὸ ταῦτόν καὶ ἐν ἀριθμῷ ὃν τῶν ἐναντίων εἶναι δεκτικόν, οἷον ἐπὶ μὲν τῶν ἄλλων οὐκ ἂν ἔχοι τις τὸ τοιοῦτο προενεγκεῖν, ὅσα μὴ εἰσιν οὐσίαι, ὃ ἐν ἀριθμῷ ὃν τῶν ἐναντίων δεκτικόν ἐστίν, οἷον τὸ χρῶμα, ὃ ἐστίν ἐν καὶ ταῦτόν τῷ ἀριθμῷ, οὐκ
- ¹⁵ ἔσται λευκὸν καὶ μέλαν, οὐδ' ἡ αὐτὴ πρᾶξις καὶ μία τῷ ἀριθμῷ οὐκ ἔσται φαύλη καὶ σπουδαία ὡσαύτως δὲ καὶ ἐπὶ τῶν ἄλλων, ὅσα μὴ εἰσιν οὐσίαι ἢ δέ γε οὐσία ἐν καὶ ταῦτόν ἀριθμῷ ὃν δεκτικὸν τῶν ἐναντίων ἐστίν, οἷον ὃ τις ἄνθρωπος,
- ²⁰ εἰς καὶ ὁ αὐτὸς ὢν, ὅτε μὲν λευκὸς ὅτε δὲ μέλας γίεται, καὶ θερμὸς καὶ ψυχρὸς, καὶ φαῦλος καὶ σπουδαῖος ἐπὶ δὲ τῶν ἄλλων οὐδενὸς φαίνεται τὸ τοιοῦτον, εἰ μὴ τις ἐνίσταται τὸν λόγον καὶ τὴν δόξαν φάσκων τῶν ἐναντίων εἶναι δεκτικά ὃ γὰρ αὐτὸς λόγος ἀληθῆς καὶ ψευδῆς εἶναι δοκεῖ,
- ² οἷον εἰ ἀληθῆς εἴη ὁ λόγος τὸ καθῆσθαι τινα, ἀναστάντος αὐτοῦ ὁ αὐτὸς οὗτος λόγος ψευδῆς ἔσται ὡσαύτως δὲ καὶ ἐπὶ τῆς δόξης εἰ γὰρ τις ἀληθῶς δοξάζει τὸ καθῆσθαι τινα, ἀναστάντος αὐτοῦ ψευδῶς δοξάσει, τὴν αὐτὴν ἔχων περὶ αὐτοῦ δόξαν εἰ δέ τις καὶ τοῦτο παραδέχοιτο, ἀλλὰ τῷ γε τρόπῳ διαφέρει τὰ μὲν γὰρ ἐπὶ τῶν οὐσιῶν
- ⁸⁰ αὐτὰ μεταβάλλοντα δεκτικὰ τῶν ἐναντίων ἐστὶ ψυχρὸν γὰρ ἐκ θερμοῦ γενόμενον μετέβαλεν (ἡλ-
λοῖωται γάρ) καὶ μέλαν ἐκ λευκοῦ καὶ σπουδαῖον

^a I rue at one time and false at another

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substance, it is For a man is not more of a man than he was at some time in the past And so of all substances else Therefore, substance can have no degrees

But what is most characteristic of substance appears to be this that, although it remains, notwithstanding, numerically one and the same, it is capable of being the recipient of contrary qualifications Of things that are other than substance we could hardly adduce an example possessed of this characteristic For instance, a particular colour, numerically one and the same, can in no wise be both black and white, and an action, if one and the same, can in no wise be both good and bad So of everything other than substance But substance, remaining the same, yet admits of such contrary qualities One and the same individual at one time is white, warm or good, at another time black, cold or bad This is not so with anything else, though it might be maintained that assertions or opinions admitted of contraries That is to say, the same statement may appear to be both true and false ^a 'He sits' may, for instance, be true If he rises, it then becomes false And so with opinions as well One may be of opinion, and truly, that such or such person is sitting And yet, when that person has risen, that opinion, if held still, is false Even though we allow this exception, it would differ, in fact, from the rest in its manner of coming about For whenever a substance admits of such contrary qualifications, it is by a change in itself It is by a change in itself that a thing that was hot becomes cold (having passed from one state to another) or a thing that was white becomes black or a thing that was good becomes bad

^{4 a} ἐκ φαύλου ὡσαύτως δὲ καὶ ἐπὶ τῶν ἄλλων
 ἕκαστον αὐτῶν μεταβολὴν δεχόμενον τῶν ἐναν-
 τίων δεκτικὸν ἐστίν ὁ δὲ λόγος καὶ ἡ δόξα αὐτὰ
^{3 a} μὲν ἀκίνητα πάντα πάντως διαμένει, τοῦ δὲ πράγ-
 ματος κινουμένου τὸ ἐναντίον περὶ αὐτὰ γίνεται
 ὁ μὲν γὰρ λόγος διαμένει ὁ αὐτὸς τὸ καθῆσθαι
^{4 b} τια, τοῦ δὲ πράγματος κινήθentos ὅτε μὲν ἀληθῆς
 ὅτε δὲ ψευδῆς λέγεται ὡσαύτως δὲ καὶ ἐπὶ τῆς
 δόξης ὥστε τῷ τρόπῳ γε ἴδιον ἂν εἴη τῆς οὐσίας
 τὸ κατὰ τὴν ἑαυτῆς μεταβολὴν δεκτικὴν τῶν
 ἐναντίων εἶναι

Εἰ δὴ¹ τις καὶ ταῦτα παραδέχοιτο, τὸν λόγον καὶ
⁵ τὴν δόξαν δεκτικὰ τῶν ἐναντίων εἶναι, οὐκ ἐστίν
 ἀληθές τοῦτο ὁ γὰρ λόγος καὶ ἡ δόξα οὐ τῷ
 αὐτὰ δέχεσθαι τι τῶν ἐναντίων εἶναι δεκτικὰ
 λέγεται, ἀλλὰ τῷ περὶ ἑτερόν τι τὸ πάθος γεγε-
 νῆσθαι τῷ γὰρ τὸ πρᾶγμα εἶναι ἢ μὴ εἶναι
 τούτῳ καὶ ὁ λόγος ἀληθῆς ἢ ψευδῆς εἶναι λέγεται,
¹⁰ οὐ τῷ αὐτὸς δεκτικὸς εἶναι τῶν ἐναντίων ἀπλῶς
 γὰρ οὐθὲν ὑπ' οὐδενὸς οὔτε ὁ λόγος κινεῖται οὔτε
 ἡ δόξα, ὥστε οὐκ ἂν εἴη δεκτικὰ τῶν ἐναντίων
 μηδενὸς ἐν αὐτοῖς γινομένου πάθους ἢ δέ γε
 οὐσία τῷ αὐτῇ τὰ ἐναντία δέχεσθαι, τούτῳ δεκτικὴ
 τῷ ἐναντίων εἶναι λέγεται νόσον γὰρ καὶ ὑγίειαν
¹⁵ δέχεται, καὶ λευκότητα καὶ μελανίαν καὶ ἕκαστον
 τῶν τοιούτων αὐτῇ δεχομένη τῶν ἐναντίων εἶναι
 δεκτικὴ λέγεται ὥστε ἴδιον ἂν οὐσίας εἴη τὸ
 ταυτὸν καὶ ἐν ἀριθμῷ ὃν δεκτικὸν εἶναι τῶν ἐναν-
 τίων κατὰ τὴν ἑαυτῆς μεταβολὴν περὶ μὲν οὖν
 οὐσίας τοσαῦτα εἰρήσθω
²⁰ VI Τοῦ δὲ ποσοῦ τὸ μὲν ἐστὶ διωρισμένον, τὸ

¹ δέ B

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And so, too, in all other cases where substance admits of such qualities. The statement or opinion, however, remains in itself quite unaltered in any and every respect. If it takes on the contrary quality, being now true and now false, then the facts of the case will have changed. For the statement 'he sits' is unchanged, but according to existing conditions we call it now true and now false. As with statements, so, too, with opinions. In its manner, then, of coming about it is really peculiar to substance to admit of the contrary qualities—to wit, by a change in itself.

If a man, then, should make an exception in favour of opinions and statements, maintaining that these admit also of contrary qualifications, his view would, in truth, be unsound. If opinions and statements are said to admit of such qualifications, the fact is that not they themselves but that *something else* undergoes change. For it is by the facts of the case, by their being or not being so, that a statement is called true or false. It is not that the statement itself can admit of such contrary qualities. For nothing, in one word, can alter the nature of opinions and statements, and, seeing no change occurs in them, they cannot admit of such contraries. But substance admits of such contraries by having received them itself—it alternately takes to itself health, disease, whiteness, blackness, the like. By receiving them into itself it is said to admit of such contraries. So, to conclude, we may call this above all distinctive of substance, that, remaining still one and the same, it may yet through a change in itself receive contrary qualifications. Let so much on substance suffice.

VI To quantity let us turn next. This is either

^{4 b} δὲ συνεχές, καὶ τὸ μὲν ἐκ θέσιν ἐχόντων πρὸς ἄλληλα τῶν ἐν αὐτοῖς μορίων συνέστηκε, τὸ δὲ οὐκ ἐξ ἐχόντων θέσιν ἔστι δὲ διωρισμένον μὲν οἷον ἀριθμὸς καὶ λόγος, συνεχές δὲ οἷον γραμμή,
²⁵ ἐπιφάνεια, σῶμα, ἔτι δὲ παρὰ ταῦτα χρόνος καὶ τόπος τῶν μὲν γὰρ τοῦ ἀριθμοῦ μορίων οὐδεὶς ἔστι κοινὸς ὅρος, πρὸς ὃν συνάπτει τὰ μόρια αὐτοῦ, οἷον τὰ πέντε εἰ ἔστι τῶν δέκα μόριον, πρὸς οὐδένα κοινὸν ὅρον συνάπτει τὰ πέντε καὶ τὰ πέντε, ἀλλὰ διώρισται καὶ τὰ τρία γε καὶ τὰ
³⁰ ἑπτὰ πρὸς οὐδένα κοινὸν ὅρον συνάπτει οὐδ' ὅλως ἀν' ἑχοῖς ἐπ' ἀριθμοῦ κοινὸν ὅρον λαβεῖν τῶν μορίων, ἀλλ' αἰεὶ διώρισται ὥστε ὁ μὲν ἀριθμὸς τῶν διωρισμέων ἐστίν ὡσαύτως δὲ καὶ ὁ λόγος τῶν διωρισμένων ἐστίν ὅτι μὲν γὰρ ποσὸν ἐστὶν ὁ λόγος, φανερόν καταμετρεῖται γὰρ συλλαβῇ
³ βραχεῖα καὶ μακρὰ λέγω δὲ αὐτὸν τὸν μετὰ φωνῆς λόγον γιγνόμενον πρὸς οὐδένα γὰρ κοινὸν ὅρον αὐτοῦ τὰ μόρια συνάπτει οὐ γὰρ ἔστι κοινὸς ὅρος πρὸς ὃν αἱ συλλαβαὶ συνάπτουσιν, ἀλλ'
^{5 a} ἐκάστη διώρισται αὐτὴ καθ' αὐτήν

Ἡ δὲ γραμμὴ συνεχὴς ἐστὶν ἔστι γὰρ λαβεῖν κοινὸν ὅρον πρὸς ὃν τὰ μόρια αὐτῆς συνάπτει, στιγμὴν, καὶ τῆς ἐπιφανείας γραμμὴν τὰ γὰρ τοῦ ἐπιπέδου μόρια πρὸς τινα κοινὸν ὅρον συνάπτει
⁵ ὡσαύτως δὲ καὶ ἐπὶ τοῦ σώματος ἔχοις ἀν' λαβεῖν κοινὸν ὅρον, γραμμὴν ἢ ἐπιφάνειαν, πρὸς ἃ τὰ

^a These divisions are not co-extensive Line, plane and solid and space are all called continuous quantities all, too, consist of such parts as have interrelated positions Time is a continuous quantity, its parts have, however, no

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discrete or continuous. Some quantities, moreover, consist of such parts as have relative positions in reference each to the others, while others, on the contrary, consist of such parts as have no such positions.^a Of quantities that are discrete we may here instance number and speech, of quantities that are continuous line, superficies and solid, to which time and place may be added. Consider the parts of a number. You find there is no common limit at which they may join or unite. For example, two fives will make ten. These, however, are wholly distinct, there is no common limit whatever at which these two fives coalesce. And the same with the parts three and seven. And, indeed, in the case of all numbers you never will find such a boundary, common to any two parts for the parts remain ever distinct. Thus is number discrete, not continuous. The same may be said about speech, if by speech the spoken word is intended. Being measured in long and short syllables, speech is an evident quantity, whose parts possess no common boundary. No common limit exists, where those parts—that is, syllables—join. Each, indeed, is distinct from the rest.

A line is, however, continuous. Here we discover that limit of which we have just now been speaking. This limit or term is a point. So it is with a plane or a solid. Their parts also have such a limit—a line in the case of the former, a line or a plane in the latter.

positions in reference the one to the other. See the following from the summary by Waitz: 'quod quantum est id vel discretum esse (numerus, oratio) vel continuum (linea, superficies, corpus, tempus, spatium) exemplis demonstratur,' and 'linea, superficies, corpus et spatium constant e partibus positionem quandam inter se habentibus, non ita numerus, tempus et oratio

5 a

- τοῦ σώματος μόρια συνιάπτει ἔστι δὲ καὶ ὁ χρόνος
καὶ ὁ τόπος τῶν τοιούτων ὁ γὰρ νῦν χρόνος
συνιάπτει πρὸς τὸν παρεληλυθότα καὶ τὸν μέλ-
λοντα πάλιν ὁ τόπος τῶι συνεχῶν ἐστὶ τόπον
10 γάρ τινα τὰ τοῦ σώματος μόρια κατέχει, ἃ πρὸς
τινα κοινὸν ὅροι συνιάπτει οὐκοῦν καὶ τὰ τοῦ
τόπου μόρια, ἃ κατέχει ἕκαστον τῶν τοῦ σώματος
μορίων, πρὸς τοὺς αὐτὸν ὅρον συνιάπτει πρὸς ὃν
καὶ τὰ τοῦ σώματος μόρια ὥστε συνεχῆς ἂν εἴη
καὶ ὁ τόπος πρὸς γὰρ εἷς κοινὸν ὅρον αὐτοῦ τὰ
μόρια συνιάπτει
- 15 Ἔτι δὲ τὰ μὲν ἐκ θέσιν ἐχόντων πρὸς ἀλλήλα
τῶν ἐν αὐτοῖς μορίων συνέστηκε, τὰ δὲ οὐκ ἐξ
ἐχόντων θέσιν, οἷον τὰ μὲν τῆς γραμμικῆς μόρια
θέσει ἔχει πρὸς ἀλλήλα ἕκαστον γὰρ αὐτῶν κείταιί
που, καὶ ἔχοις ἂν διαλαβεῖν καὶ ἀποδοῦναι ὅπου
ἕκαστον κείται ἐν τῷ ἐπιπέδῳ καὶ πρὸς ποῖον
20 μόριον τῶν λοιπῶν συνιάπτει ὡσαύτως δὲ καὶ τὰ
τοῦ ἐπιπέδου μόρια θέσιν ἔχει τινὰ ὁμοίως γὰρ
ἂν ἀποδοθεῖν ἕκαστον οὐ κείται, καὶ ποῖα συνιάπτει
πρὸς ἀλλήλα καὶ τὰ τοῦ στερεοῦ δὲ ὡσαύτως,
καὶ τὰ τοῦ τοποῦ ἐπὶ δέ γε τοῦ ἀριθμοῦ οὐκ ἂν
25 ἔχοι τις ἐπιδείξαι ὥς τὰ μόρια αὐτοῦ θέσιν τινὰ
ἔχει πρὸς ἀλλήλα ἢ κείταιί που, ἢ ποῖα γε πρὸς
ἀλλήλα συνιάπτει τῶν μορίων οὐδὲ τὰ τοῦ χρόνου
ὑπομένει γὰρ οὐδὲν τῶν τοῦ χρόνου μορίων ὃ δὲ
μὴ ἐστὶν ὑπομένει, πῶς ἂν τοῦτο θέσιν τινὰ ἔχοι,
ἀλλὰ μᾶλλον τάξιν τινὰ εἰποῖς ἂν ἔχειν τῷ τὸ μὲν
30 πρότερον εἶναι τοῦ χρόνου τὸ δ' ὕστερον καὶ ἐπὶ
τοῦ ἀριθμοῦ δὲ ὡσαύτως τῷ τὸ ἐν πρότερον ἀριθ-
μεῖσθαι τῶν δύο καὶ τὰ δύο τῶν τριῶν καὶ οὕτω
τάξιν τινὰ ἂν ἔχοι, θέσιν δὲ οὐ πάνυ λάβοις ἂν

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Again time and space are continuous. Time is a whole and continuous, the present, past, future are linked. Space is also this kind of a quantity. For seeing the parts of a solid themselves occupy so much space and these parts have a limit in common, it follows the parts of space also, which those parts themselves occupy, have exactly the same common limit or term as the parts of the solid. As is time, so is space, then, continuous: the parts meet at one common boundary.

All quantities are made up of parts, and those parts as we saw, have position in reference one to another or else they have no such position. The parts of a line, for example, must all have their relative places. Each without doubt, must lie *somewhere*, and each can be clearly distinguished. You can say where each lies on the line and to what sort of part it is next. So the parts of the line have position: again you can say where each lies and to what sort of parts it is next. This is true, too, of solids and space. But the case of a number is different. You never could show that its parts are possessed of their relative places or even so much as have places. Nor could you determine which parts are contiguous or adjacent to which. And the same may be said of time also. For no part of time is enduring. And how can what does not endure well be said to have any position? Of time it were better to say that the parts have a relative order, since one part is prior to another. And so, in like manner, of number, for numbers are prior in the counting, as one prior to two, two to three. Thus of number also we may say that the parts have a relative order but certainly have no positions. This, also, will hold

5 a καὶ ὁ λόγος δὲ ὡσαύτως οὐδὲν γὰρ ὑπομένει τῶν
 3, μορίων αὐτοῦ, ἀλλ' εἴρηται τε καὶ οὐκ ἔστιν ἔτι
 τοῦτο λαβεῖν, ὥστε οὐκ ἂν εἴη θέσις τῶν μορίων
 αὐτοῦ, εἶγε μηδὲν ὑπομένει τὰ μὲν οὖν ἐκ θέσιν
 ἐχόιτων τῶν μορίων συνέστηκε, τὰ δὲ οὐκ ἐξ
 ἐχόντων θέσιν

Κυρίως δὲ ποσὰ ταῦτα μόνα λέγεται τὰ εἰρημένσ,
 5 b τὰ δὲ ἄλλα πάντα κατὰ συμβεβηκός εἰς ταῦτα
 γὰρ ἀποβλέποντες καὶ τὰλλα ποσὰ λέγομεν, οἷον
 πολὺ τὸ λευκὸν λέγεται τῷ τὴν ἐπιφάνειαν πολλὴν
 εἶναι, καὶ ἡ πρᾶξις μακρὰ τῷ γε τὸν χρόνον πολὺν
 εἶναι, καὶ ἡ κίνησις πολλή οὐ γὰρ καθ' αὐτὸ
 5 ἐκάστον τούτων ποσὸν λέγεται οἷον ἐὰν ἀποδιδῶ
 τις πόση τις ἡ πρᾶξις ἔστι, τῷ χρόνῳ ὀριεῖ,
 εἰαυσιαῖαι ἡ οὕτω πως ἀποδιδούς καὶ τὸ λευκὸν
 ποσὸν τι ἀποδιδούς τῇ ἐπιφανείᾳ ὀριεῖ ὅση γὰρ
 ἂν ἡ ἐπιφάνεια ἦ, τοσοῦτον καὶ τὸ λευκὸν φήσειεν
 ἂν εἶναι ὥστε μόνα κυρίως καὶ καθ' αὐτὰ ποσὰ
 10 λέγεται τὰ εἰρημέια, τῶν δὲ ἄλλων οὐδὲν καθ'
 αὐτό, ἀλλ' εἰ ἄρα, κατὰ συμβεβηκός

Ἔτι τῷ ποσῷ οὐδέν ἐστιν ἐναντίον ἐπὶ μὲν
 γὰρ τῶν ἀφωρισμένων φανερόν ὅτι οὐδέν ἐστιν
 ἐναντίον, οἷον τῷ διπλήχει ἡ τριπλήχει ἡ τῇ ἐπι-
 φανείᾳ ἡ τῶν τοιούτων τινί οὐδὲν γὰρ ἐστιν
 αὐτοῖς ἐναντίον, εἰ μὴ ἄρα τὸ πολὺ τῷ ὀλίγῳ
 15 φαίη τις εἶναι ἐναντίον ἡ τὸ μέγα τῷ μικρῷ
 τούτων δὲ οὐδέιν ἐστι ποσὸν ἀλλὰ τῶν πρὸς τι
 οὐδὲν γὰρ αὐτὸ καθ' αὐτὸ μέγα λέγεται ἡ μικρόν,

good of speech, for the parts have no lasting existence. Pronounce them, and then they are gone, so that, since they pass out of existence, they cannot have place or position. Of quantities, then, to sum up, some consist of parts having position and others of parts that have not.

The things we have mentioned alone can be called in the strictest sense quantities. Other things that are so called are so called in a secondary sense—with an eye to some one of the former. To take an example or two. A white object is often called large, since the surface it covers is large, an action or process called long, since the time that it occupies is long. The name 'quantity' cannot be given to such things as of their own right. Someone asks you 'how long was that action?' You mention the time that it took, as 'it lasted a year or the like. Someone asks you 'how large is that white thing?' You mention the surface it covers. As large as the surface it covers, so large, you will say, that white object. The things, then, referred to alone in themselves can be strictly called quantities, other things thus designated can only lay claim to that name, if at all, in a secondary sense—in a sort of derivative fashion and not from their intrinsic nature.

Quantities never have contraries. This will be perfectly clear in the case of all definite quantities, whereby I mean for example, 'two cubits' or 'three cubits long' or a surface or something of that sort. These, it is clear, have no contraries. But possibly someone may say, great and 'small,' 'much' and 'little' are contraries. These are, however, more properly regarded as terms of relation *as such*, things are not great or small. They are so

- 5 b ἀλλὰ τῷ πρὸς ἕτερον ἀναφέρεσθαι, οἷον ὅρος μὲν
 μικροὶ λέγεται, κέγχρος δὲ μεγάλη τῷ τὴν μὲν
 20 τῶν ὁμογενῶν μείζονα εἶναι, τὸ δὲ ἔλαττον τῶν
 ὁμογενῶν οὐκοῦν πρὸς ἕτερον ἢ ἀναφορά, ἐπεὶ
 εἶγε καθ' αὐτὸ μικρὸν ἢ μέγα ἐλέγετο, οὐκ ἂν
 ποτε τὸ μὲν ὅρος μικρὸν ἐλέγετο, ἢ δὲ κέγχρος
 μεγάλη πάλιν ἐν μὲν τῇ κώμῃ φαμὲν πολλοὺς
 αἰθρώπους εἶναι, ἐν Ἀθήναις δὲ ὀλίγους πολ-
 30 λαπλασίους αὐτῶν ὄντας, καὶ ἐν μὲν τῇ οἰκίᾳ πολ-
 λούς, ἐν δὲ τῷ θεάτρῳ ὀλίγους πολλῷ πλείους
 οἶτας ἐτι τὸ μὲν δίπηχυ καὶ τρίπηχυ καὶ ἕκαστον
 τῶν τοιούτων ποσὸν σημαίνει, τὸ δὲ μέγα ἢ μικρὸν
 οὐ σημαίνει ποσὸν ἀλλὰ μᾶλλον πρὸς τι πρὸς γὰρ
 ἕτερον θεωρεῖται τὸ μέγα καὶ τὸ μικρὸν ὥστε
 31 φαιερὸν ὅτι ταῦτα τῶν πρὸς τί ἐστιν
- Ἔτι ἐάν τε τιθῇ τις ταῦτα ποσὰ εἶναι ἐάν τε
 μὴ τιθῇ, οὐκ ἐστὶ αὐτοῖς ἐναντίον οὐδέν ὃ γὰρ
 μὴ ἐστὶν αὐτὸ καθ' αὐτὸ λαβεῖν ἀλλὰ πρὸς ἕτερον
 ἀναφέρεται, πῶς ἂν φαίη τις τούτῳ τι ἐναντίον,
 ἔτι δὲ εἰ ἔσται τὸ μέγα καὶ τὸ μικρὸν ἐναντία,
 32 συμβήσεται τὸ αὐτὸ ἅμα τὰ ἐναντία ἐπιδέχεσθαι
 καὶ αὐτὰ ἑαυτοῖς εἶναι ἐναντία συμβαίνει γάρ
 ποτε ἅμα τὸ αὐτὸ μέγα τε καὶ μικρὸν εἶναι ἐστὶ
 γὰρ πρὸς μὲν τοῦτο μικρόν, πρὸς ἕτερον δὲ τὸ
 αὐτὸ τοῦτο μέγα ὥστε τὸ αὐτὸ καὶ μέγα καὶ
 μικρὸν κατὰ τὸν αὐτὸν χρόνον εἶναι συμβαίνει
 33 ὥστε ἅμα τὰ ἐναντία ἐπιδέχεσθαι ἀλλ' οὐδὲν
 δοκεῖ ἅμα τὰ ἐναντία ἐπιδέχεσθαι, οἷον ἐπὶ τῆς
 οὐσίας δεκτικὴ μὲν τῶν ἐναντίων δοκεῖ εἶναι,
 ἀλλ' οὔτι γε ἅμα νοσεῖ καὶ ὑγιαίνει ἀλλ' οὐδέ

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by comparison only. Thus a hill is called small, a grain large, but we really mean greater or smaller than similar things of the kind, for we look to some external standard. If such terms were used absolutely, we never should call a hill small, as we never should call a grain large. So, again, we may very well say that a village has many inhabitants, a city like Athens but few, though the latter are many times more, or we say that a house contains many, while those in the theatre are few, though they greatly outnumber the others. While 'two cubits,' 'three cubits long' and the like, therefore, signify quantity, 'great,' 'small' and the like signify not a quantity but rather a relation, implying some external standard or something above and beyond them. The latter, then, plainly are relative.

Quantities, moreover, or not, there is nothing that is contrary to them. For what is not grasped by itself but referred to some external standard—how suppose that can have any contrary? Secondly, suppose we allow 'great' and 'small' and the like to be contraries, then the same subject, it follows, at one and the same time admits of the contrary qualifications and things to themselves will be contrary. Does it not sometimes occur that the same thing is both great and small? As compared with one thing, it is small, it is great, as compared with another. And so the same thing simultaneously comes to be both great and small or at one and the same time admits of the contrary qualifications. But in dealing with substance we stated that nothing can thus simultaneously admit of such qualifications. Substance, no doubt, is receptive of contrary qualifications, but not in such way that a man at the same time is both

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6^a λευκὸν καὶ μέλαν ἐστὶν ἅμα ἀλλ' οὐδὲ τῶν ἄλλων
 5 οὐδέν ἐστιν ὃ ἅμα τὰ ἐναντία ἐπιδέχεται καὶ
 αὐτὰ δ' ἑαυτοῖς συμβαίνει ἐναντία εἶναι εἰ γάρ
 ἐστι τὸ μέγα τῷ μικρῷ ἐναντίον, τὸ δ' αὐτὸ ἐστὶν
 ἅμα μέγα καὶ μικρόν, αὐτὸ ἑαυτῷ εἰῆ ἂν ἐναντίον
 ἀλλὰ τῶν ἀδυιάτων ἐστὶν αὐτὸ ἑαυτῷ εἶναί τι
 ἐναντίον οὐκ ἐστὶν ἀρα τὸ μέγα τῷ μικρῷ
 ἐναντίοι, οὐδὲ τὸ πολὺ τῷ ὀλίγῳ ὥστε εἰ καὶ
 10 μὴ τῶν πρὸς τι ταῦτά τις ἔρεῖ ἀλλὰ τοῦ ποσοῦ,
 οὐδέν ἐναντίον ἔξει

Μάλιστα δὲ ἡ ἐναντιότης τοῦ ποσοῦ περὶ τὸν
 τόπον δοκεῖ ὑπάρχειν τὸ γὰρ ἄνω τῷ κάτω
 ἐναντίον τιθέασι, τὴν πρὸς τὸ μέσον χώραν κάτω
 λέγοντες διὰ τὸ πλείστην τῷ μέσῳ διάστασιν πρὸς
 15 τὰ πέρατα τοῦ κόσμου εἶναι εἰκόασι δὲ καὶ τὸν
 τῶν ἄλλων ἐναντίων ὀρισμὸν ἀπὸ τούτων ἐπι-
 φέρειν τὰ γὰρ πλείστον ἀλλήλων διεστηκότα τῶν
 ἐν τῷ αὐτῷ γένει ἐναντία ὀρίζονται

20 Οὐ δοκεῖ δὲ τὸ ποσὸν ἐπιδέχεσθαι τὸ μᾶλλον
 καὶ ἥττον, οἷον τὸ δίπηχυ οὐ γὰρ ἐστὶν ἕτερον
 ἑτέρου μᾶλλον δίπηχυ οὐδ' ἐπὶ τοῦ ἀριθμοῦ,
 οἷον τὰ τρία τῶν πέντε οὐδὲν μᾶλλον τὰ τρία,
 οὐδὲ τὰ πέντε τῶν τριῶν οὐδὲ χρόνος ἕτερος
 ἑτέρου μᾶλλον χρόνος εἶναι λέγεται οὐδ' ἐπὶ

^a 'The extremities' apparently refers to the circumference taken as a whole

^b The meaning I give to this sentence the context appears to require But the text must, I think, be corrupt

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sick and healthy, a thing black and white simultaneously. Neither can anything else be at any time thus qualified. Then, if 'great', 'small' and so forth were contrary these to themselves would be contrary. Granted for argument's sake both that 'great' is the contrary of 'small' and that one and the same thing can be at the same moment both great and small, 'great' or 'small' to itself will be contrary. This is, however, impossible: nothing to itself can be contrary. Therefore, we cannot describe 'great' and 'small', 'much' and 'little' as contraries. Neither could such terms have contraries, even though someone should call them terms not of relation but of quantity.

In dealing with space, the contention that quantity admits of a contrary seems to have most plausibility. 'Above' and 'below' are called contraries, when by 'below' what is meant is the region or space at the centre. This use is, however, derived from the view that we take of the world, since it is at the extremities of the world that the distance from the centre is the greatest.^a Indeed, in defining *all* contraries, we seem to have space in our minds. For we call those things contrary which, being also within the same class, are *most distant* the one from the other.

Quantities do not appear to admit of a more and a less. For example, take 'two cubits long'. Now, this never admits of gradations. A thing is not two cubits long in a greater degree than another. And so, in like manner, of numbers. One three is not, so to speak, three in a greater degree than another, one five is not, so to speak, five in a greater degree than another.^b One period of time is, moreover, not more of a time than another. Nor of any other

6 a τῶν εἰρημένων ὅλως οὐδενὸς τὸ μᾶλλον καὶ τὸ
 20 ἥττον λέγεται ὥστε καὶ τὸ ποσὸν οὐκ ἐπιδέχεται
 τὸ μᾶλλον καὶ τὸ ἥττον

Ἴδιον δὲ μάλιστα τοῦ ποσοῦ τὸ ἴσον τε καὶ
 ἀνισον λέγεσθαι ἕκαστον γὰρ τῶν εἰρημένων
 ποσῶν ἴσον τε καὶ ἀνισον λέγεται, οἷον σῶμα καὶ
 ἴσον καὶ ἀνισον λέγεται, καὶ χρόνος καὶ ἴσος καὶ
 30 ἀνισος ὡσαύτως δὲ καὶ ἐπὶ τῶν ἄλλων τῶν
 ῥηθέντων ἕκαστον ἴσον τε καὶ ἀνισον λέγεται τῶν
 δὲ λοιπῶν ὅσα μὴ ἐστὶ ποσά, οὐ τάνυ ἀν δόξαι
 ἴσα τε καὶ ἄνισα λέγεσθαι, οἷον ἡ διάθεσις οὐ
 πάνυ ἴση τε καὶ ἀνισος λέγεται, ἀλλὰ μᾶλλον
 ὁμοία, καὶ τὸ λευκὸν ἴσον τε καὶ ἀνισον οὐ πάνυ,
 40 ἀλλ' ὁμοιον ὥστε τοῦ ποσοῦ μάλιστα ἀν εἶη
 ἴδιον τὸ ἴσον τε καὶ ἀνισον λέγεσθαι

VII Πρὸς τι δὲ τὰ τοιαῦτα λέγεται, ὅσα αὐτὰ
 ἀπερ ἐστὶν ἐτέρων εἶναι λέγεται, ἢ ὅπως οὖν ἄλλως
 πρὸς ἕτερον, οἷον τὸ μείζον τοῦθ' ὅπερ ἐστὶν
 ἐτέρου λέγεται τινὸς γὰρ λέγεται μείζον καὶ τὸ
 διπλάσιον τοῦθ' ὅπερ ἐστὶν ἐτέρου λέγεται τινὸς
 6 b γὰρ διπλάσιον λέγεται ὡσαύτως δὲ καὶ ὅσα ἄλλα
 τοιαῦτα ἐστὶ δὲ καὶ τὰ τοιαῦτα τῶν πρὸς τι οἷον
 ἐξίς, διάθεσις, αἰσθησις, ἐπισιγήμη, θέσις πάντα
 γὰρ τὰ εἰρημέα αὐτὰ ἀπερ ἐστὶν ἐτέρων εἶναι

^a Aristotle here classifies as relatives two distinct classes of terms, those said 'to be of other things' and those said 'to be towards something else' (*ad aliquid*) in some other manner'. He means by the former all terms with a genitive dependent upon them. This distinction cannot be brought out in the same concise manner in English. There is no single form that will cover all the uses of the genitive in Greek. The Greek genitive for instance, expresses not only our 'of' but our 'than'.

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quantity mentioned can a 'more' or a 'less' be affirmed. The category, therefore, of quantity in no wise admits of degrees.

What is really peculiar to quantities is that we compare or contrast them in terms or on grounds of equality. We predicate 'equal,' 'unequal,' of all of the quantities mentioned. One solid is equal to another, another, *per contra*, unequal. We use these terms also of time in comparing the periods of it. So also of all other quantities that we have previously mentioned. Of nothing, moreover, save quantities can we affirm these two terms. For we never say this disposition is 'equal' to that or 'unequal.' We say it is 'like' or 'unlike.' One quality—whiteness, for instance—is never compared with another in terms or on grounds of equality. Such things are termed 'like' and 'unlike.' Thus our calling something 'equal,' 'unequal,' is the mark, above all marks, of quantity.

VII. Let us now turn to Relation. We call a thing relative, when it is said to be such as it is from its being *of* some other thing or, if not, from its being related to something in some other way.^a Thus 'the greater' is said to be greater by reference to something outside it. For, indeed, when we call a thing 'greater,' we mean by that greater *than* something. 'The double' is called what it is from its being the double *of* something. For 'double' means double *of* something. And so with all terms of that kind. Other relatives also there are, such as habit, disposition, perception, position or attitude, knowledge. All these are explained by a reference to something to which they belong, and in no other way.

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- ^b λέγεται καὶ οὐκ ἄλλο τι ἢ γὰρ ἕξις τινὸς ἕξις
⁵ λέγεται καὶ ἡ ἐπιστήμη τινὸς ἐπιστήμη καὶ ἡ
 θέσις τινὸς θέσις, καὶ τὰ ἄλλα δὲ ὡσαύτως πρὸς
 τι οὖν ἐστὶν ὅσα αὐτὰ ἄπερ ἐστὶν ἐτέρων εἶναι
 λέγεται, ἢ ὅπως οὖν ἄλλως πρὸς ἕτερον, οἷον ὅρος
 μέγα λέγεται πρὸς ἕτερον πρὸς τι γὰρ μέγα
 λέγεται τὸ ὅρος καὶ τὸ ὅμοιον τινὶ ὅμοιον λέγεται,
¹⁰ καὶ τὰ ἄλλα δὲ τὰ τοιαῦτα ὡσαύτως πρὸς τι
 λέγεται ἐτι δὲ καὶ ἡ αἰάκλις καὶ ἡ στάσις καὶ
 ἡ καθέδρα θέσεις τινές, ἢ δὲ θέσις τῶν πρὸς τι
 τὸ δὲ ἀνακεῖσθαι ἢ ἐστάναι ἢ καθῆσθαι αὐτὰ μὲν
 οὐκ εἰσὶ θέσεις, παρωνύμως δὲ ἀπὸ τῶν εἰρημένων
 θέσεων λέγεται
¹⁵ Ὑπάρχει δὲ καὶ ἐναντιότης ἐν τοῖς πρὸς τι, οἷον
 ἀρετὴ κακία ἐναντίον, ἐκάτερον ὃν τῶν πρὸς τι,
 καὶ ἐπιστήμη ἀγνοία οὐ πᾶσι δὲ τοῖς πρὸς τι
 ὑπάρχει τὸ ἐναντίον τῷ γὰρ διπλασίῳ οὐδέν ἐστιν
 ἐναντίον, οὐδὲ τῷ τριπλασίῳ, οὐδὲ τῶν τοιούτων
 οὐδενί
²⁰ Δοκεῖ δὲ καὶ τὸ μᾶλλον καὶ τὸ ἥττον ἐπιδέχεσθαι
 τὰ πρὸς τι ὅμοιον γὰρ καὶ ἀνόμοιον μᾶλλον καὶ
 ἥττον λέγεται, καὶ ἴσον καὶ ἄνισον μᾶλλον καὶ
 ἥττον λέγεται, ἐκάτερον αὐτῶν πρὸς τι ὃν τό τε
 γὰρ ὅμοιον τινὶ ὅμοιον λέγεται καὶ τὸ ἀνόμοιον τινὶ
² ἀνόμοιον οὐ πάντα δὲ τὰ πρὸς τι ἐπιδέχεται τὸ
 μᾶλλον καὶ ἥττον τὸ γὰρ διπλάσιον οὐ λέγεται
 μᾶλλον καὶ ἥττον διπλάσιον, οὐδὲ τῶν τοιούτων
 οὐδέν
 Πάντα δὲ τὰ πρὸς τι πρὸς ἀντιστρέφοντα λέγεται,
³ οἷον ὁ δοῦλος δεσπότης δοῦλος λέγεται καὶ ὁ
 δεσπότης δούλου δεσπότης, καὶ τὸ διπλάσιον
 ἡμίσεος διπλάσιον καὶ τὸ ἡμισυ διπλασίου ἡμισυ,

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whatsoever A habit is a habit *of* something, knowledge is knowledge *of* something, position position *of* something We speak, then, of relative terms, when a thing's being such as it is is explained by a genitive following or else by some phrase or expression designed to bring out the relation For instance, we call a hill 'large, meaning large as compared with another By such a comparison only it is that a hill is called 'large' So we call a thing 'similar,' 'like'—'like' or 'similar' *to* something else It is thus with all terms of that nature This also we notice in passing while lying and standing and sitting are really specific positions, position itself is a relative To lie and to stand and to sit, these are not themselves really positions, their names are, however, derived from the attitudes just now referred to

Relatives sometimes have contraries Virtue is contrary to vice, either term itself being a relative, knowledge to ignorance also By no means all relative terms can, however, be said to have contraries 'Double and triple' have none, nor, indeed, any terms of that sort

Relatives also, it seems, may admit of degrees in some cases, as 'like,' 'unlike,' 'equal,' 'unequal,' which all may have 'more' or 'less' added, while each is a relative term For by 'like' we mean like something else and by 'unlike' unlike something else It is not the case, nevertheless, that *all* relatives admit of degrees We do not say 'more' or 'less double,' and so with all terms of that kind

All relatives have their correlatives 'Slave' means the slave of a master, and 'master,' in turn, implies slave 'Double' means double its half, just as 'half' means the half of its double By 'greater,'

6 b

καὶ τὸ μείζον ἐλάττωνος μείζον καὶ τὸ ἐλαττοὶ
 μείζονος ἐλάττων ὡσαύτως δὲ καὶ ἐπὶ τῶν
 ἄλλων, πλὴν τῇ πτώσει ἐνίστε διοίσει κατὰ τὴν
 35 λέξει, οἷον ἡ ἐπιστήμη ἐπιστητοῦ λέγεται ἐπι-
 στήμη καὶ τὸ ἐπιστητὸν ἐπιστήμη ἐπιστητόν, καὶ
 ἡ αἰσθησις αἰσθητοῦ αἰσθησις καὶ τὸ αἰσθητὸν
 αἰσθήσει αἰσθητόν

Οὐ μὴν ἄλλ' ἐνίστε οὐ δόξει ἀντιστρέφειν, ἐὰν
 μὴ οἰκείως πρὸς ὃ λέγεται ἀποδοθῇ, ἀλλὰ δι-
 αμάρτη ὃ ἀποδιδούς, οἷοι τὸ πτερόν ἐὰν ἀποδοθῇ
 ὄρνιθος, οὐκ ἀντιστρέφει ὄρνις πτεροῦ οὐ γὰρ
 οἰκείως τὸ πρῶτον ἀποδέδοται πτερόν ὄρνιθος οὐ
 7 a γὰρ ἡ ὄρνις, ταύτη τὸ πτερόν αὐτοῦ λέγεται, ἀλλ'
 ἡ πτερωτόν ἐστι πολλῶν γὰρ καὶ ἄλλων πτερά
 ἐστίν, ἀ οὐκ εἰσὶν ὄρνιθες ὥστε ἐὰν ἀποδοθῇ
 οἰκείως, καὶ ἀντιστρέφει, οἷον τὸ πτερόν πτερωτοῦ
 πτερόν καὶ τὸ πτερωτὸν πτερωτῶ πτερωτόν

5 Ἐνίστε δὲ καὶ διοματοποιεῖν ἴσως ἀναγκαῖον,
 ἐὰν μὴ κείμενον ἢ ὅμοια πρὸς ὃ οἰκείως ἀν ἀπο-
 δοθεῖν, οἷοι τὸ πηδάλιον τοῦ πλοίου ἐὰν ἀποδοθῇ,
 οὐκ οἰκεία ἡ ἀπόδοσις γίνεται οὐ γὰρ ἡ πλοῖον,
 10 ταύτη αὐτοῦ τὸ πηδάλιον λέγεται ἐστὶ γὰρ πλοῖα
 ὦν οὐκ ἐστὶ πηδάλια διὸ οὐκ ἀντιστρέφει τὸ
 γὰρ πλοῖον οὐ λέγεται πηδαλίου πλοῖον ἀλλ'
 ἴσως οἰκειότερα ἀν ἡ ἀπόδοσις εἴη, εἰ οὕτω πως
 ἀποδοθεῖν, τὸ πηδάλιον πηδαλιωτοῦ πηδάλιον, ἢ
 ὅπως οὖν ἄλλως ὅμοια γὰρ οὐ κείται καὶ ἀντι-
 15 στρέφει γε, ἐὰν οἰκείως ἀποδοθῇ τὸ γὰρ πηδα-

again, we mean greater than this or that thing which is less, by 'less' less than that which is greater. So it is with all relative terms. On occasions, however, the case or grammatical inflexion will differ. Knowledge is thus *of* the knowable, the knowable is knowable *by* knowledge. Perception is *of* the perceptible, which is perceived *by* perception.

At times the correlation, however, will not manifestly appear—namely, when a mistake has been made and the correlate itself wrongly stated. If you call a wing wing of a bird, then will no correlation appear, wing and bird are, I mean, not correlative. The wrong term was used at the outset in calling it wing *of a bird*. For the wing is the wing of a bird, when considered as *winged*, not as bird. Many other things, not birds, are winged. When, however, the right terms are used, the correlation will forthwith appear, as when, for example, we say that a wing is a wing of the winged and the winged thing is winged by a wing. Wing belongs to the winged of necessity.

At times there is no word in Greek that will rightly bring out the correlation. Then, I think, we must coin a new word. Let us take, for example, a rudder. We may say this belongs to a boat. 'To a boat' is, however, inappropriate and fails to bring out the correlation. Not, indeed, to the boat viewed as boat does the rudder belong of necessity. Are there not boats without rudders? Thus rudder and boat are not reciprocal. 'Boat' is not 'boat of a rudder,' as rudder is rudder of a boat. Since no proper term now exists, we must coin one to suit the occasion and speak with more accuracy thus—the rudder is rudder of 'the ruddered'. And, if we express ourselves thus, then at least will the terms be reciprocal. That is to

7^a λιωτὸν πηδαλίῳ πηδαλιωτὸν ὡσαύτως δὲ καὶ ἐπὶ τῶν ἄλλων, οἷοι ἢ κεφαλὴ οἰκειοτέρως ἀν ἀποδοθεῖη κεφαλῶτοῦ ἢ ζώου ἀποδιδομένη οὐ γὰρ ἢ ζῶον, κεφαλὴν ἔχει πολλὰ γὰρ τῶν ζώων κεφαλὴν οὐκ ἔχει οὕτω δὲ ῥᾶστα ἀν ἴσως τις 20 λάβροι οἷς μὴ κεῖται οἰόματα, εἰ ἀπὸ τῶν πρώτων καὶ τοῖς πρὸς αὐτὰ ἀντιστρέφουσι τιθεῖη τὰ οἰόματα, ὥσπερ ἐπὶ τῶν προειρημένων ἀπὸ τοῦ πτεροῦ τὸ πτερωτὸν καὶ ἀπὸ τοῦ πηδαλίου τὸ πηδαλιωτὸν

Πάντα οὖν τὰ πρὸς τι, ἔάν περ οἰκείως ἀποδιδῶται, πρὸς ἀντιστρέφοντα λέγεται, ἐπεὶ ἔάν γε 25 πρὸς τὸ τυχόν ἀποδιδῶται καὶ μὴ πρὸς αὐτὸ ὃ λέγεται, οὐκ ἀντιστρέφει λέγω δὲ ὅτι οὐδὲ τῶν ὁμολογουμένως πρὸς ἀντιστρέφοντα λεγομένων, καὶ ὀνομάτων αὐτοῖς κειμένων, οὐδὲν ἀντιστρέφει, ἔάν πρὸς τι τῶν συμβεβηκότων ἀποδιδῶται καὶ μὴ πρὸς αὐτὸ ὃ λέγεται, οἷον ὃ δοῦλος ἐὰν μὴ 30 δεσπότου ἀποδοθῇ ἀλλ' ἀνθρώπου ἢ δίποδος ἢ ὄτουσιν τῶν τοιούτων, οὐκ ἀντιστρέφει οὐ γὰρ οἰκεία ἢ ἀπόδοσις ἐστίν ἐτι δ' ἐὰν μὲν τι οἰκείως ἀποδεδομένον ἢ πρὸς ὃ λέγεται, πάντων περιαιρουμένων τῶν ἄλλων ὅσα συμβεβηκότα ἐστί, καταλειπομένου δὲ μόνου τούτου πρὸς ὃ ἀπεδόθη 35 οἰκείως, ἀεὶ πρὸς αὐτὸ ῥηθήσεται, οἷον ὃ δοῦλος ἐὰν πρὸς δεσπότην λέγηται, περιαιρουμένων τῶν ἄλλων ἀπάντων ὅσα συμβεβηκότα ἐστὶ τῷ δε-

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sav, what is ruddered is ruddered by means of its rudder. So also in all other cases. A head will be better defined as correlative of that which is 'headed,' not, loosely, as head of an animal. Animals, simply as animals, do not have heads of necessity. Many, indeed, have no heads. We may thus, I think, best understand to what this or that thing is related, where no name at present exists, if we take the thing having a name and then, coining another name from it, apply it to the former's correlative just as we coined 'winged' and 'ruddered' above from the names 'wing' and 'rudder.

Thus all relatives are referred to their correlates, provided they are rightly defined. I must add this proviso because, if the correlate happens to be stated in casual, inaccurate fashion, the terms cannot well be reciprocal. Let me explain what I mean. Even where the right names do exist and the things are admittedly correlates, no correlation appears, when we give one of these two a name that in no way brings out the relation and has some irrelevant meaning. Let 'slave' be defined in relation to 'man' or to 'biped' or what not, instead of its being defined (as it should be) by reference to 'master,' then no correlation appears, for the reference is really inaccurate. Again, let us grant that two things are correlative one with another and that the correct term is used for the purpose of stating the second. Although we remove all its other—I mean, its irrelevant—attributes, leaving that only in virtue of which it was called the correlative, then will the said correlation be, none the less, found to exist. The correlative of 'slave, for example, is properly said to be 'master'. Suppose we remove all his other—I mean, his me-

- 7^a σπότῃ, οἷον τὸ δίποδι εἶναι καὶ τὸ ἐπιστήμης δε-
κτικῶ καὶ τὸ ἀνθρώπῳ, καταλειπομένου δὲ μόνου
τοῦ δεσπότῃν εἶναι, αἰεὶ ὁ δοῦλος πρὸς αὐτὸ
7^b ῥηθήσεται ὁ γὰρ δοῦλος δεσπότου δοῦλος λέγεται.
Ἐὰν δέ γε μὴ οἰκείως ἀποδοθῇ πρὸς ὁ ποτε
λέγεται, περιαιρουμένων μὲν τῶν ἄλλων, κατα-
λειπομένου δὲ μόνου τοῦ πρὸς ὃ ἀπεδόθη, οὐ
ῥηθήσεται πρὸς αὐτὸ ἀποδεδόσθω γὰρ ὁ δοῦλος
ἀνθρώπου καὶ τὸ πτερόν ὄρνιθος, καὶ περιηρήσθω
5 τοῦ ἀνθρώπου τὸ δεσπότῃν αὐτὸν εἶναι οὐ γὰρ
ἔστι ὁ δοῦλος πρὸς ἀνθρώποι ῥηθήσεται μὴ γὰρ
όντος δεσπότου οὐδὲ δοῦλός ἐστιν ὡσαύτως καὶ
τοῦ ὄρνιθος περιηρήσθω τὸ πτερωτῶ εἶναι οὐ γὰρ
ἔστι ἔσται τὸ πτερόν τῶν πρὸς τι μὴ γὰρ ὄντος
πτερωτοῦ οὐδὲ πτερόν ἐσται τινός
10 Ὡστε δεῖ μὲν ἀποδιδόναι πρὸς ὁ ποτε οἰκείως
λέγεται καὶ μὲν ὄνομα ἢ κείμενον, ῥαδίᾳ ἢ
ἀπόδοσις γίνεται μὴ ὄντος δὲ ἀναγκαῖον ἴσως
ὀνοματοποιεῖν οὕτω δὲ ἀποδιδομένων φανερόν
ὅτι πάντα τὰ πρὸς τι πρὸς ἀντιστρέφοντα λέγεται
15 Δοκεῖ δὲ τὰ πρὸς τι ἅμα τῇ φύσει εἶναι, καὶ
ἐπὶ μὲν τῶν πλείστων ἀληθές ἐστιν ἅμα γὰρ
διπλάσιόν τέ ἐστι καὶ ἡμισυ, καὶ ἡμίσεος ὄντος
διπλάσιόν ἐστι καὶ δεσπότου ὄντος δοῦλός ἐστι,
καὶ δούλου οἷτος δεσπότης ἐστὶν ὁμοίως δὲ τού-
20 τοις καὶ τὰ ἄλλα καὶ συναναιρεῖ δὲ ταῦτα ἀλλήλα
μὴ γὰρ ὄντος διπλάσιον οὐκ ἐστὶν ἡμισυ, καὶ
ἡμίσεος μὴ ὄντος οὐκ ἔστι διπλάσιον ὡσαύτως δὲ
καὶ ἐπὶ τῶν ἄλλων ὅσα τοιαῦτα οὐκ ἐπὶ πάντων
δὲ τῶν πρὸς τι ἀληθές δοκεῖ τὸ ὅμα τῇ φύσει

CATEGORIES VII

levant—attributes, such as his being ‘two-footed,’ ‘receptive of knowledge’ or ‘human,’ and leave but his being ‘a master,’ then ‘slave’ will be still the correlative, ‘slave’ meaning *slave of a master*

On the other hand, let us suppose one correlative named incorrectly. Then, if we strip off its attributes saying that only in virtue of which it was called a correlative, all correlation will vanish. Let ‘a slave’ be defined as ‘a man’s,’ let ‘a wing’ be defined as ‘a bird’s.’ Take the attribute ‘master’ from ‘man’ then indeed, the correlation subsisting between ‘man’ and ‘slave’ will have vanished. No master, in short, then no slave. Take the attribute ‘winged’ from ‘the bird.’ Then the wing will no more be a relative. Nought will there now be a wing of, the bird being no longer winged.

And so, to sum up we must state all correlative terms with exactness. If a name is already to hand, then the statement will prove to be easy. If no name already exists, then I think it our duty to coin one. It is clear, when the names are correct, that all relative terms are correlative.

Correlatives are commonly held to come into existence together, and this for the most part is true, as, for instance, of double and half. That a half exists means that the double of which it is half must exist. The existence of a master involves the existence also of a slave. If a slave exists, then must a master. And so in all similar cases. Moreover, this holds of them also to cancel one cancels the other. For instance, no double, no half, and, *per contra*, no half, then no double and so with all similar terms. However, the view that correlatives come into being together does not appear true at all times, for it

- 7^b εἶναι τὸ γὰρ ἐπιστητὸν πρότερον ἂν δόξειε τῆς ἐπιστήμης εἶναι ὥς γὰρ ἐπὶ τὸ πολὺ προ-
 2^o αρχόντων τῶν πραγμάτων τὰς ἐπιστήμας λαμβάνομεν ἐπ' ὀλίγων γὰρ ἂν ἢ ἐπ' οὐδενὸς ἰδοί-
 τις ἂν ἅμα τῷ ἐπιστητῷ τὴν ἐπιστήμηι γινομένην
 Ἔτι τὸ μὲν ἐπιστητὸν ἀναιρεθὲν συναιρᾷ τὴν ἐπιστήμην, ἡ δὲ ἐπιστήμη τὸ ἐπιστητὸν οὐ συν-
 αναιρᾷ ἐπιστητοῦ μὲν γὰρ μὴ ὄντος οὐκ ἔστιν ἐπι-
 8^o στήμη (οὐδενὸς γὰρ ἔσται ἐπιστήμη), ἐπιστήμης δὲ μὴ ούσης οὐδὲν κωλύει ἐπιστητὸν εἶναι, οἷον καὶ ὁ τοῦ κύκλου τετραγωνισμὸς εἶγε ἔστιν ἐπιστητόν, ἐπιστήμη μὲν αὐτοῦ οὐκ ἔστιν οὐδέπω, αὐτὸς δὲ ἐπιστητόν ἐστιν ἔτι ζώου μὲν ἀναιρεθέντος οὐκ ἔσται ἐπιστήμη, τῶν δ' ἐπιστητῶν πολλὰ ἐνδέχεται εἶναι
- 8⁵ Ὅμοίως δὲ τούτοις καὶ τὰ ἐπὶ τῆς αἰσθήσεως ἔχει τὸ γὰρ αἰσθητὸν πρότερον τῆς αἰσθήσεως δοκεῖ εἶναι τὸ μὲν γὰρ αἰσθητὸν ἀναιρεθὲν συναναιρᾷ τὴν αἰσθησιν, ἡ δὲ αἰσθησις τὸ αἰσθητὸν οὐ συναναιρᾷ αἱ γὰρ αἰσθήσεις περὶ σῶμα καὶ ἐν σώματί εἰσιν, αἰσθητοῦ δὲ ἀναιρεθέντος ἀναι-
 8^a ρεῖται καὶ τὸ σῶμα (τῶν γὰρ αἰσθητῶν τὸ σῶμα), σώματος δὲ μὴ ὄντος ἀναιρεῖται καὶ ἡ αἰσθησις, ὥστε συναναιρᾷ τὸ αἰσθητὸν τὴν αἰσθησιν ἡ δέ γε αἰσθησις τὸ αἰσθητὸν οὐ συναναιρᾷ ζώου γὰρ ἀναιρεθέντος αἰσθησις μὲν ἀναιρεῖται, αἰσθητὸν
 6 δὲ ἔσται, οἷον σῶμα, θερμόν, γλυκύ, πικρόν, καὶ τὰλλα πάντα ὅσα ἐστὶν αἰσθητά

seems that the object of knowledge is prior to, exists before, knowledge. We gain knowledge, commonly speaking, of things that already exist, for in very few cases or none can our knowledge have come into being along with its own proper object.

Should the object of knowledge be removed, then the knowledge itself will be cancelled. The converse of this is not true. If the object no longer exists, there can no longer be any knowledge, there being now nothing to know. If, however, of this or that object no knowledge has yet been acquired, yet that object itself may exist. Take the squaring of the circle, for instance, if that can be called such an object. Although it exists as an object, the knowledge does not yet exist. If all animals ceased to exist, there would then be no knowledge at all, though there might in that case, notwithstanding, be still many objects of knowledge.

The same may be said of perception. The object, I mean, would appear to be prior to the act of perception. Suppose that you cancel the perceptible, you cancel the perception as well. Take away or remove the perception, the perceptible still may exist. For the act of perception implies or involves, first, a body perceived, then a body in which it takes place. Therefore, if you remove the perceptible body itself is removed, for the body itself is perceptible. And, body not being existent, perception must cease to exist. Take away the perceptible, then, and you take away also perception. But the taking away of perception does not take such objects away. If the animal itself is destroyed, then perception is also destroyed. But perceptibles yet will remain, such as body, heat, sweetness and bitterness and everything else that is sensible.

8 a

Ἐτι ἡ μὲν αἰσθησις ἅμα τῷ αἰσθητικῷ γίεται
 ἅμα γὰρ τῷ ζῶω γίεται καὶ αἰσθησις τὸ δέ γε
 αἰσθητόν ἐστι καὶ πρὸ τοῦ ζῶον ἢ αἰσθησιν εἶναι
 πῦρ γὰρ καὶ ὕδωρ καὶ τὰ τοιαῦτα, ἐξ ὧν καὶ τὸ
 10 ζῶον συνίσταται, ἔστι καὶ πρὸ τοῦ ζῶον ὅλως
 εἶναι ἢ αἰσθησιν, ὥστε πρότερον ἂν τῆς αἰσθήσεως
 τὸ αἰσθητὸν εἶναι δόξειεν

Ἐχει δὲ ἀπορίαν πότερον οὐδεμία οὐσία τῶν
 15 πρὸς τι λέγεται, καθάπερ δοκεῖ, ἢ τοῦτο ἐνδέχεται
 κατὰ τινος τῶν δευτέρων οὐσιῶν ἐπὶ μὲν γὰρ
 τῶν πρώτων οὐσιῶν ἀληθές ἐστιν οὔτε γὰρ τὰ
 ὅλα οὔτε τὰ μέρη πρὸς τι λέγεται ὁ γάρ τις
 ἄνθρωπος οὐ λέγεται τινός τις ἄνθρωπος, οὐδὲ ὁ
 τις βοῦς τινός τις βοῦς ὡσαύτως δὲ καὶ τὰ μέρη
 20 ἢ γάρ τις χεὶρ οὐ λέγεται τινός τις χεὶρ ἀλλὰ
 τινος χεὶρ, καὶ ἢ τις κεφαλὴ οὐ λέγεται τινός τις
 κεφαλὴ ἀλλὰ τινος κεφαλὴ ὡσαύτως δὲ καὶ ἐπὶ
 τῶν δευτέρων οὐσιῶν, ἐπὶ γε τῶν πλείστων, οἷον
 ὁ ἄνθρωπος οὐ λέγεται τινὸς ἄνθρωπος, οὐδὲ ὁ
 βοῦς τινὸς βοῦς, οὐδὲ τὸ ξύλον τινὸς ξύλον, ἀλλὰ
 25 τινος κτῆμα λέγεται ἐπὶ μὲν οὖν τῶν τοιούτων
 φανερόν ὅτι οὐκ ἔστι τῶν πρὸς τι ἐπ' ἐνίων δὲ
 τῶν δευτέρων οὐσιῶν ἔχει ἀμφισβήτησιν, οἷον ἢ
 κεφαλὴ τινὸς λέγεται κεφαλὴ καὶ ἢ χεὶρ τινὸς
 λέγεται χεὶρ καὶ ἕκαστον τῶν τοιούτων, ὥστε
 ταῦτα τῶν πρὸς τι δόξειεν ἂν εἶναι εἰ μὲν οὖν
 30 ἱκανῶς ὁ τῶν πρὸς τι ὀρισμὸς ἀποδέδοται, ἢ τῶν

CATEGORIES, vii

Perception, further, comes into being along with the subject perceiving—that is, with the live thing itself. The perceptible, however, is prior to the animal and to perception. For such things as water and fire, out of which are composed living beings, exist before any such beings and prior to all acts of perception. The perceptible, so we conclude, would appear to be prior to perception.

The view that no substance is relative—a view that is commonly held—would appear to be open to question. Exception, perhaps, should be made in the case of some secondary substances. Doubtless, the view we refer to holds good of the primary substance, for neither the wholes nor the parts of first substances ever are relative. This man or that ox, for example, is never defined with a reference to something beyond or outside. And the same also holds of their parts. Thus a certain hand or head is not said to be a certain hand of someone or other, a certain head of someone or other. We call them *the* hand and *the* head of this specified person or that. So, too, with the secondary substances, at least with the vast generality. Species, like man, 'ox' and so forth, are never defined with a reference to something beyond or outside them. Neither is 'wood' so defined, and, if wood is regarded as relative, then is it so as a *property*, belonging to someone or other, and not in its character of wood. It is evident, then, in such cases that substance can hardly be relative. Opinions, however, may differ in the case of some secondary substances. Thus we define head and 'hand' in the light of the wholes they belong to, and so these might seem to be relative. Indeed, it would prove very hard, not to say an impossible task,

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8^a πάνυ χαλεπῶι ἢ τῶν ἀδυνάτων ἐστὶ τὸ δεῖξαι ὥς
οὐδεμία οὐσία τῶν πρὸς τι λέγεται εἰ δὲ μὴ
ικανῶς, ἀλλ' ἐστὶ τὰ πρὸς τι οἷς τὸ εἶναι ταυτὸν
ἐστὶ τῷ πρὸς τί πως ἔχειν, ἰσως ἀν ῥηθείη τι
πρὸς αὐτά ὁ δὲ πρότερος ὁρισμὸς παρακολουθεῖ
30 μὲν πᾶσι τοῖς πρὸς τι, οὐ μὴν ταυτὸν γέ ἐστὶ τῷ
πρὸς τι αὐτοῖς εἶναι τὸ αὐτὰ ἄτερ ἐστὶν ἐτέρων
λέγεσθαι

Ἐκ δὲ τούτων δῆλόν ἐστιν ὅτι ἐάν τις εἰδῇ τι
ὠρισμένως τῶν πρὸς τι, κακείνο πρὸς ὃ λέγεται
ὠρισμέως εἰσεται φανερόν μὲν οὖν καὶ ἐξ αὐτῶν
ἐστίν εἰ γὰρ οἶδέ τις τόδε τι ὅτι ἔστι τῶν πρὸς
8^b τι, ἔστι δὲ τὸ εἶναι τοῖς πρὸς τι ταυτὸν τῷ πρὸς
τί πως ἔχειν, κακείνο οἶδε πρὸς ὃ τοῦτό πως ἔχει
εἰ γὰρ οὐκ οἶδεν ὅλως πρὸς ὃ τοῦτό πως ἔχει, οὐδ'
εἰ πρὸς τί πως ἔχει εἰσεται καὶ ἐπὶ τῶν καθ'
ἕκαστα δὲ δῆλον τὸ τοιοῦτον, οἷον τόδε τι εἰ οἶδε
5 ἀφωρισμένως ὅτι ἔστι διπλάσιον, καὶ ὅτου δι-
πλάσιόν ἐστιν εὐθύς ἀφωρισμένως οἶδεν εἰ γὰρ
μηδεὶν τῶν ἀφωρισμένων οἶδεν αὐτὸ διπλάσιον,
οὐδ' εἰ διπλάσιόν ἐστιν ὅλως οἶδεν ὡσαύτως δὲ
καὶ τόδε τι εἰ οἶδεν ὅτι κάλλιόν ἐστι, καὶ ὅτου
κάλλιόν ἐστιν εὐθύς ἀφωρισμένως ἀναγκαῖον εἰ-
10 δέαι διὰ ταῦτα οὐκ ἀορίστως δὲ εἰσεται ὅτι
τοῦτό ἐστι χείροιος κάλλιον ὑπόληψις γὰρ τὸ

^a There seems to be something wrong here with the text

CATEGORIES, v. II

thus to show that *no* substance is relative, if we correctly defined what was meant by a relative term. On the other hand if we were wrong, if those things are true relatives only, whose very existence consists in their being in some way or other related to some other object, then something, I think, might be said. The former definition applies to all relatives beyond any doubt, but the fact that a thing is explained by a reference to something outside it is not the same thing as to say that it is of necessity relative.^a

From what we have said this is plain. If a relative is definitely known, that to which it is relative also will then be as definitely known. What is more, we may call this self-evident. Provided, that is, that you know a particular thing to be relative, relatives being those objects whose very existence consists in their being in some way or other related to some other thing, then you know what that other thing is to which that thing itself is related. For if you did not know at all that to which it is somehow related, you could not so much as know whether it was or it was not a relative. Take some particular instances, then will the point be quite clear. For suppose that you definitely know a particular thing to be 'double', then at once will you definitely know also that thing of which it is double. You cannot know *that* it is double *without* knowing that it is double of something specific and definite. Again, if you definitely know a particular thing is more beautiful, at once must you definitely know that than which it is reckoned more beautiful. Thus you will not vaguely know that particular thing has more beauty than something possessing less beauty. For that would be mere

8 b

τοιοῦτο γίνεται, οὐκ ἐπιστήμη οὐ γὰρ ἐτι ἀκριβῶς
 εἴσεται ὅτι ἐστὶ χείρονος κάλλιον εἰ γὰρ οὕτως
 ἔτυχεν, οὐδέν ἐστι χείρον αὐτοῦ ὥστε φανερόν
 ὅτι ἀναγκαῖόν ἐστι, ὃ ἀν εἰδῇ τις τῶν πρὸς τι
 15 ἀφωρισμένως, καὶ κεῖνο πρὸς ὃ λέγεται ἀφωρι-
 σμένως εἰδέναι

Τὴν δέ γε κεφαλὴν καὶ τὴν χεῖρα καὶ ἕκαστον
 τῶν τοιούτων, ἃ εἰσιν οὐσίαι, αὐτὸ μὲν ὅπερ ἐστὶν
 ὠρισμένως ἔστιν εἰδέναι, πρὸς ὃ δὲ λέγεται, οὐκ
 ἀναγκαῖον τίνος γὰρ αὕτη ἢ κεφαλὴ ἢ τίνος ἢ
 20 χεῖρ, οὐκ ἐστὶν εἰδέναι ὠρισμένως ὥστε οὐκ ἀν
 εἴη ταῦτα τῶν πρὸς τι εἰ δὲ μὴ ἐστὶ ταῦτα τῶν
 πρὸς τι, ἀληθὲς ἀν εἴη λέγειν ὅτι οὐδεμία οὐσία
 τῶν πρὸς τί ἐστιν ἴσως δὲ χαλεπὸν ὑπὲρ τῶν
 τοιούτων σφοδρῶς ἀποφαίνεσθαι μὴ πολλάκις ἐπ-
 εσκεμμένον τὸ μέντοι διηπορηκέναι ἐφ' ἑκάστου
 αὐτῶν οὐκ ἄχρηστόν ἐστιν

2, VIII Ποιότητα δὲ λέγω καθ' ἣν ποιοί τινες
 εἶναι λέγονται ἐστὶ δὲ ἡ ποιότης τῶν πλεοναχῶς
 λεγομένων ἐν μὲν οὖν εἶδος ποιότητος ἕξις καὶ
 διάθεσις λεγέσθωσαν διαφέρει δὲ ἕξις διαθέσεως
 τῷ πολὺ χρονιώτερον εἶναι καὶ μονιμώτερον
 τοιαῦται δὲ αἷ τε ἐπιστήμαι καὶ αἱ ἀρεταί ἢ τε
 30 γὰρ ἐπιστήμη δοκεῖ τῶν παραμονίμων εἶναι καὶ
 δυσκινήτων, ἐὰν καὶ μετρίως τις ἐπιστήμην λάβῃ,
 ἐὰν περ μὴ μεγάλη μεταβολὴ γένηται ὑπὸ νόσου
 ἢ ἀλλοῦ τινὸς τοιούτου ὡσαύτως δὲ καὶ ἡ ἀρετή,
 οἶον ἡ δικαιοσύνη καὶ ἡ σωφροσύνη καὶ ἕκαστον
 35 τῶν τοιούτων, οὐκ εὐκίνητον δοκεῖ εἶναι οὐδ'

CATEGORIES, VII-VIII

supposition and not really knowledge at all, you would no longer certainly know that a thing was possessed of more beauty than something possessed of less beauty. For, indeed, it might happen that nothing existed possessing less beauty. From all this I think, it is plain that a definite knowledge of relatives means a like knowledge of those things where to they stand in a relation.

Yet a head or a hand is a substance, and men can have definite knowledge what such things essentially are, though without of necessity knowing to what they are also related. For *whose* is this head or this hand, that they cannot determinately know. But, if so, we are forced to conclude that these things and their like are not relatives, and, this being so, it would be true to affirm that no substance is relative. I think it is no easy matter to dogmatize over such problems without more exhaustive inquiry. To bring up the points in detail is, however, not itself wholly useless.

VIII To quality let us turn next. By 'quality' I mean that in virtue of which men are called such and such. The word 'quality' has many senses. Let habits and dispositions here constitute one kind of quality. The former are unlike the latter in being more lasting and stable. Comprised among what we call 'habits' are virtues and all kinds of knowledge. For knowledge is considered as lasting and hard to displace from the mind, though a man may, in fact, have acquired it in only a moderate measure, unless some great change should come over him, thanks to disease or the like. And the same will hold good of the virtues—for instance, of temperance, justice. For these are allowed on all hands

- 8 b εὐμετάβολον διαθέσεις δὲ λέγονται ἃ ἔστιν εὐ-
 κινητα καὶ ταχὺ μεταβάλλοιτα, οἷον θερμότης καὶ
 κατάψυξις καὶ ἰσός καὶ ὑγίεια καὶ ὅσα ἄλλα
 τοιαῦτα διάκειται μὲν γὰρ πῶς κατὰ ταύτας ὁ
 σίθρωπος, ταχὺ δὲ μεταβάλλει ἐκ θερμοῦ ψυχρὸς
- 9 a γειόμενος καὶ ἐκ τοῦ ὑγιαίνειν εἰς τὸ νοσεῖν,
 ὡσαύτως δὲ καὶ ἐπὶ τῶν ἄλλων, εἰ μὴ τις καὶ
 αὐτῶν τούτων τυγχάνοι διὰ χρόνου πλῆθος ἤδη
 πεφυσιωμένη καὶ ἀνίατος ἢ πάνυ δυσκίνητος οὖσα,
 ἣν ἂν τις ἴσως ἔξιν ἤδη προσαγορεύοι φανερόν
- 5 δὲ ὅτι ταῦτα βούλονται ἔξεις λέγειν, ἃ ἔστι πολυ-
 χρονιώτερα καὶ δυσκινήτοτερα τοὺς γὰρ τῶν ἐπι-
 στημῶν μὴ πάνυ κατέχοντας ἄλλ' εὐκινήτους ὄντας
 οὐ φασιν ἔξιν ἔχειν, καίτοι διάκεινται γέ πῶς κατὰ
 τὴν ἐπιστήμην ἢ χειρόν ἢ βέλτιον ὥστε διαφέρει
 ἔξεις διαθέσεως τῷ τὴν μὲν εὐκίνητον εἶναι, τὴν δὲ
- 10 πολυχρονωτέραν τε καὶ δυσκινήτοτέραν εἰσὶ δὲ
 αἱ μὲν ἔξεις καὶ διαθέσεις, αἱ δὲ διαθέσεις οὐκ
 ἐξ ἀνάγκης ἔξεις οἱ μὲν γὰρ ἔξεις ἔχοντες καὶ
 διάκεινται γέ πῶς κατ' αὐτάς, οἱ δὲ διακείμενοι
 οὐ τάντως καὶ ἔξιν ἔχουσι
- Ἐτεροὶ δὲ γένος ποιότητος καθ' ὃ πυκτικούς ἢ
- 15 δρομικούς ἢ ὑγιεινοὺς ἢ νοσώδεις λέγομεν, καὶ
 ἀπλῶς ὅσα κατὰ δύναμιν φυσικὴν ἢ ἀδυναμίαν
 λέγεται οὐ γὰρ τῷ διακεῖσθαι γέ πῶς ἕκαστον
 τῶν τοιούτων ποιὸν λέγεται, ἀλλὰ τῷ δύναμιν
- 20 ἔχειν φυσικὴν ἢ ἀδυναμίαν τοῦ ποιῆσαι τι ῥαδίως

CATEGORIES, VIII

to be hard to dislodge or displace. Dispositions, however, are qualities easy to move or to change, such as heat, cold, disease, health and so on. A man is *disposed* in some manner according to all such conditions but rapidly undergoes change. Being warm, he may soon become cold, being well, he may soon become sick. So it is with all other dispositions, unless one should chance to become second nature through long lapse of time, proving either inveterate or else, at the least, very hard to displace, when we might, I think, call it a habit.

Those qualities, then, it is clear, men incline to denominate 'habits,' which are by their nature more lasting and are the more hard to displace. Those who cannot at all master knowledge and are of a changeable temper are scarcely described nowadays as possessing the 'habit' of knowing, although we may say that their minds, when regarded from that point of view, are disposed in a way towards knowledge—I mean, in a better or worse. Thus is habit unlike disposition, the former is lasting and stable, the latter soon undergoes change. Habits are also dispositions, dispositions are not always habits. While those who have habits are disposed in some manner or other in consequence, those who are some way disposed have by no means in each case a habit.

By the next kind of quality I mean that which leads us to speak of good boxers, good runners, the healthy or sickly. Indeed, it will cover all terms that denote any natural capacity, any innate incapacity. Not from their being disposed or conditioned in this or that manner, but rather from having a power, which is natural, innate or inborn, or, it may be, the lack of such power to achieve this or that

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^{9 a} ἢ μηδὲν πάσχειν, οἷον πυκτικοὶ ἢ δρομικοὶ οὐ τῷ
²⁰ διακεῖσθαι πῶς λέγονται ἀλλὰ τῷ δύνανμιν ἔχειν
 φυσικὴν τοῦ ποιῆσαι τι ῥαδίως, ὑγιεινοὶ δὲ λέγονται
 τῷ δύνανμιν ἔχειν φυσικὴν τοῦ μηδὲν πάσχειν ὑπὸ
 τῶν τυχόντων ῥαδίως, νοσώδεις δὲ τῷ ἀδυναμίαν
 ἔχειν φυσικὴν τοῦ μηδὲν πάσχειν ῥαδίως ὑπὸ τῶν
²⁵ τυχόντων ὁμοίως δὲ τούτοις καὶ τὸ σκληρὸν
 καὶ τὸ μαλακὸν ἔχει τὸ μὲν γὰρ σκληρὸν λέγεται
 τῷ δύνανμιν ἔχειν τοῦ μὴ ῥαδίως διαιρεῖσθαι, τὸ δὲ
 μαλακὸν τῷ ἀδυναμίαν ἔχειν τοῦ αὐτοῦ τούτου

Τρίτον δὲ γένος ποιότητος παθητικαὶ ποιότητες
 καὶ πάθη ἔστι δὲ τὰ τοιαῦδε οἷον γλυκύτης τε καὶ
³⁰ πικρότης καὶ στρυφνότης καὶ πάντα τὰ τούτοις
 συγγενῇ, ἔτι δὲ θερμότης καὶ ψυχρότης καὶ λευ-
 κότης καὶ μελανία ὅτι μὲν οὖν αὗται ποιότητές
 εἰσι, φανερόν τὰ γὰρ δεδεγμένα αὐτὰ ποιά λέγεται
 κατ' αὐτάς, οἷον τὸ μέλι τῷ γλυκύτητι δεδέχθαι
 γλυκὺ λέγεται καὶ τὸ σῶμα λευκὸν τῷ λευκότητι
³⁵ δεδέχθαι ὡσαύτως δὲ καὶ ἐπὶ τῶν ἄλλων ἔχει

Παθητικαὶ δὲ ποιότητες λέγονται οὐ τῷ αὐτὰ
^{9 b} τὰ δεδεγμένα τὰς ποιότητος πεπονθέναι τι οὔτε
 γὰρ τὸ μέλι τῷ πεπονθέναι τι λέγεται γλυκὺ, οὔτε
 τῶν ἄλλων τῶν τοιούτων οὐδὲν ὁμοίως δὲ τού-
 τοις καὶ ἡ θερμότης καὶ ἡ ψυχρότης παθητικαὶ
⁵ ποιότητες λέγονται οὐ τῷ αὐτὰ τὰ δεδεγμένα
 πεπονθέναι τι, τῷ δὲ κατὰ τὰς αἰσθήσεις ἐκάστην
 τῶν εἰρημένων ποιότητων πάθους εἶναι ποιητικὴν
 παθητικαὶ ποιότητες λέγονται ἢ τε γὰρ γλυκύτης

- 9^b πάθος τι κατὰ τὴν γεῦσιν ἐμποιεῖ καὶ ἡ θερμότης
κατὰ τὴν ἀφήν ὁμοίως δὲ καὶ αἱ ἄλλαι
- 10 Λευκότης δὲ καὶ μελανία καὶ αἱ ἄλλαι χροιαὶ οὐ
τὸν αὐτὸν τρόπον τοῖς εἰρημέοις παθητικαὶ
ποιότητες λέγονται, ἀλλὰ τῷ αὐτὰς ἀπὸ πάθους
γεγονέναι ὅτι μὲν οὖν γίνονται διὰ πάθος πολλαὶ
μεταβολαὶ χρωμάτων, δῆλον αἰσχυνθεῖς γάρ τις
ἐρυθρὸς ἐγένετο καὶ φοβηθεῖς ὠχρὸς καὶ ἕκαστον
- 15 τῶν τοιούτων ὥστε καὶ εἰ τις φύσει τῶν τοιούτων
τι παθῶν πέπονθεν ἔκ τινων φυσικῶν συμπτω-
μάτων, τὴν ὁμοίαν χροίαν εἰκὸς ἐστὶν ἔχειν αὐτόν
ἥτις γὰρ νῦν ἐν τῷ αἰσχυνθῆναι διάθεσις τῷ περὶ
τὸ σῶμα ἐγείετο, καὶ κατὰ φυσικὴν σύστασιν ἡ
αὐτὴ γένοιτ' ἂν, ὥστε φύσει καὶ τὴν χροίαν ὁμοίαν
- 20 γίγνεσθαι ὅσα μὲν οὖν τῶν τοιούτων συμπτω-
μάτων ἀπὸ τινων παθῶν δυσκινήτων καὶ παρα-
μονίμων τὴν ἀρχὴν εἴληφε, παθητικαὶ ποιότητες
λέγονται εἴτε γὰρ ἐν τῇ κατὰ φύσιν συστάσει
ὠχρότης ἢ μελανία γεγένηται, ποιότητες λέγονται
(ποιοὶ γὰρ κατὰ ταύτας λεγόμεθα), εἴτε διὰ νόσον
- 25 μακρὰν ἢ διὰ καῦμα τὸ αὐτὸ τοῦτο συμβέβηκεν
ὠχρότης ἢ μελανία, καὶ μὴ ῥαδίως ἀποκαθίστανται
ἢ καὶ διὰ βίου παραμένουσι, ποιότητες καὶ αὐταὶ
λέγονται ὁμοίως γὰρ ποιοὶ κατὰ ταύτας λεγόμεθα
- Ὅσα δὲ ὑπὸ ῥαδίως διαλυομένων καὶ ταχὺ ἀπο-
καθισταμένων γίνεται, πάθη λέγεται, ποιότητες δὲ
- 30 οὗ οὐ γὰρ λέγονται ποιοὶ τινες κατὰ ταύτας

CATEGORIES, VIII

example, of taste is affected by sweetness or sourness, by coldness or warmth that of touch. So it is with all qualities like them.

All colours, as whiteness or blackness, are qualities also and passive, but not in the same sense, however, as those we have hitherto mentioned. We give them that name from the fact that they spring from affections or passions. There are numerous changes of colour that clearly arise from affections. When men are ashamed, then they blush, when alarmed, they turn pale and so on. So much is this really the case that I think, when a man is by nature disposed towards shame or alarm as arising from a certain concomitance of bodily elements in him, we may not unfaulily conclude that he takes on the corresponding colour. For that state of the bodily elements which for the moment accompanied the feeling of shame or alarm might very well also result from his physical organization, and thus a like colour might also arise in the process of nature. All states of this kind may be, therefore, included among passive qualities, seeing their source can be found in some constant and lasting affection. For whether their source can be found in the bodily organization or in long disease or sunburn, when they cannot be lightly removed and may even endure throughout life, yet a pale and a dusky complexion are always called qualities by us, because we are called such and such from our having that pallor or duskiness.

Conditions, however, arising from causes soon rendered inoperative, if not entirely removed, will be known as affections, not qualities, seeing that no one is called such and such on account of those con-

9 b

οὔτε γὰρ ὁ ἐρυθριῶν διὰ τὸ αἰσχυρῆσθαι ἐρυθρίας λέγεται, οὔτε ὁ ὠχριῶν διὰ τὸ φοβηθῆναι ὠχρίας, ἀλλὰ μᾶλλον πεπονθέναι τι ὥστε πάθη μὲν τὰ τοιαῦτα λέγεται, ποιότητες δὲ οὐ

- Ὅμοιως δὲ τούτοις καὶ κατὰ τὴν ψυχὴν πα-
 25 θητικαὶ ποιότητες καὶ πάθη λέγεται ὅσα γὰρ ἐν τῇ γενέσει εὐθὺς ἀπὸ τινων παθῶν δυσκινήτων γεγένηται, ποιότητες λέγονται, οἷον ἢ τε μανικὴ
 10 a ἔκστασις καὶ ἢ ὀργὴ καὶ τὰ τοιαῦτα ποιοὶ γὰρ κατὰ ταύτας λέγονται, ὀργίλοι τε καὶ μανικοὶ ὁμοίως δὲ καὶ ὅσαι ἐκστάσεις μὴ φυσικαί, ἀλλ' ἀπὸ τινων ἄλλων συμπτωμάτων γεγένηται δυσαπ-
 5 ἀλλακτοὶ ἢ καὶ ὅλως ἀκίνητοι, ποιότητες καὶ τὰ τοιαῦτα ποιοὶ γὰρ κατὰ ταύτας λέγονται ὅσα δὲ ἀπὸ ταχὺ ἀποκαθισταμένων γίνεται, πάθη λέγεται, οἷον εἰ λυπούμενός τις ὀργιλώτερός ἐστιν οὐδὲ γὰρ λέγεται ὀργίλος ὁ ἐν τῷ τοιούτῳ πάθει ὀργιλώτερος ὢν, ἀλλὰ μᾶλλον πεπονθέναι τι
 10 ὥστε πάθη μὲν λέγεται τὰ τοιαῦτα, ποιότητες δ' οὐ

- Τέταρτον δὲ γένος ποιότητος σχῆμά τε καὶ ἢ περὶ ἕκαστον ὑπάρχουσα μορφή, ἔτι δὲ πρὸς τούτοις εὐθύτης καὶ καμπυλότης, καὶ εἴ τι τούτοις ὁμοίον ἐστιν καθ' ἕκαστον γὰρ τούτων ποιόν τι
 15 λέγεται τῷ¹ γὰρ τρίγωνον ἢ τετράγωνον εἶναι ποιόν τι λέγεται, καὶ τῷ¹ εὐθὺ ἢ καμπύλον καὶ κατὰ τὴν μορφήν δὲ ἕκαστον ποιόν τι λέγεται τὸ δὲ μανὸν καὶ τὸ πυκνὸν καὶ τὸ τραχὺ καὶ τὸ

¹ τὸ B

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ditions. He who blushes from shame is not, therefore, regarded as naturally ruddy, nor he who becomes pale from fear as one having a pallid complexion. We say 'So-and-so was affected.' Such states are affections, not qualities.

Likewise, there are in the soul passive qualities and also affections. When a man has a temper from birth and its source is in certain affections not easy to change or remove, then we give it the name of a quality. Madness and irascibility and so on are cases in point. For it is on account of such things that we call a man mad or irascible. Likewise, distractions of mind, which, although not innate in themselves, yet arise from a certain concomitance of some other elements in him and seem to be either enduring or at least very hard to remove, are denominated qualities also. For people are called such and such on account of conditions like these. On the contrary, those which arise from some source that is readily healed we shall call by the name of affections, such as being somewhat angry, when vexed. For a man is not known as bad-tempered from being, when vexed, somewhat angry. We say 'Such a man is affected.' Such states are affections, not qualities.

Of quality the fourth kind consists of the forms and the figures of things, add to these also crookedness, straightness and all other qualities like them. For things are defined by these also as being of such and such nature. And things have a definite nature by being 'triangular,' 'quadrangular,' by being 'straight,' 'crooked' and so on. In virtue, indeed, of its figure or shape is each thing qualified. Rare and dense, rough and smooth, while appearing at

10^a λείον δόξειε μὲν ἂν ποιόν τι σημαίνειν, ἔοικε δὲ
 ἀλλότρια τὰ τοιαῦτα εἶναι τῆς περὶ τὸ ποιόν
 20 διαιρέσως θέσιν γὰρ μᾶλλον τινα φαίνεται τῶν
 μορίων ἑκάτερον δηλοῦν πυκνὸν μὲν γὰρ τῷ τὰ
 μόρια σύνεγγυς εἶναι ἀλλήλοις, μακρὸν δὲ τῷ δι-
 εσταίαι ἀπ' ἀλλήλων καὶ λείον μὲν τῷ ἐπ' εὐθείας
 πως τὰ μόρια κείσθαι, τραχὺ δὲ τῷ τὸ μὲν ὑπερ-
 ἔχειν τὸ δὲ ἐλλείπειν

21 Ἰσως μὲν οὖν καὶ ἄλλος ἂν τις φανείη τρόπος
 ποιότητος, ἀλλ' οἷον γὰρ μάλιστα λεγόμενοι σχεδὸν
 οὐτοί εἰσιν

Ποιότητες μὲν οὖν εἰσὶν αἱ εἰρημέναι, ποιά δὲ
 τὰ κατὰ ταύτας παρωνύμως λεγόμενα ἢ ὁπωσοῦν
 30 ἄλλως ἀπ' αὐτῶν ἐπὶ μὲν οὖν τῶν πλείστων
 καὶ σχεδὸν ἐπὶ πάντων παρωνύμως λέγεται, οἷον
 ἀπὸ τῆς λευκότητος λευκὸς καὶ ἀπὸ τῆς γραμ-
 ματικῆς γραμματικὸς καὶ ἀπὸ τῆς δικαιοσύνης
 δίκαιος, ὡσαύτως δὲ καὶ ἐπὶ τῶν ἄλλων

Ἐπ' εἰς δὲ διὰ τὸ μὴ κείσθαι ταῖς ποιότησιν
 οἰόματα οὐκ ἐνδέχεται παρωνύμως ἀπ' αὐτῶν
 35 λέγεσθαι οἷον δρομικὸς ἢ πυκτικὸς ὁ κατὰ δύναμιν
 101 φυσικὴν λεγόμενος ἀπ' οὐδεμιᾶς ποιότητος παρ-
 ωνύμως λέγεται οὐ γὰρ κείται ὀνόματα ταῖς δυ-
 ιάμεσι καθ' ἃς οὗτοι ποιοὶ λέγονται, ὥσπερ ταῖς
 ἐπιστήμασι καθ' ἃς πυκτικοὶ ἢ παλαιστρικοὶ κατὰ
 διάθεσιν λέγονται πυκτικὴ γὰρ λέγεται ἐπιστήμη
 5 καὶ παλαιστρική, ποιοὶ δ' ἀπὸ τούτων παρωνύμως
 οἱ διακείμενοι λέγονται ἐνίοτε δὲ καὶ ὀνόματος
 κειμένου οὐ λέγεται παρωνύμως τὸ κατ' αὐτὴν
 ποιοὶ λεγόμενον, οἷον ἀπὸ τῆς ἀρετῆς ὁ σπου-

CATEGORIES, VIII

first sight to indicate quality, are foreign, in fact, from that class. They will rather be found to denote a particular position of the parts. Thus we call a thing dense, when the parts that compose it are closely compacted, but rare, when those parts have interstices, rough, when some parts are projecting, but smooth, when the surface is smooth, upon which, so to speak, lie those parts.

These are the four kinds of quality. Others there possibly may be, but these are those strictly so called.

Qualities, then, are those mentioned. The things that derive their names from them or depend in some other way on them are said to be things qualified in some definite manner or other. In most—indeed, nearly all—cases the names of the qualified things are derived from the names of the qualities. From 'whiteness, from 'grammatical,' from 'justice,' we have 'white, grammatical, 'just.' So with all other similar cases.

Sometimes, however, the qualities having no names of their own, no derivative names can exist. Thus the name of the runner or boxer, so called from an innate capacity, cannot be derived from a quality. That is to say, such capacities have no particular names, as the sciences have, with a reference to which we call one man a boxer, another a wrestler and so on. By a science we mean a disposition, each science, too, has its own name, such as boxing, for instance, or wrestling. And those who are that way disposed get their name from the name of the science. Sometimes, moreover, the quality possesses a well-defined name, but the thing that partakes of its nature does not also take its name from it. For instance, a good man is good from possessing the

10 b δαῖος τῷ γὰρ ἀρετὴν ἔχειν σπουδαῖος λέγεται, ἀλλ'
οὐ παρωνύμως ἀπὸ τῆς ἀρετῆς οὐκ ἐπὶ πολλῶν

10 δὲ τὸ τοιοῦτόν ἐστιν

Ποιὰ τοίνυν λέγεται τὰ παρωνύμως ἀπὸ τῶν
εἰρημένων ποιότητων λεγόμενα ἢ ὅπως οὖν ἄλλως
ἀπ' αὐτῶν

Ὑπάρχει δὲ καὶ ἐναντιότης κατὰ τὸ ποιόν, οἷον
δικαιοσύνη ἀδικία ἐναντίον καὶ λευκότης μελανία
15 καὶ τὰλλα δὲ ὡσαύτως, καὶ τὰ κατ' αὐτὰς ποιὰ
λεγόμενα, οἷον τὸ ἀδικον τῷ δικαίῳ καὶ τὸ λευκὸν
τῷ μέλανι οὐκ ἐπὶ πάντων δὲ τὸ τοιοῦτο τῷ
γὰρ πυρρῷ ἢ ὠχρῷ ἢ ταῖς τοιαύταις χροιαῖς οὐδὲν
ἐναντίον ποιοῖς οὖσιν

Ἔτι δέ, ἐὰν τῶν ἐναντίων θάτερον ἢ ποιόν, καὶ
τὸ λοιπὸν ἐστὶν ποιόν τοῦτο δὲ δῆλον προ-
20 χειριζομένῳ τὰς ἄλλας κατηγορίας, οἷον εἰ ἔστιν
ἢ δικαιοσύνη τῇ ἀδικίᾳ ἐναντίον, ποιὸν δὲ ἢ
δικαιοσύνη, ποιὸν ἀρα καὶ ἢ ἀδικία οὐδεμία γὰρ
τῶν ἄλλων κατηγοριῶν ἐφαρμόσει τῇ ἀδικίᾳ
οὔτε γὰρ τὸ ποσὸν οὔτε τὸ πρὸς τι οὔτε ποῦ οὐθ'
ὅλως τι τῶν τοιούτων οὐδέν, ἀλλ' ἢ ποιὸν ὡς-
25 αὐτως δὲ καὶ ἐπὶ τῶν ἄλλων τῶν κατὰ τὸ ποιὸν
ἐναντίων

Ἐπιδέχεται δὲ τὸ μᾶλλον καὶ τὸ ἥττον τὰ ποιὰ
λευκὸν γὰρ μᾶλλον καὶ ἥττον ἕτερον ἐτέρου
λέγεται, καὶ δίκαιον ἕτερον ἐτέρου μᾶλλον καὶ
αὐτὸ δὲ ἐπίδοσιν λαμβάνει λευκὸν γὰρ ὃν ἔτι
ἐνδέχεται λευκότερον γενέσθαι οὐ πάντα δέ,
30 ἀλλὰ τὰ πλεῖστα δικαιοσύνη γὰρ δικαιοσύνης εἰ
λέγεται μᾶλλον καὶ ἥττον, ἀπορήσειεν ἂν τις
ὁμοίως δὲ καὶ ἐπὶ τῶν ἄλλων διαθέσεων ἐνίοι
γὰρ διαμφισβητοῦσι περὶ τῶν τοιούτων δικαιο-

CATEGORIES, viii

quality, virtue We do not, however, derive the term, 'good,' from the other term, 'virtue' Yet this is seldom the case

Thus those things have a definite quality which have derived their name from it or in some other way depend on it

Qualities admit contrariety—not in all cases, however Justice and injustice are contraries, blackness and whiteness and so on The things that are called such and such on account of their having these qualities also fall into this class For the just and the unjust are contraries, the black and the white thing and so on But this is not so in all cases Red, yellow and similar colours are qualities that have no contraries

If one of two contraries is a quality, the other is also a quality This will be clear to whoever examines the rest of the categories Injustice is contrary to justice, and justice itself is a quality so, then, is also injustice For no other category fits it, not quantity, neither relation, nor place, nor, in short, any other This holds in the case of all contraries that we denominate qualities

Qualities admit of degrees For one thing is more white than another, another, again, is less white And one thing is more just than another And a thing may get more of a quality, for things that are white may get whiter This rule, while it holds in most cases, is subject to certain exceptions For if justice could be more or less justice, certain problems might thereon arise, as is also the case with all qualities which we may call dispositions And some go so far as to say that these cannot admit of degrees Health and justice them-

- 10 b σύνην μὲν γὰρ δικαιοσύνης οὐ πάνυ φασὶ δεῖν
λέγεσθαι μᾶλλον καὶ ἥττον, οὐδὲ ὑγίειαν ὑγιείας,
3, ἥττον μέντοι ἔχειν ἕτερον ἑτέρου ὑγίειαν, καὶ
11 a δικαιοσύνην ἕτερον ἑτέρου, ὡσαύτως δὲ καὶ γραμ-
ματικὴν καὶ τὰς ἄλλας διαθέσεις ἄλλ' οὖν τά
γε κατὰ ταύτας λεγόμενα αἰαμφισβητήτως ἐπι-
δέχεται τὸ μᾶλλον καὶ τὸ ἥττον γραμματικώτερος
γὰρ ἕτερος ἑτέρου λέγεται καὶ ὑγιεινότερος καὶ
5 δικαιοτέρος, καὶ ἐπὶ τῶν ἄλλων ὡσαύτως

Τρίγωνον δὲ καὶ τετράγωνον οὐ δοκεῖ τὸ μᾶλ-
λοι ἐπιδέχεσθαι, οὐδὲ τῶν ἄλλων σχημάτων οὐδέν
τὰ μὲν γὰρ ἐπιδεχόμενα τὸν τοῦ τριγώνου λόγον
ἢ τὸν τοῦ κύκλου πάνθ' ὁμοίως τρίγωνα ἢ κύκλοι
εἰσὶ, τῶν δὲ μὴ ἐπιδεχομένων οὐδὲν μᾶλλον ἕτερον
10 ἑτέρου ῥηθήσεται οὐδὲν γὰρ μᾶλλον τὸ τετράγωνον
τοῦ ἑτερομήκους κύκλος ἐστίν οὐδέτερον γὰρ ἐπι-
δέχεται τὸν τοῦ κύκλου λόγον ἀπλῶς δέ, ἐὰν
μὴ ἐπιδέχεται ἀμφοτέρω τὸν τοῦ προκειμένου
λογοί, οὐ ῥηθήσεται τὸ ἕτερον τοῦ ἑτέρου μᾶλλον
οὐ πάντα οὖν τὰ ποιά ἐπιδέχεται τὸ μᾶλλον καὶ
τὸ ἥττον

15 Τῶν μὲν οὖν εἰρημένων οὐδὲν ἴδιον ποιότητος,
ὅμοια δὲ καὶ αἰόμο α κατὰ μόνας τὰς ποιότητας
λέγεται ὅμοιον γὰρ ἕτερον ἑτέρω οὐκ ἐστὶ κατ'
ἄλλο οὐδὲν ἢ καθ' ὃ ποιόν ἐστίν ὥστε ἴδιον ἂν
εἴη τῆς ποιότητος τὸ ὅμοιον καὶ ἀνόμοιον λέγεσθαι
κατ' αὐτήν

20 Οὐ δεῖ δὲ ταράττεσθαι, μή τις ἡμᾶς φήσῃ ὑπὲρ
ποιότητος τὴν πρόθεσιν ποιησαμένους πολλὰ τῶν
πρὸς τι συγκαταριθμείσθαι τὰς γὰρ ἐξείς καὶ
διαθέσεις τῶν πρὸς τι εἶναι ἐλέγομεν σχεδὸν γὰρ
ἐπὶ πάντων τῶν τοιούτων τὰ γένη πρὸς τι λέγεται,

CATEGORIES, VIII

selves they contend, are not subject to such variations, but people in varying degrees are possessed of health, justice and so on. The same with grammatical knowledge and all dispositions soever. And certainly none can deny that the things that are marked by such qualities have them in more or less measure. This man will know more about grammar, be healthier or juster than that.

Terms that express a thing's figure—'triangular,' 'rectangular' and so on—can hardly admit of degrees. For the objects to which the definition applies of triangle or circle are equally triangular or circular. Others, to which the definition of neither of these things applies, cannot differ themselves in degree. For the square is no more of a circle than is—let us say—the rectangle. To neither of these the definition we give of a circle applies. So, unless, in a word, the definition of the thing or the term thus in question is appropriate to both of the objects, they cannot at all be compared. Not all qualities, then, have degrees.

The aforementioned characteristics are no way peculiar to quality. What is peculiar is this, that we predicate 'like' and 'unlike' with a reference to quality only. For one thing is like to another in respect of some quality only. So this is distinctive of quality.

It must not cause us trouble, however, if someone objects to our statements that, quality being our theme, we include in that category also a good many relative terms. For both habits and dispositions we admitted to be relative terms. Now, at least in most cases, it happens that the genera,

- 11 a τῶν δὲ καθ' ἕκαστα οὐδέν ἢ μὲν γὰρ ἐπιστήμη, γένος οὐσα, αὐτὸ ὅπερ ἐστὶν ἑτέρου λέγεται (τινὸς γὰρ ἐπιστήμη λέγεται), τῶν δὲ καθ' ἕκαστα οὐδέν αὐτὸ ὅπερ ἐστὶν ἑτέρου λέγεται, οἷον ἡ γραμματικὴ οὐ λέγεται τινὸς γραμματικὴ οὐδ' ἡ μουσικὴ τινὸς μουσικὴ ἀλλ' εἰ ἄρα, κατὰ τὸ γένος καὶ αὗται τῶν πρὸς τι λέγονται, οἷον ἡ γραμματικὴ 30 λέγεται τινὸς ἐπιστήμη, οὐ τινὸς γραμματικὴ, καὶ ἡ μουσικὴ τινὸς ἐπιστήμη λέγεται, οὐ τινὸς μουσικὴ

Ὡστε αἱ καθ' ἕκαστα οὐκ εἰσὶ τῶν πρὸς τι λεγόμεθα δὲ ποιοὶ ταῖς καθ' ἕκαστα ταύτας γὰρ καὶ ἔχομεν ἐπιστήμονες γὰρ λεγόμεθα τῷ ἔχειν 35 τῶν καθ' ἕκαστα ἐπιστημῶν τινά ὥστε αὗται ἀν καὶ ποιότητες εἴησαν, αἱ καθ' ἕκαστα, καθ' ἃς ποτε καὶ ποιοὶ λεγόμεθα αὗται δὲ οὐκ εἰσὶ τῶν πρὸς τι ἐτι εἰ τυγχάνοι τὸ αὐτὸ πρὸς τι καὶ ποιὸν ὄν, οὐδὲν ἀτοπον ἐν ἀμφοτέροις τοῖς γένεσιν αὐτὸ καταριθμεῖσθαι

- 11 b IX Ἐπιδέχεται δὲ καὶ τὸ ποιεῖν καὶ τὸ πάσχειν ἐναντιότητα καὶ τὸ μᾶλλον καὶ τὸ ἥττον τὸ γὰρ θερμαίνειν τῷ ψύχειν ἐναντίον καὶ τὸ θερμαίνεσθαι τῷ ψύχεσθαι καὶ τὸ ἥδεσθαι τῷ λυπεῖσθαι, ὥστε 5 ἐπιδέχεται ἐναντιότητα καὶ τὸ μᾶλλον δὲ καὶ ἥττον θερμαίνειν γὰρ μᾶλλον καὶ ἥττον ἐστὶ, καὶ θερμαίνεσθαι μᾶλλον καὶ ἥττον ἐπιδέχεται οὖν τὸ μᾶλλον καὶ τὸ ἥττον τὸ ποιεῖν καὶ τὸ πάσχειν

Ὑπὲρ μὲν οὖν τούτων τοσαῦτα λέγεται εἴρηται 10 δὲ καὶ ὑπὲρ τοῦ κείσθαι ἐν τοῖς πρὸς τι, ὅτι

CATEGORIES, VIII-IX

doubtless, are relative, not so the individuals. Knowledge, the genus, we define by a reference to something beyond it, for knowledge is knowledge of something. Particular branches, however, of knowledge are not thus explained. For example, we do not define by a reference to something external a knowledge of grammar or music. For these, if in some sense relations, can only be taken for such in respect of their genus or knowledge. That is to say, we call grammar the knowledge, *not* grammar, of something, and music we call, in like manner, the knowledge, *not* music, of something.

Thus particular branches of knowledge are not to be classed among relatives. People are called such and such from possessing these branches of knowledge. These are the things they possess, being, therefore, called 'knowing' or 'expert,' and never the genus or knowledge. And, therefore, those branches of knowledge, in virtue of which we are sometimes described as of such and such nature, themselves must come under the category of quality, not of relation. Moreover, if anything happened to be both relation and quality, then it were nowise absurd to include it in both of these categories.

IX. Action and affection (or passion) have contraries and also degrees. That is, heating is contrary to cooling, as also being cooled to being heated or, again, being pleased to being pained. Thus it is they admit contrariety. Moreover, they allow of degrees, for you can heat or be heated more or less. Hence it follows that both action and affection may admit of variations of degree.

Of these categories so much is stated. Posture or position we spoke of, when dealing before with

11 b

παρωνύμως ἀπὸ τῶν θέσεων λέγεται ὑπὲρ δὲ τῶν λοιπῶν, τοῦ τε ποτὲ καὶ τοῦ ποῦ καὶ τοῦ ἔχειν, διὰ τὸ προφανῆ εἶναι οὐδέν ὑπὲρ αὐτῶν ἄλλο λέγεται ἢ ὅσα ἐν ἀρχῇ ἐρρέθη, ὅτι τὸ ἔχειν μὲν σημαίνει τὸ ὑποδεδῆσθαι, τὸ ὠπλίσθαι, τὸ δὲ ποῦ ὅον ἐν Λυκείῳ, καὶ τὰ ἄλλα δὲ ὅσα ὑπὲρ αὐτῶν ἐρρέθη

- 15 X Ὑπὲρ μὲν οὖν τῶν προτεθέντων γενῶν ἱκανὰ τὰ εἰρημένα περὶ δὲ τῶν ἀντικειμένων, ποσαχῶς εἰώθεν ἀντικεῖσθαι, ῥητέον λέγεται δὲ ἕτερον ἐτέρῳ ἀντικεῖσθαι τετραχῶς, ἢ ὡς τὰ πρὸς τι, ἢ ὡς τὰ ἐναντία, ἢ ὡς στέρησις καὶ ἐξίς, ἢ ὡς
- 20 κατὰφασις καὶ ἀπόφασις ἀντίκειται δὲ ἕκαστον τῶν τοιούτων ὡς τύπῳ εἰπεῖν ὡς μὲν τὰ πρὸς τι, οἷοι τὸ διπλάσιον τῷ ἡμίσει, ὡς δὲ τὰ ἐναντία, οἷον τὸ κακὸν τῷ ἀγαθῷ, ὡς δὲ τὰ κατὰ στέρησιν καὶ ἐξίν, οἷον τυφλότης καὶ όψις, ὡς δὲ κατὰφασις καὶ ἀπόφασις, οἷον κᾶθηται—οὐ κᾶθηται
- 25 Ὅσα μὲν οὖν ὡς τὰ πρὸς τι ἀντίκειται, αὐτὰ ᾗπερ ἐστὶ τῶν ἀντικειμένων λέγεται ἢ ὅπως οὖν ἄλλως πρὸς αὐτά, οἷον τὸ διπλάσιον, αὐτὸ ὅπερ ἐστίν, ἐτέρου διπλάσιον λέγεται τινὸς γὰρ διπλάσιον καὶ ἡ ἐπιστήμη δὲ τῷ ἐπιστητῷ ὡς τὰ πρὸς τι ἀντίκειται, καὶ λέγεται γε ἡ ἐπιστήμη αὐτὸ ὅπερ ἐστὶ τοῦ ἐπιστητοῦ καὶ τὸ ἐπιστητόν
- 30 δὲ αὐτὸ ὅπερ ἐστὶ πρὸς ἀντικείμενον λέγεται, τὴν ἐπιστήμην τὸ γὰρ ἐπιστητόν τινι λέγεται ἐπιστητόν, τῇ ἐπιστήμῃ ὅσα οὖν ἀντίκειται ὡς τὰ

^a The chapters that follow are commonly regarded by scholars as spurious

CATEGORIES, IX-X

relation We said that such terms get their names from the attitudes corresponding to them The rest, that is, time, place and state, are so clear that I need say no more than I said at the very beginning—that a state is intended by terms such as being ‘shod,’ ‘aimed’ and the like, whereas place is intended by phrases like ‘in the Lyceum’ and so forth ^a

X We have now said enough on the subject of the categories that we proposed, and with opposites next we must deal and the various senses of the word For we call things opposed in four ways—first of all, as correlatives are, either term of each pair to the other, in the next place, as contraries are, in the third place, as privatives to positives, lastly, as affirmatives to negatives Speaking in outline, I mean that correlatives that are opposed are expressions like ‘double’ and ‘half,’ while of contraries that are opposed we may take ‘good’ and ‘bad’ for examples Of privative and positive terms we may here mention ‘blindness’ and ‘sight,’ ‘he is sitting’ and ‘he is not sitting’ in the case of affirmatives and negatives

Opposites, when relatives also, our custom it is to explain by referring the one to the other and using the genitive case or some other grammatical construction Thus ‘double,’ a relative term, is explained as the double of something And knowledge, a relative term, is opposed to the thing that is known and explained by a reference to it The thing that is known is explained by a reference to its opposite, to knowledge for the thing that is known will be known *by* a something—more precisely, by knowledge All opposites, then, are

11 b

πρός τι, αὐτὰ ἀπερ ἐστὶν ἐτέρων λέγεται ἢ ὅπως-
δήποτε πρὸς ἀλλήλα λέγεται

85 Τὰ δὲ ὡς τὰ ἐναντία, αὐτὰ μὲν ἅπερ
ἐστὶν οὐδαμῶς πρὸς ἀλλήλα λέγεται, ἐναντία
μέντοι ἀλλήλων λέγεται οὔτε γὰρ τὸ ἀγαθὸν τοῦ
κακοῦ λέγεται ἀγαθόν, ἀλλ' ἐναντίον, οὔτε τὸ
λευκὸν τοῦ μέλανος λευκόν, ἀλλ' ἐναντίον ὥστε
διαφέρουσιν αὐταὶ αἱ ἀντιθέσεις ἀλλήλων ὅσα δὲ

12 a τῶν ἐναντίων τοιαῦτά ἐστὶν ὥστε ἐν οἷς πέφυκε
γίνεσθαι ἢ ὧν κατηγορεῖται ἀναγκαῖον αὐτῶν
θάτερον ὑπάρχειν, τούτων οὐδὲν ἐστὶν ἀνὰ μέσον
ὧν δέ γε μὴ ἀναγκαῖον θάτερον ὑπάρχειν, τούτων
ἐστὶ τι ἀνὰ μέσον πάντως, οἷον νόσος καὶ ὑγίεια

5 εἰ σώματι ζῶου πέφυκε γίνεσθαι, καὶ ἀναγκαῖόν
γε θάτερον ὑπάρχειν τῷ τοῦ ζῶου σώματι, ἢ
ιόσον ἢ ὑγίειαν καὶ περιττὸν δὲ καὶ ἀρτίον
ἀριθμοῦ κατηγορεῖται, καὶ ἀναγκαῖόν γε θάτερον
τῷ ἀριθμῷ ὑπάρχειν, ἢ περιττὸν ἢ ἀρτίον καὶ
οὐκ ἐστὶ γε τούτων οὐδὲν ἀνὰ μέσον, οὔτε νόσου

10 καὶ ὑγιείας οὔτε περιττοῦ καὶ ἀρτίου ὧν δέ γε
μὴ ἀναγκαῖον θάτερον ὑπάρχειν, τούτων ἐστὶ τι
ἀνὰ μέσον, οἷον μέλαν καὶ λευκὸν ἐν σώματι
πέφυκε γίνεσθαι, καὶ οὐκ ἀναγκαῖόν γε θάτερον
αὐτῶν ὑπάρχειν τῷ σώματι οὐ γὰρ πᾶν ἥτοι
λευκὸν ἢ μέλαν ἐστὶν καὶ φαῦλον δὲ καὶ σπουδαῖον

15 κατηγορεῖται μὲν καὶ κατ' ἀνθρώπου καὶ κατὰ
ἄλλων πολλῶν, οὐκ ἀναγκαῖον δὲ θάτερον αὐτῶν
ὑπάρχειν ἐκείνοις ὧν ἂν κατηγορηῖται οὐ γὰρ
πάντα ἥτοι φαῦλα ἢ σπουδαῖά ἐστὶν καὶ ἐστὶ
γέ τι τούτων ἀνὰ μέσον, οἷον τοῦ μὲν λευκοῦ καὶ

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explained by referring the one to the other and using the genitive case or some other grammatical construction, when these are correlatives also

Opposites are no way dependent, when contraries, the one upon the other but are contrary one to the other. The good is not called, for example, the good of the bad but its contrary. Similarly, white is not known as the white of the black but its contrary. Thus these two kinds of opposition are entirely distinct from one another. But contraries such that the subjects in which they are naturally found or of which they can be predicated must needs contain the one or the other—these never can have intermediates. When there is no such necessity, then the reverse is the case, and they always will have an intermediate. For example, both health and disease may be said to be naturally present in the bodies of all living things, and in consequence one or the other must be present in animal bodies. We predicate both odd and even in similar manner of number, in consequence, one or the other must always be present in number. Now, health and disease, odd and even, have no intermediate between them. But where there is no such necessity, then the reverse is the case. For example, both blackness and whiteness are naturally present in body, but neither need be in a body. For not every body existing must either be black or be white. Then we predicate goodness and badness of man, as of many things else. Neither goodness nor badness, however, although they are predicated of them, is present of necessity in them. Not all things are good or are bad. Now, such contraries have intermediates. Between black and white, for example, are fallow and

12 a

μέλανος τὸ φαιὸν καὶ τὸ ὠχρὸν καὶ ὅσα ἄλλα
 20 χρώματα, τοῦ δὲ φθύλου καὶ σπουδαίου τὸ οὔτε
 φαῦλον οὔτε σπουδαῖον ἐπ' ἐνίων μὲν οὖν ὀνό-
 ματα κεῖται τοῖς ἀνὰ μέσον, οἷον λευκοῦ καὶ
 μέλανος τὸ φαιὸν καὶ τὸ ὠχρὸν καὶ ὅσα ἄλλα
 χρίματα ἐπ' ἐνίων δὲ ὀνόματι μὲν οὐκ εὐπορον
 τὸ αἰὰ μέσον ἀποδοῦναι, τῇ δ' ἐκατέρου τῶν
 ἄκρων ἀποφάσει τὸ ἀνὰ μέσον ὀρίζεται, οἷον τὸ
 25 οὔτε ἀγαθὸν οὔτε κακὸν καὶ οὔτε δίκαιον οὔτε
 ἀδίκον

Στέρησις δὲ καὶ ἕξις λέγεται μὲν περὶ ταυτόν
 τι, οἷον ἡ ὄψις καὶ ἡ τυφλότης περὶ ὀφθαλμόν
 καθόλου δὲ εἰπεῖν, ἐν ᾧ ἡ ἕξις πέφυκε γίνεσθαι,
 περὶ τοῦτο λέγεται ἐκάτερον αὐτῶν ἐστερηῆσθαι
 δὲ τότε λέγομεν ἐκαστον τῶν τῆς ἐξέως δεκτικῶν,
 30 ὅταν ἐν ᾧ πέφυκεν ὑπάρχειν καὶ ὅτε πέφυκεν
 ἔχειν μηδαμῶς ὑπάρχειν νωδόν τε γὰρ λέγομεν οὐ
 τὸ μὴ ἔχον ὀδόντας, καὶ τυφλὸν οὐ τὸ μὴ ἔχον
 ὄψιν, ἀλλὰ τὸ μὴ ἔχον ὅτε πέφυκεν ἔχειν τινὰ
 γὰρ ἐκ γενετῆς οὔτε ὄψιν ἔχει οὔτε ὀδόντας, ἀλλ'
 οὐ λέγεται οὔτε νωδὰ οὔτε τυφλά

8. Τὸ δὲ ἐστερηῆσθαι καὶ τὸ τὴν ἕξιν ἔχειν οὐκ ἔστι
 στέρησις καὶ ἕξις ἕξις μὲν γάρ ἐστιν ἡ ὄψις,
 στέρησις δὲ ἡ τυφλότης τὸ δὲ ἔχειν τὴν ὄψιν οὐκ
 ἐστίν ὄψις, οὐδὲ τὸ τυφλὸν εἶναι τυφλότης
 στέρησις γὰρ τίς ἡ τυφλότης ἐστίν, τὸ δὲ τυφλὸν
 εἶναι ἐστερηῆσθαι, οὐ στέρησις ἐστίν ἔτι εἰ ἦν ἡ

CATEGORIES, x

grey and so forth, while between good and bad we have that which is neither the one nor the other.

And some intermediate qualities have their own recognized names. We may take as examples again grey and sallow and similar colours, intermediate between white and black. In some of the cases, however, to name them were no easy matter. We then must define the intermediate as that which is neither extreme—neither good nor yet bad,' for example, 'neither just nor unjust,' and so forth.

What are called 'privatives' and 'positives' refer to identical subjects, as blindness and sight to the eye. It is ever the case with such pairs that we predicate one or the other, whenever the particular positive is naturally found or produced. Thus we say that what *may* have a faculty then is deprived of that faculty, when it is totally absent and yet should be naturally present and present also at that time. Not what is without teeth or sight do we, therefore, call toothless or blind. But we rather use those terms of that which has not but should have teeth or sight and should have teeth or sight at that time. For, indeed, certain creatures there are which from both have no teeth or no sight but are not known as toothless or blind.

To possess and to be without faculties cannot be considered the same with the corresponding 'positives' and 'privatives'. 'Sight' is, for instance, a 'positive,' 'blindness,' its opposite, a 'privative'. 'Sight' and 'to have sight,' however, must not be considered identical. So 'to be blind' is not 'blindness'. For 'blindness,' we said, is a 'privative,' but 'to be blind' signifies a condition of want or privation. 'To be blind' is itself not a 'privative'. This may,

12 a

40 τυφλότης ταῦτόν τῳ τυφλὸν εἶναι, κατηγορεῖτο ἂν
 ἀμφοτέρω κατὰ τοῦ αὐτοῦ ἀλλὰ τυφλὸς μὲν
 12 b λέγεται ὁ ἄνθρωπος, τυφλότης δὲ οὐδαμῶς λέγεται
 ὁ ἄνθρωπος

Ἀντικείμενον δὲ καὶ ταῦτα δοκεῖ, τὸ ἐστερηθῆναι
 καὶ τὸ τὴν ἐξίν ἔχειν, ὡς στέρησις καὶ ἐξίς ὁ γὰρ
 τρόπος τῆς ἀντιθέσεως ὁ αὐτός ὡς γὰρ ἡ τυφλότης
 τῇ ὄψει ἀντίκειται, οὕτω καὶ τὸ τυφλὸν εἶναι τῳ
 5 ὄψιν ἔχειν ἀντίκειται

Οὐκ ἐστὶ δὲ οὐδὲ τὸ ὑπὸ τὴν ἀπόφασιν καὶ
 κατάφασιν ἀπόφασις καὶ κατάφασις ἡ μὲν γὰρ
 κατάφασις λόγος ἐστὶ καταφατικὸς καὶ ἡ ἀπόφασις
 λόγος ἀποφατικὸς, τῶν δὲ ὑπὸ τὴν κατάφασιν καὶ
 10 ἀπόφασιν οὐδέν ἐστι λόγος λέγεται δὲ καὶ ταῦτα
 ἀντικείμενον ἀλλήλοις ὡς κατάφασις καὶ ἀπόφασις
 καὶ γὰρ ἐπὶ τούτων ὁ τρόπος τῆς ἀντιθέσεως ὁ
 αὐτός ὡς γὰρ ποτε ἡ κατάφασις πρὸς τὴν ἀπό-
 φασιν ἀντίκειται, οἷον τὸ κάθηται τῳ οὐ κάθηται,
 15 οὕτω καὶ τὸ ὑφ' ἐκάτερον πρᾶγμα ἀντίκειται, τὸ
 καθῆσθαι τῳ μὴ καθῆσθαι

Ὅτι δὲ ἡ στέρησις καὶ ἡ ἐξίς οὐκ ἀντίκειται ὡς
 τὰ πρὸς τι, φανερόν οὐ γὰρ λέγεται αὐτὸ ὅπερ
 ἐστὶ τοῦ ἀντικειμένου ἡ γὰρ ὄψις οὐκ ἐστὶ τυφλό-
 τητος ὄψις, οὐδ' ἄλλως οὐδαμῶς πρὸς αὐτὸ λέγεται
 ὡσαύτως δὲ οὐδὲ ἡ τυφλότης λέγοιτ' ἂν τυφλότης
 20 ὄψεως, ἀλλὰ στέρησις μὲν ὄψεως ἡ τυφλότης
 λέγεται, τυφλότης δὲ ὄψεως οὐ λέγεται ἐτι τὰ
 πρὸς τι πάντα πρὸς ἀντιστρέφοντα λέγεται, ὥστε
 καὶ ἡ τυφλότης εἶπερ ἦν τῶν πρὸς τι, ἀντέστρεφεν

CATEGORIES, x

moreover, be noted, that, if 'to be blind' could be rightly considered the same thing with 'blindness,' then should we predicate both, without doubt, of identical things. This, however, is never the case. A man may be said to be blind, yet a man is not said to be blindness.

As 'positives' and 'privatives' are opposites, so are possessing a faculty and being in a state of privation. We have the same sort of antithesis. For to be blind and have sight are opposed just as blindness and sight.

What is affirmed in a statement is not of itself affirmation nor what is denied a denial. 'Affirmation' means 'affirmative statement,' 'denial' means 'a negative statement.' But what is affirmed or denied in a statement is matter of fact, not a statement, proposition, assertion. It, nevertheless, is the case that the things we affirm and deny are called opposites in the same sense. For we have the same sort of antithesis. Just as the affirmative statement and the negative themselves are opposed—take the two propositions, for instance, 'he sits' and 'he is not sitting'—so, too, are the facts thus expressed or his sitting, that is, and not sitting.

'Positives' and 'privatives' clearly are not in the same sense opposed as are relatives one to the other. We do not explain them, I mean, by referring the one to the other. We do not call sight sight of blindness, nor use any other form of statement that serves to bring out a relation. And blindness, in similar manner, we do not call blindness of sight, but we call it privation of sight. Again, relative terms are reciprocal. Therefore, were blindness a relative,

12 b ἂν κακῆϊνο πρὸς ὃ λέγεται ἀλλ' οὐκ ἀντιστρέφει
 25 οὐ γὰρ λέγεται ἡ ὄψις τυφλότητος ὄψις

“Οτι δὲ οὐδ’ ὥς τὰ ἐναντία ἀντίκειται τὰ κατὰ
 στέρησι καὶ ἔξιν λεγόμενα, ἐκ τῶνδε δῆλον τῶν
 μὲν γὰρ ἐναντίων, ὧν μηδέν ἐστίν ἀνὰ μέσον,
 ἀναγκαῖον, ἐν ᾧ πέφυκε γίνεσθαι ἡ ὧν κατ-
 30 ηγορεῖται, θάτερον αὐτῶν ὑπάρχειν αἰεί τούτῳ
 γὰρ οὐδὲν ἦν ἀνὰ μέσον, ὧν θάτερον ἦν ἀναγκαῖον
 τῷ δεκτικῷ ὑπάρχειν, οἷον ἐπὶ νόσου καὶ ὑγείας
 καὶ περιττοῦ καὶ ἀρτίου ὧν δὲ ἔστι τι ἀνὰ μέσον,
 οὐδέποτε ἀνάγκη παντὶ ὑπάρχειν θάτερον οὔτε
 γὰρ λευκὸν ἢ μέλαν ἀνάγκη πᾶν εἶναι τὸ δεκτικόν,
 οὔτε θερμὸν οὔτε ψυχρὸν τούτων γὰρ ἀνὰ μέσον
 35 τι οὐδὲν κωλύει ὑπάρχειν ἔτι δὲ καὶ τούτων ἦν
 τι ἀνὰ μέσον, ὧν μὴ ἀναγκαῖον θάτερον ὑπάρχειν
 ἦν τῷ δεκτικῷ, εἰ μὴ οἷς φύσει τὸ ἐν ὑπάρχει,
 οἷον τῷ πυρὶ τὸ θερμῷ εἶναι καὶ τῇ χιόνι τὸ
 40 λευκῇ ἐπὶ δὲ τούτων ἀφωρισμένως ἀναγκαῖον
 θάτερον ὑπάρχειν, καὶ οὐχ ὁπότερον ἔτυχεν οὐ
 γὰρ ἐνδέχεται τὸ πῦρ ψυχρὸν εἶναι οὐδὲ τὴν χιόνα
 13 a μέλαιναν ὥστε παντὶ μὲν οὐκ ἀνάγκη τῷ δεκτικῷ
 θάτερον αὐτῶν ὑπάρχειν, ἀλλὰ μόνον οἷς φύσει τὸ

CATEGORIES, x

blindness and sight would reciprocate. This is, however, not so. For we do not call sight sight of blindness.

That 'positives' and 'privatives,' moreover, are not in the same sense opposed as are contraries one to the other seems perfectly clear from the following. When contraries have no intermediate, we saw that the one or the other must ever be present in the subject in which they are naturally found or of which they will serve as the predicates. Where this necessity obtained, then the terms could have no intermediates. Health and disease, odd and even, were mentioned above as examples. But where contraries have an intermediate, no such necessity obtains. It was not every subject that *may* be receptive of black and of white that must, therefore, *be* black or *be* white. And the same, too, with coldness and heat. That is, something or other intermediate between black and white may be present, between hot and cold and the like. (Moreover, we have already seen that those contraries had an intermediate, where it was not a necessity that one of the two should be inherent in everything capable of receiving them.) An exception must, however, be made where one contrary naturally inheres. To be hot is the nature of fire, and the nature of snow to be white. In such cases, then, *one* of the contraries needs must be definitely present, *not* one *or* the other, in things. It is out of the question that fire should be cold or that snow should be black. Hence it follows that one of the contraries need not be present in all things that may be receptive of such. It is present of necessity only in the subjects in which it inheres. And, moreover,

13^a ἐν ὑπάρχει, καὶ τούτοις ἀφωρισμένως τὸ ἐν καὶ οὐχ ὁπότερον ἔτυχεν

Ἐπὶ δὲ τῆς στέρησεως καὶ τῆς ἕξεως οὐδέτερον
 5 τῶν εἰρημένων ἀληθές οὔτε¹ γὰρ αἰεὶ τῷ δεκτικῷ ἀναγκαῖον θάτερον αὐτῶν ὑπάρχειν τὸ γὰρ μήπω πεφυκὸς ὄψιν ἔχειν οὔτε τυφλὸν οὔτε ὄψιν ἔχον λέγεται, ὥστε οὐκ ἂν εἴη ταῦτα τῶν τοιούτων ἐναντίων ὧν οὐδέν ἐστιν ἀνὰ μέσον ἀλλ' οὐδ' ὧν τι ἔστιν ἀνὰ μέσον ἀναγκαῖον γὰρ ποτε παντὶ
 10 τῷ δεκτικῷ θάτερον αὐτῶν ὑπάρχειν ὅταν γὰρ ἤδη πεφυκὸς ἢ ὄψιν ἔχειν, τότε ἢ τυφλὸν ἢ ὄψιν ἔχον ῥηθήσεται, καὶ τούτων οὐκ ἀφωρισμένως θάτερον, ἀλλ' ὁπότερον ἔτυχεν οὐ γὰρ ἀναγκαῖον ἢ τυφλὸν ἢ ἔχον ὄψιν εἶναι, ἀλλ' ὁπότερον ἔτυχεν ἐπὶ δὲ τῶν ἐναντίων, ὧν ἔστι τι ἀνὰ μέσον, οὐ^c ποτε ἀναγκαῖον ἦν παντὶ θάτερον ὑπάρχειν, ἀλλὰ
 15 τισί, καὶ τούτοις ἀφωρισμένως τὸ ἐν ὥστε δῆλον ὅτι κατ' οὐδέτερον τῶν τρόπων ὡς τὰ ἐναντία ἀντίκειται τὰ κατὰ στέρησιν καὶ ἕξιν ἀντικείμενα

Ἔτι ἐπὶ μὲν τῶν ἐναντίων, ὑπάρχοντος τοῦ
 20 δεκτικοῦ, δυνατόν εἰς ἄλληλα μεταβολὴν γίνεσθαι, εἰ μὴ τινι φύσει τὸ ἐν ὑπάρχει, οἷον τῷ πυρὶ τὸ θερμῷ εἶναι καὶ γὰρ τὸ ὑγιαῖνον δυνατόν νοσήσαι καὶ τὸ λευκὸν μέλαν γενέσθαι καὶ τὸ ψυχρὸν θερμόν, καὶ ἐκ σπουδαίου γε φαῦλον καὶ ἐκ φαύλου σπουδαῖον δυνατόν γενέσθαι ὁ γὰρ φαῦλος εἰς βελτίους διατριβὰς ἀγόμενος καὶ λόγους καὶ

¹ οἱ δὲ B

CATEGORIES, x

in cases like this it is definitely one or the other, not *either* the one *or* the other, which is of necessity present

Neither of the foregoing statements holds good of our 'positives' and 'privatives'. Subjects receptive of such are not bound to have one or the other. For what is not yet at the stage when it naturally ought to have sight is not called either seeing or sightless. And 'positives' and 'privatives' therefore, are not to be classed with those contraries where there is no intermediate. Neither, again, should we class them with contraries having intermediates. For one or the other at times must form part of each possible subject. When a thing should by nature have sight, we shall say that it sees or is blind, indeterminately and not of necessity but whichever it happens to be. It has not of necessity sight, it is not of necessity blind, it must be in one state or the other. But have we not already seen that of contraries having intermediates neither the one nor the other need be found in each possible subject but definitely one of the pair must be present in some of those subjects? That 'positives' and 'privatives,' therefore, are not opposed one to the other in either of the same ways as contraries will be evident from the foregoing.

Of contraries this, too, holds good, that, the subject remaining identical, either may change to the other, unless, indeed, one of those contraries constitutes part of that subject, as heat constitutes part of fire. What is healthy may well become sick, what is white may in time become black, what is cold may in turn become hot. And the good becomes bad, the bad good. For the bad man, when once introduced to new modes both of living and thinking, may improve,

13 a

μικρόν γέ τι ἐπιδοίῃ εἰς τὸ βελτίων εἶναι ἔαν
 δὲ ἅπαξ κἂν μικρὰν ἐπίδοσιν λάβῃ, φανερόν ὅτι ἡ
 τελέως ἂν μεταβάλῃ ἢ πάνυ πολλὴν ἐπίδοσιν
 λάβοι αἰὲν γὰρ εὐκινητότερος πρὸς ἀρετὴν γίνεται,
 κἂν ἡντινοῦν ἐπίδοσιν εἰληφώς ἐξ ἀρχῆς ἧ, ὥστε
 καὶ πλείω εἰκὸς ἐπίδοσιν αὐτὸν λαμβάνειν καὶ
 30 τοῦτο αἰὲν γινόμενον τελείως εἰς τὴν ἐναιτίαν ἕξιν
 ἀποκαθίστησιν, ἔαν περ μὴ χρόνῳ ἐξείργηται ἐπὶ
 δέ γε τῆς ἕξεως καὶ τῆς στερήσεως ἀδύνατον εἰς
 ἀλλήλα μεταβολὴν γενέσθαι ἀπὸ μὲν γὰρ τῆς ἕξεως
 ἐπὶ τὴν στέρησιν γίνεται μεταβολή, ἀπὸ δὲ τῆς στερή-
 3 σεως ἐπὶ τὴν ἕξιν ἀδύνατον οὔτε γὰρ τυφλὸς γενό-
 μειός τις πάλιν ἀνέβλεψεν, οὔτε φαλακρὸς ὢν πάλιν
 κομήτης ἐγείετο, οὔτε νωδὸς ὢν ὁδόντας ἐφύσεν

Ὅσα δὲ ὡς κατάφασις καὶ ἀπόφασις ἀντίκειται,
 13 i φανερόν ὅτι κατ' οὐδένα τῶν εἰρημένων τρόπων
 ἀντίκειται ἐπὶ γὰρ μόνων τούτων ἀναγκαῖον αἰὲν
 τὸ μὲν ἀληθὲς τὸ δὲ ψεῦδος αὐτῶν εἶναι οὔτε
 γὰρ ἐπὶ τῶν ἐναντίων ἀναγκαῖον αἰὲν θάτεροι
 ἀληθὲς εἶναι θάτεροι δὲ ψεῦδος, οὔτε ἐπὶ τῶν πρὸς
 5 τι, οὔτε ἐπὶ τῆς ἕξεως καὶ τῆς στερήσεως οἷον ἡ
 ὑγίεια καὶ ἡ νόσος ἐναντία, καὶ οὐδέτερόν γε οὔτε
 ἀληθὲς οὔτε ψεῦδός ἐστιν ὡσαύτως δὲ καὶ τὸ
 διπλάσιον καὶ τὸ ἥμισυ ὡς τὰ πρὸς τι ἀντίκειται, καὶ
 οὐκ ἔστιν αὐτῶν οὐδέτερον οὔτε ἀληθὲς οὔτε ψεῦδος
 οὐδέ γε τὰ κατὰ στέρησιν καὶ ἕξιν, οἷον ἡ ὄψις καὶ
 10 ἡ τυφλότης ὅλως δὲ τῶν κατὰ μηδεμίαν συμπλο-
 κὴν λεγομένων οὐδὲν οὔτε ἀληθὲς οὔτε ψεῦδός ἐστιν
 πάντα δὲ τὰ εἰρημένα ἀνευ συμπλοκῆς λέγεται

Οὐ μὴν ἀλλὰ μάλιστα ἂν δόξειε τὸ τοιοῦτο συμ-

^a See what was said in c 4 upon uncombined words, truth and falsity

CATEGORIES, x

be it ever so little And should such a man once improve, even though it be only a little, he might, it is clear, make great progress or even, indeed, change completely For ever more easily moved and inclined is a man towards virtue, although in the very first instance he made very little improvement We naturally, therefore, conclude he will make ever greater advance And, if so, as the process continues, it will at length change him entirely, provided that time is allowed

As for 'positives' and 'privatives,' however, there cannot be change in *both* ways From possession you may pass to privation but not from the latter to the former A man who has once become blind never finds that his sight is restored, as a man who has once become bald never after recovers his hair and a man who has once lost his teeth never after can grow a new set

Affirmations and negations are opposed, it is patent, in none of those ways upon which we have already touched It is here, and here only, indeed, that one opposite needs must be true, while the other must always be false In the case of other opposites—contraries, correlatives, positives and privatives—this will in no wise hold good Thus of health and disease, which are contraries, neither is true, neither false Take correlatives, 'double' and 'half' Again, neither is true, neither false So also with 'positives' and 'privatives,' such as are blindness and sight To sum up, unless words are combined, 'true' and 'false' can have no application And all the afore-mentioned opposites are but mere uncombined words ^a

However, when words that are contraries consti-

13^b βαίνειν ἐπὶ τῶν κατὰ συμπλοκὴν ἐναντίων λεγο-
μένων τὸ γὰρ ὑγιαίνειν Σωκράτην τῷ νοσεῖν
15 Σωκράτην ἐναντίον ἐστὶν ἀλλ' οὐδ' ἐπὶ τούτων
ἀναγκαῖον αἰεὶ θάτερον μὲν ἀληθές θάτερον δὲ
ψεῦδος εἶναι ὄντος μὲν γὰρ Σωκράτους ἔσται τὸ
μὲν ἀληθές τὸ δὲ ψεῦδος, μὴ ὄντος δὲ ἀμφότερα
ψευδῇ οὔτε γὰρ τὸ νοσεῖν Σωκράτην οὔτε τὸ
ὑγιαίνειν ἐστὶν ἀληθές αὐτοῦ μὴ ὄντος ὅλως τοῦ
Σωκράτους

20 Ἐπὶ δὲ τῆς στερήσεως καὶ τῆς ἕξεως μὴ ὄντος
τε ὅλως οὐδέτερον ἀληθές, ὄντος τε οὐκ αἰεὶ
θάτερον ἀληθές θάτερον δὲ ψεῦδος τὸ γὰρ ὄψιν
ἔχειν Σωκράτην τῷ τυφλὸν εἶναι Σωκράτην ἀντί-
κειται ὡς στέρησις καὶ ἕξις, καὶ ὄντος τε οὐκ
ἀναγκαῖον θάτερον ἀληθές εἶναι ἢ ψεῦδος (ὅτε γὰρ
25 μὴπω πέφυκεν ἔχειν, ἀμφότερα ψευδῇ), μὴ ὄντος
τε ὅλως τοῦ Σωκράτους, καὶ οὕτω ψευδῇ ἀμφό-
τερα, καὶ τὸ ὄψιν ἔχειν καὶ τὸ τυφλὸν αὐτὸν εἶναι

Ἐπὶ δέ γε τῆς καταφάσεως καὶ τῆς ἀποφάσεως
αἰεὶ, ἐάν τε ἢ ἐάν τε μὴ ἦ, τὸ ἕτερον ἐστὶ ψεῦδος
καὶ τὸ ἕτερον ἀληθές τὸ γὰρ νοσεῖν Σωκράτην
30 καὶ τὸ μὴ νοσεῖν Σωκράτην, ὄντος τε αὐτοῦ φανε-
ρὸν ὅτι τὸ ἕτερον αὐτῶν ἀληθές ἢ ψεῦδος, καὶ μὴ
ὄντος ὁμοίως τὸ μὲν γὰρ νοσεῖν μὴ ὄντος ψεῦδος,
τὸ δὲ μὴ νοσεῖν ἀληθές ὥστε ἐπὶ μόνων τούτων
ἴδιον ἂν εἴη τὸ αἰεὶ θάτερον αὐτῶν ἀληθές ἢ ψεῦδος
35 εἶναι, ὅσα ὡς κατάφασις καὶ ἀπόφασις ἀντίκειται

CATEGORIES, x

tute parts of those statements opposed as affirmative and negative, these would especially seem to lay claim to this characteristic. The statement that 'Socrates is ill' is the contrary of 'Socrates is well'. Yet we cannot maintain even here that one statement must always be true and the other must always be false. For, if Socrates really exists, one is true and the other is false. But if Socrates does not exist, both the one and the other are false. To say 'he is ill' will be false, and to say 'he is well' will be false, if no Socrates so much as exists.

As for 'positives' and 'privatives,' however, if the subject is not in existence, then neither proposition is true. If the subject exists, even then one will not be true always, one false. That 'Socrates has sight,' for example, is the opposite of 'Socrates is blind' in the sense in which 'opposite' was used as applied to privation and possession. Now, if Socrates really exists, it is not of necessity the case that one statement is true and one false. For he may not as yet have arrived at the stage when a man acquires sight, so that both of the statements are false, as they are, if he does not exist.

To return to affirmation and negation. Of these we may say in all cases that one must be false and one true, be the subject existent or not. For, if Socrates really exists, 'he is ill' or 'not ill' must be true, 'he is ill' or 'not ill' must be false. And the same, if he does not exist. For, provided he does not exist, it is false to pronounce 'he is ill', 'he is not ill,' however, is true. Thus that one of the two must be true and the other be false in all cases will hold of those opposites only which are in the same sense opposed as affirmative and negative statements.

13 b

ΧΙ Ἐναντίον δέ ἐστιν ἐξ αἰάγκης ἀγαθῷ μὲν
κακόν τοῦτο δὲ δηλὸν τῇ καθ' ἑκαστον ἐπαγωγῇ,
14 α οἷοι ὑγίεια νόσος καὶ ἀνδρεία δειλία, ὁμοίως δὲ
καὶ ἐπὶ τῶν ἄλλων κακῷ δὲ ὅτε μὲν ἀγαθὸν
ἐναντίον, ὅτε δὲ κακόν τῇ γὰρ ἐνδεΐα κακῷ ὄντι
ἢ ὑπερβολῇ ἐναντίον κακόν ὃν ὁμοίως δὲ καὶ ἢ
β μεσότης ἐναιτία ἐκατέρω, οὔσα ἀγαθόν ἐπ'
ὀλίγων δ' ἂν τὸ τοιοῦτον ἴδοι τις, ἐπὶ δὲ τῶν
πλείστων αἰὲ τῷ κακῷ τὸ ἀγαθὸν ἐναντίον ἐστίν

"Ἐτι ἐπὶ τῶν ἐναιτίων οὐκ ἀναγκαῖον, εἰς θάτε-
ρον ἢ, καὶ τὸ λοιπὸν εἶναι ὑγιαίνοντων μὲν γὰρ
ἀπάντων ὑγίεια μὲν ἔσται, νόσος δὲ οὐ ὁμοίως
δὲ καὶ λευκῶν ὄντων ἀπάντων λευκότης μὲν ἔσται,
μελαιία δὲ οὐ ἐτι εἰ τὸ Σωκράτην ὑγιαίνειν τῷ
10 Σωκράτην νοσεῖν ἐναντίον ἐστί, μὴ ἐνδέχεται δὲ
ἀμα ἀμφοτέρω τῷ αὐτῷ ὑπάρχειν, οὐκ ἂν ἐν-
δέχοιτο τοῦ ἑτέρου τῶν ἐναντίων ὄντος καὶ τὸ
λοιπὸν εἶναι ὄντος γὰρ τοῦ Σωκράτην ὑγιαίνειν
οὐκ ἂν εἴη τὸ νοσεῖν Σωκράτην

Δηλὸν δὲ ὅτι καὶ περὶ ταῦτόν ἢ εἶδει ἢ γένει
1 α πέφυκε γίνεσθαι τὰ ἐναντία νόσος μὲν γὰρ καὶ
ὑγίεια ἐν σώματι ζώου πέφυκε γίνεσθαι, λευκότης
δὲ καὶ μελαιία ἀπλῶς ἐν σώματι, δικαιοσύνη δὲ
καὶ ἀδικία ἐν ψυχῇ ἀνθρώπου

20 Ἀιάγκη δὲ πάντα τὰ ἐναντία ἢ ἐν τῷ αὐτῷ γένει
εἶναι ἢ ἐν τοῖς ἐναντίοις γένεσιν, ἢ αὐτὰ γένη
εἶναι λευκὸν μὲν γὰρ καὶ μέλαν ἐν τῷ αὐτῷ
γένει (χρῶμα γὰρ αὐτῶν τὸ γένος), δικαιοσύνη δὲ
καὶ ἀδικία ἐν τοῖς ἐναντίοις γένεσιν (τοῦ μὲν γὰρ
ἀρετῇ, τοῦ δὲ κακία τὸ γένος) ἀγαθὸν δὲ καὶ

CATEGORIES, xi

XI The contrary of good must be evil, and this can be proved by induction. The contrary of health is disease, that of courage is cowardice and so on. Of an evil, however, the contrary is either a good or an evil. For instance, defect is an evil, its contrary, excess, is an evil. But the mean, which is contrary to either in an equal degree, is a good. You however, find few such exceptions, and, generally speaking, it is true that the contrary of evil is good.

It does not of necessity follow that, if one of the contraries exists, then the other must also exist. For suppose that all things became healthy. There then would be health, not disease. Or suppose that all things became white. There would then be white only, not black. Inasmuch, too, as Socrates ill is the contrary of Socrates well and both contraries cannot exist at one time in the same individual, if one of the contraries existed, the other could not then exist. For, provided he was well was the fact, he was ill could not also be fact.

This point will be evident also. the subjects of contrary qualities must have the same species or genus. For health and disease have for subject the body of some living creature, and whiteness and blackness a body which need not be specified further. And justice, likewise, and injustice arise in the souls of mankind.

In addition, two contrary qualities always belong to one genus or else to the contrary genera, when they are not themselves genera. White, for example, and black will belong to the same genus, colour. Justice, again, and injustice fall under two contrary genera, those we call virtue and vice. Good and evil

^{14 a}
²⁵ κακὸν οὐκ ἔστιν ἐν γένει ἀλλ' αὐτὰ τυγχάνει γένη
 τινῶν ὄντα

XII Πρότερον ἐτέρου ετερον λέγεται τετραχῶς,
 πρῶτον μὲν καὶ κυριώτατα κατὰ χρόνον, καθ' ὃ
 πρεσβύτερον ετερον ἐτέρου καὶ παλαιότερον λέγε-
 ται τῷ γὰρ τὸν χρόνον πλείω εἶναι καὶ πρεσ-
 βύτερον καὶ παλαιότερον λέγεται

³¹ Δεύτερον δὲ τὸ μὴ ἀντιστρέφον κατὰ τὴν τοῦ
 εἶναι ἀκολουθήσιν, οἷον τὸ ἐν τῶν δύο πρότερον
 δυοῖ μὲν γὰρ ὄντων ἀκολουθεῖ εὐθύς τὸ ἐν εἶναι,
 ἐνὸς δὲ ὄντος οὐκ ἀναγκαῖον δύο εἶναι, ὥστε οὐκ
 ἀντιστρέφει ἀπὸ τοῦ ἐνὸς ἢ ἀκολουθήσις τοῦ εἶναι
 τὸ λοιπὸν πρότερον δὲ δοκεῖ τὸ τοιοῦτον εἶναι,
³⁵ ἀφ' οὗ μὴ ἀντιστρέφει ἢ τοῦ εἶναι ἀκολουθήσις

Τρίτον δὲ κατὰ τινὰ τάξιν τὸ πρότερον λέγεται,
 καθάπερ ἐπὶ τῶν ἐπιστημῶν καὶ τῶν λόγων ἐν
 τε γὰρ ταῖς ἀποδεικτικαῖς ἐπιστήμαις ὑπάρχει τὸ
 πρότερον καὶ τὸ ὕστερον τῇ τάξει (τὰ γὰρ στοιχεῖα
^{14 b} πρότερα τῶν διαγραμμάτων τῇ τάξει, καὶ ἐπὶ τῆς
 γραμματικῆς τὰ στοιχεῖα πρότερα τῶν συλλαβῶν),
 ἐπὶ τε τῶν λόγων ὁμοίως τὸ γὰρ προοίμιον τῆς
 διηγήσεως πρότερον τῇ τάξει ἐστίν

Ἔτι παρὰ τὰ εἰρημένα τὸ βέλτιον καὶ τὸ τιμιώ-
 τερον πρότερον εἶναι τῇ φύσει δοκεῖ εἰώθασιν δὲ
⁵ καὶ οἱ πολλοὶ τοὺς ἐτιμωτέρους καὶ μᾶλλον ἀγα-
 πωμένους ὑπ' αὐτῶν προτέρους φάσκειν παρ' αὐτοῖς
 εἶναι ἐστὶ μὲν δὴ καὶ σχεδὸν ἄλλοτριώτατος τῶν
 τρόπων οὗτος

^a ἡ γραμματικὴ a much wider term in the Greek than is
 'grammar' in English. Here it may very well signify
 reading or writing or both

CATEGORIES, XI-XII

belong to no genera, being themselves actual genera, having subordinate species

XII There are four different senses in which we may call one thing 'prior' to another. Whenever we use the term *prior* in its proper and primary sense, it is time that we have in our minds. It is thus that we call a thing 'older,' 'more ancient' than some other thing, signifying that its time has been longer.

Secondly, '*prior*' may be used, when the order of being is fixed and incapable of being reversed. 'One' is prior, among numbers, to 'two.' For provided, that is, 'two' exists, then it follows that 'one' must exist. The existence of 'one,' on the contrary, does not imply that of 'two.' And the order of being in consequence, cannot be changed and reversed. Thus of two things we call that one '*prior*' which precedes in irreversible sequence.

Thirdly, we use the term '*prior*' in regard to any order whatever. And this is the case in the sciences, as it is also with speeches. In sciences using demonstration we have what is prior in its order and what is, *per contra*, posterior. Take geometrical science: the elements—points, lines and so on—are prior to propositions or problems. And, likewise, in what we call 'grammar' ^a the letters are prior to the syllables. So in the case of a speech will the proem be prior to the narrative.

Besides the three senses aforesaid whatsoever is better, more honourable, is said to be naturally prior. Thus the common folk, speaking of those whom they hold in esteem or affection, describe them as coming first with them or having prior place in their hearts. But this use seems the strangest of all.

14 b

- 10 Οἱ μὲν οὖν λεγόμενοι τρόποι τοῦ προτέρου σχεδὸν τοσοῦτοί εἰσιν δόξειε δ' αἱ τὰ αὐτὰ τοὺς εἰρημένους καὶ ἕτερος εἶναι προτέρου τρόπος τῶν γὰρ ἀντιστρέφοντων κατὰ τὴν τοῦ εἶναι αἰτιολογήσιν τὸ αἴτιον ὁπωσοῦν θατέρω τοῦ εἶναι πρότερον εἰκότως τῇ φύσει λέγοιτ' ἂν ὅτι δ' ἔστι τινα τοιαῦτα, δῆλον τὸ γὰρ εἶναι ἄνθρωπον ἀντιστρέφει κατὰ
 15 τὴν τοῦ εἶναι ἀκολουθήσιν πρὸς τὸν ἀληθῆ περὶ αὐτοῦ λόγον εἰ γὰρ ἐστὶν αἰθρῶπος, ἀληθῆς ὁ λόγος ὡς λέγομεν ὅτι ἐστὶν ἄνθρωπος καὶ ἀντιστρέφει γε εἰ γὰρ ἀληθῆς ὁ λόγος ὡς λέγομεν ὅτι ἐστὶν αἰθρῶπος, ἐστὶν αἰθρῶπος ἐστὶ δὲ ὁ μὲν ἀληθῆς λόγος οὐδαμῶς αἴτιος τοῦ εἶναι τὸ πρᾶγμα,
 20 τὸ μέντοι πρᾶγμα φαίνεται πως αἴτιον τοῦ εἶναι ἀληθῆ τὸν λόγον τῷ γὰρ εἶναι τὸ πρᾶγμα ἢ μὴ ἀληθῆς ὁ λόγος ἢ ψευδῆς λέγεται ὥστε κατὰ πέντε τρόπους πρότερον ἕτερον ἑτέρου λέγεται
 25 ΛΙΙΙ Ἄμα δὲ λέγεται ἀπλῶς μὲν καὶ κυριώτατα, ὧν ἡ γένεσις ἐστὶν ἐν τῷ αὐτῷ χρόνῳ οὐδέτερον γὰρ πρότερον οὐδὲ ὕστερόν ἐστιν αὐτῶν ἅμα δὲ κατὰ τὸν χρόνον ταῦτα λέγεται φύσει δὲ ἅμα, ὅσα ἀντιστρέφει μὲν κατὰ τὴν τοῦ εἶναι ἀκολουθήσιν, μηδαμῶς δὲ αἴτιον θάτερον θατέρω τοῦ εἶναι ἐστὶν, οἷον ἐπὶ τοῦ διπλασίου καὶ τοῦ ἡμίσεος
 30 ἀντιστρέφει μὲν γὰρ ταῦτα (διπλασίου γὰρ ὄντος ἐστὶν ἡμισυ καὶ ἡμίσεος ὄντος διπλασίον ἐστιν), οὐδέτερον δὲ οὐδετέρῳ αἴτιον τοῦ εἶναι ἐστὶν

Καὶ τὰ ἐκ τοῦ αὐτοῦ δὲ γένους ἀντιδιηρημένα
 35 ἀλλήλοις ἅμα τῇ φύσει λέγεται ἀντιδιηρηῆσθαι δὲ λέγεται ἀλλήλοις τὰ κατὰ τὴν αὐτὴν διαίρεσιν,

CATEGORIES, XII-XIII

These, I think, are the four distinct senses in which we may use the term 'prior'. Yet another might seem to exist beyond those we have already mentioned. For where in the case of two things the existence of either implies or necessitates that of the other, that thing which is somehow the cause may, in consequence, fairly be considered as naturally prior to the other. Such cases can clearly be found. The existence of a man, for example, necessitates the truth of the statement wherein we assert his existence. The converse is also the case. For if he exists, then the statement asserting that fact will be true. If the statement, conversely, is true, then the man referred to must exist. The true statement, however, is nowise the cause of the man's thus existing, and yet his existence would seem in some manner or other the cause of the truth of the true proposition. For the latter is called 'true' or 'false', as the man thus exists or does not. So it seems that we use the term 'prior' in as many as five different senses.

XIII 'Simultaneous' we use in its primary and most correct meaning of things that have come into being together. For neither in that case is prior, nor is either posterior to the other. We mean 'simultaneous in time'. 'Simultaneous' in nature we apply to those things where the being of either necessitates that of the other but neither is cause of the other. For instance, take 'double' and 'half,' for these two have reciprocal dependence. If a double exists, then a half, if a half exists, also a double. And neither of these is the cause of the other's existence or being.

Species marked off and opposed under one genus each to the others are called 'simultaneous' in nature. I mean those marked off or divided by

14 b

οἷον τὸ πτηνὸν τῷ πεζῷ καὶ τῷ ἐνύδρῳ ταῦτα γὰρ ἀλλήλοις ἀντιδιήρηται ἐκ τοῦ αὐτοῦ γένους τὸ γὰρ ζῶον διαιρεῖται εἰς ταῦτα, εἷς τε τὸ πτηνὸν καὶ τὸ πεζὸν καὶ τὸ ἐνύδρον, καὶ οὐδέν γε τούτων πρότερον ἢ ὕστερόν ἐστιν, ἀλλ' ἅμα τῇ φύσει τὰ

15 a

τοιαῦτα δοκεῖ εἶναι διαιρεθεῖν δ' ἂν καὶ ἕκαστον τῶν τοιούτων εἰς εἶδη πάλιν, οἷον τὸ πεζὸν καὶ τὸ πτηνὸν καὶ τὸ ἐνύδρον ἔσται οὖν κακέϊνα ἅμα τῇ φύσει, ὅσα ἐκ τοῦ αὐτοῦ γένους κατὰ τὴν αὐτὴν διαίρεσίν ἐστιν τὰ δὲ γένη τῶν εἰδῶν αἰεὶ πρότερα οὐ γὰρ ἀντιστρέφει κατὰ τὴν τοῦ εἶναι ἀκολουθήσιν, οἷον ἐνύδρου μὲν ὄντος ἔστι ζῶον, ζώου δὲ ὄντος οὐκ αἰάγκη ἐνύδρον εἶναι

Ἄμα οὖν τῇ φύσει λέγεται, ὅσα ἀντιστρέφει μὲν κατὰ τὴν τοῦ εἶναι ἀκολουθήσιν, μηδαμῶς δὲ αἰτίον τὸ ἕτερον τῷ ἑτέρῳ τοῦ εἶναί ἐστι, καὶ τὰ ἐκ τοῦ αὐτοῦ γένους ἀντιδιηρημένα ἀλλήλοις ἀπλῶς δὲ ἅμα, ὧν ἡ γένεσις ἐν τῷ αὐτῷ χρόνῳ

ΧΙΥ Κιήσεως δὲ ἐστὶν εἶδη ἐξ, γένεσις, φθορά, αὔξησις, μείωσις, ἀλλοιώσις, ἢ κατὰ τόπον μεταβολή

15 Αἱ μὲν οὖν ἄλλαι κινήσεις φανερόν ὅτι ἕτεραι ἀλλήλων εἰσὶν οὐ γὰρ ἐστὶν ἡ γένεσις φθορά οὐδέ γε ἡ αὔξησις μείωσις οὐδέ ἡ κατὰ τόπον μεταβολή, ὡσαύτως δὲ καὶ αἱ ἄλλαι ἐπὶ δὲ τῆς ἀλλοιώσεως ἔχει τινὰ ἀπορίαν, μή ποτε ἀναγκαῖον 20 ἢ τὸ ἀλλοιούμενον κατὰ τινὰ τῶν λοιπῶν κινήσεων ἀλλοιοῦσθαι τοῦτο δὲ οὐκ ἀληθές ἐστι σχεδὸν γὰρ κατὰ πάντα τὰ γάθη ἢ τὰ πλείστα ἀλλοιοῦσθαι συμβέβηκεν ἡμῖν οὐδεμιᾶς τῶν ἄλλων κινήσεων

CATEGORIES XIII-IV

identical modes of division. That is to say, the 'winged' species is called 'simultaneous' in nature with both the 'aquatic' and 'terrestrial'. All are marked off and opposed under one genus each to the others. For into these species is 'animal,' the genus, marked off by division. And none will be prior or posterior, all are in nature 'simultaneous'. Each of these species is further marked off into certain sub-species, which also are called 'simultaneous' in nature for just the same reasons. The genus is prior to the species. That is to say, that the order of being cannot be reversed. If the species 'aquatic' exists, then does also the genus or 'animal', but granted the genus exists, there is not of necessity the species.

Thus we call 'simultaneous' in nature those things where the being of either necessitates that of the other but neither is cause of the other, and also those species marked off and opposed under one genus only. We use 'simultaneous' too, in its first and unqualified sense of those things that have come into being at one and the same time together.

XIV There are six kinds of what we call motion—generation, that is, and destruction, increase, diminution, alteration and, finally, changes of place. With a single exception it is plain that all these are distinct from each other. Destruction is not generation, and increase is not diminution, nor yet does it mean change of place. And so also it is with the rest. In the case of alteration, however, it may be objected by some that a subject, when altered, is altered by one of the other five motions. And yet this is not really so. For by all or, at least, most affections alterations are brought about in us that have nought in common whatever with those other motions we

ARISTOTLE

15 γ

κοινωνοῦσιν οὔτε γὰρ αὖξεσθαι ἀναγκαῖον τὸ κατὰ
 πάθος κινούμεριον οὔτε μειοῦσθαι, ὡσαύτως δὲ καὶ
 2, ἐπὶ τῶν ἄλλων, ὥσθ' ἑτέρα ἂν εἴη παρὰ τὰς ἄλλας
 κινήσεις ἢ ἀλλοιώσεις εἰ γὰρ ἦν ἡ αὐτή, ἔδει τὸ
 ἀλλοιούμενον εὐθὺς καὶ αὖξεσθαι ἢ μειοῦσθαι ἢ
 τινὰ τῶν ἄλλων ἀκολουθεῖν κινήσεων ἀλλ' οὐκ
 ἀνάγκη ὡσαύτως δὲ καὶ τὸ αὖξανόμενον ἢ τινὰ
 ἄλλην κίνησιν κινούμενον ἀλλοιοῦσθαι ἔδει ἀλλ'
 30 ἔστι τινὰ αὖξανόμενα ἃ οὐκ ἀλλοιοῦνται, οἷον τὸ
 τετράγωνον γνώμονος περιτεθέντος ηὔξεται μὲν,
 ἀλλοιότερον δὲ οὐδὲν γεγένηται ὡσαύτως δὲ καὶ
 ἐπὶ τῶν ἄλλων τῶν τοιούτων ὥσθ' ἕτεραι ἂν
 εἴησαν αἱ κινήσεις ἀλλήλων

15 β

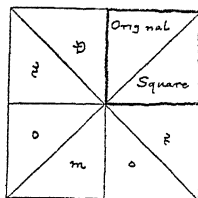
Ἔστι δὲ ἀπλῶς μὲν κινήσει ἡρεμία ἐναντία, ταῖς
 δὲ καθ' ἑκαστα αἱ καθ' ἑκαστα, γενέσει μὲν φθορά,
 αὖξήσει δὲ μείωσις, τῇ δὲ κατὰ τόπον μεταβολῇ ἢ
 κατὰ τόπον ἡρεμία μάλιστα δ' ἔοικεν ἀντικεῖσθαι
 5 ἢ πρὸς τὸν ἐναντίον τόπον μεταβολή, οἷον τῇ
 κάτωθεν ἢ αἰω, τῇ δὲ ἀνωθεν ἢ κάτω τῇ δὲ
 104

CATEGORIES, xiv

mentioned For that which is thereby affected need not be increased or diminished or undergo any such process It follows that alteration is different from all other species of motion For, were it the same with some other, the object, when altered, would straightway be also increased or diminished or undergo some other motion But that is not so of necessity Moreover, whatever was increased or was subject to some other motion would be of necessity altered And yet there are things that increase and are not thereby altered as well For example, if a gnomon is added a square is increased in its size but does not undergo alteration, remaining a square as before ^a So it is with all similar forms Alteration and increase, it follows, are two distinct species of motion

Rest is, broadly, the contrary of motion But particular species of motion have each their particular contraries Thus change in place may be said to have rest in a place for its contrary, increase will have diminution, generation destruction or corruption But as for the first of those mentioned, a change to the contrary place would appear in the strictest sense contrary—that is, ascent to descent and descent to ascent and the like But as for the

^a The accompanying figure illustrates what is meant about the square and the Gnomon



- 15 b λοιπῇ τῶν ἀποδοθεισῶν κινήσεων οὐ ῥάδιον ἀποδοῦναι τί ποτέ ἐστὶν ἐναντίον, εἴκοι δὲ οὐδὲν εἶναι αὐτῇ ἐναντίον, εἰ μὴ τις καὶ ἐπὶ ταύτης τὴν κατὰ τὸ ποιὸν ἡρεμίαν ἀντιτιθείη ἢ τὴν εἰς τὸ ἐναντίον
 10 τοῦ ποιοῦ μεταβολήν, καθάπερ καὶ ἐπὶ τῆς κατὰ τόπον μεταβολῆς τὴν κατὰ τόπον ἡρεμίαν ἢ τὴν εἰς τὸν ἐναντίον τόπον μεταβολήν ἐστὶ γὰρ ἡ ἀλλοίωσις μεταβολὴ κατὰ τὸ ποιόν ὥστε ἀντικείμεται τῇ κατὰ τὸ ποιὸν κινήσει ἢ κατὰ τὸ ποιὸν ἡρεμία ἢ ἡ εἰς τὸ ἐναντίον τοῦ ποιοῦ μετα-
 15 βολή, οἷον τὸ λευκὸν γίνεσθαι τῷ μέλαν γίνεσθαι ἀλλοιοῦται γὰρ εἰς τὰ ἐναντία τοῦ ποιοῦ μεταβολῆς γινομένης

XV Τὸ δὲ ἔχειν κατὰ πλείονας τρόπους λέγεται ἢ γὰρ ὡς ἔξιν καὶ διάθεσιν ἢ ἄλλην τινα ποιότητα
 20 λεγόμεθα γὰρ καὶ ἐπιστήμην τινὰ ἔχειν καὶ ἀρετὴν ἢ ὡς ποσόν, οἷον ὃ τυγχάνει τις ἔχων μέγεθος λέγεται γὰρ τρίπηχυ μέγεθος ἔχειν ἢ τετράπηχυ ἢ ὡς τὰ περὶ τὸ σῶμα, οἷον ἱμάτιον ἢ χιτῶνα ἢ ὡς ἐν μορίῳ, οἷον ἐν χειρὶ δακτύλιον ἢ ὡς μέρος, οἷον χεῖρα ἢ πόδα ἢ ὡς ἐν ἀγγείῳ, οἷον
 25 ὁ μέδιμνος τοὺς πυροὺς ἢ τὸ κεράμιον τὸν οἶνον οἶνον γὰρ ἔχειν τὸ κεράμιον λέγεται, καὶ ὁ μέδιμνος πυρούς ταῦτ' οὖν πάντα ἔχειν λέγεται ὡς ἐν ἀγγείῳ ἢ ὡς κτῆμα ἔχειν γὰρ οἰκίαν ἢ ἀγρὸν λεγόμεθα

Λεγόμεθα δὲ καὶ γυναικα ἔχειν καὶ ἡ γυνή
 30 ἄνδρα εἴκοι δὲ ἀλλοτριώτατος ὁ νῦν ῥηθεὶς τρόπος
 106

motion remaining of those we have mentioned above, it were no easy matter to say what its contrary actually is. And, in fact, it appears to have none or, here too, it is 'rest in its quality' or 'change to the contrary quality,' just as we said change of place had for contrary rest in a place or a change to a contrary place. Alteration means change of a quality. Therefore, to qualitative motion we oppose either rest in its quality or change to a contrary quality. Thus black and white will be contraries, therefore, becoming the one will be contrary to becoming the other. There is change of a quality here, which implies alteration, in consequence, into a contrary quality.

XV To have' has a good many meanings. We use it of habits, dispositions and also of all other qualities. Thus we are said to 'have' virtue, to 'have' this or that piece of knowledge. And then it is used of a quantity, such as the height a man has. So it is that we say that a man 'has' a stature of three or four cubits. Again, it is used of apparel, a man 'has' a cloak or a tunic. Moreover, we use it of things that we 'have' on some part of the body, a ring on the finger, for instance. We employ it of parts of the body, a man 'has' a hand or a foot. It is used in the case of a vessel, a jar will be said to 'have' wine and a corn-measure said to 'have' wheat. And in cases like these we are thinking of what is *contained* in the vessel. Once more, we use 'have' of a property, men 'having' houses or fields.

People say that a man 'has' a wife and a wife, in like manner, a husband. This meaning is very

* In English, of course, we say 'hold'

15 b τοῦ ἔχειν οὐδὲν γὰρ ἄλλο τῷ ἔχει γυναῖκα σημαίνο-
μεν ἢ ὅτι συνοικεῖ

Ἴσως δ' ἂν καὶ ἄλλοι τινὲς φανείησαν τοῦ ἔχειν
τρόποι οἱ δὲ εἰωθότες λέγεσθαι σχεδὸν ἅπαντες
κατηρίθμηνται

CATEGORIES, xv

far-fetched When we say that a man has a wife, then we mean that he lives with her merely

There may be more senses of 'have' But the customary meanings, I think, are set forth in the foregoing summary

ON INTERPRETATION

SUMMARY OF THE PRINCIPAL THEMES

- Ch 1 The relation of language to thought
Isolated notions express neither truth nor falsehood
Combination of notions or ideas in propositions or judgements essential before truth or error is possible
- Ch 2 Definition of a noun
Nouns simple or composite
Indefinite nouns
Cases of nouns
- Ch 3 Definition of a verb
Indefinite verbs
Tenses of verbs
- Ch 4 Definition of a sentence
Not every sentence a proposition
- Ch 5 Of simple and complex or composite propositions
- Ch 6 Of contradictory propositions
- Ch 7 Of universal, indefinite and particular affirmative and negative propositions
Of contrary as opposed to contradictory propositions
- Ch 8 Definition of single propositions
- Ch 9 Of propositions referring to the future, as opposed to propositions referring to the present time or to the past

ON INTERPRETATION

- Ch 10 Affirmative and negative propositions arranged with a diagram in pairs
The correct position of the negative (οὐ)
Of the truth and error of certain propositions
Of propositions with indefinite nouns or indefinite nouns and verbs
To transpose the subject and predicate makes no difference to the meaning of propositions
- Ch 11 Some propositions that seem to be simple are really compound
So are some dialectical questions
The nature of dialectical questions
Two simple propositions, which have the same subject, may be true, but we cannot of necessity combine the two predicates into one predicate
Several predicates holding of one subject, when taken by themselves and individually, cannot be combined together to make up one simple proposition, unless all are essential to the subject and none is implied in another
- Ch 12 Of propositions affirming or denying the possible, impossible, contingent and necessary, and of their proper contradictories
- Ch 13 The relations that subsist between such propositions
The relation of the actual to the possible
Three classes of entities
- Ch 14 Of the proper contrary of an affirmation, whether universal or particular

ΠΕΡΙ ΕΡΜΗΝΕΙΑΣ

16 a I Πρῶτον δεῖ θέσθαι τί ὄνομα καὶ τί ῥῆμα,
ἔπειτα τί ἐστὶν ἀπόφασις καὶ κατάφασις καὶ ἀπό-
φανσις καὶ λόγος

"Ἔστι μὲν οὖν τὰ ἐν τῇ φωνῇ τῶν ἐν τῇ ψυχῇ
5 παθημάτων σύμβολα, καὶ τὰ γραφόμενα τῶν ἐν
τῇ φωνῇ καὶ ὥσπερ οὐδὲ γράμματα πᾶσι τὰ
αὐτά, οὐδὲ φωναὶ αἱ αὐταὶ ὧν μέντοι ταῦτα
σημεῖα πρώτως, ταῦτα πᾶσι παθήματα τῆς ψυχῆς,
καὶ ὧν ταῦτα ὁμοιώματα, πράγματα ἤδη ταῦτά
περὶ μὲν οὖν τούτων εἴρηται ἐν τοῖς περὶ ψυχῆς
ἄλλης γὰρ πραγματείας

10 "Ἔστι δ', ὥσπερ ἐν τῇ ψυχῇ ὅτε μὲν νόημα ἄνευ
τοῦ ἀληθεύειν ἢ ψεύδεσθαι, ὅτε δὲ ἤδη ὦ ἀνάγκη
τούτων ὑπάρχειν θάτερον, οὕτω καὶ ἐν τῇ φωνῇ
περὶ γὰρ σύνθεσιν καὶ διαίρεσιν ἐστὶ τὸ ψεῦδος

^a It is hard to say which is the passage, provided this means the *De Anima*. Dr W. D. Ross has observed that 'The *De Interpretatione* was suspected by Andronicus, on the ground, apparently, of a reference to the *De Anima* to which nothing in that work corresponds. There are, however, many such references in undoubtedly genuine works of Aristotle, and more than one way of explaining them. There is strong external evidence for its authenticity, Theophrastus and Eudemus both wrote books which seem to presuppose it, and Ammonius tells us that Andronicus

ON INTERPRETATION

I Let us, first of all, define noun and verb, then explain what is meant by denial, affirmation, proposition and sentence

Words spoken are symbols or signs of affections or impressions of the soul, written words are the signs of words spoken. As writing, so also is speech not the same for all races of men. But the mental affections themselves, of which these words are primarily signs, are the same for the whole of mankind, as are also the objects of which those affections are representations or likenesses, images, copies. With these points, however, I dealt in my treatise concerning the soul^a, they belong to a different inquiry from that which we now have in hand.

As at times there are thoughts in our minds unaccompanied by truth or by falsity, while there are others at times that have necessarily one or the other, so also it is in our speech, for combination and division are essential before you can have truth and

was the only critic who cast doubt on it. Finally, its style and grammar seem to be genuinely Aristotelian. All that can really be said against it is that much of it is somewhat elementary, but Aristotle doubtless gave elementary as well as advanced lectures' (*Aristotle*, p. 10). The Provost of Oriel remarks that H. Maier 'suggests that the reference in 16 a 8 should be transferred to 16 a 13 and relates to *De An.* iii 6

16^a καὶ τὸ ἀληθές τὰ μὲν οὖν ὀνόματα αὐτὰ καὶ τὰ
 ῥήματα ἔοικε τῷ ἀνευ συνθέσεως καὶ διαιρέσεως
 15 νοήματι, οἷον τὸ αἰθρῶπος ἢ τὸ λευκόν, ὅταν μὴ
 προστεθῇ τι οὔτε γὰρ ψεῦδος οὔτε ἀληθές πω
 σημείον δ' ἐστὶ τοῦδε καὶ γὰρ ὁ τραγέλαφος
 σημαίνει μὲν τι, οὐπω δὲ ἀληθές ἢ ψεῦδος, εἰ
 μὴ τὸ εἶναι ἢ μὴ εἶναι προστεθῇ, ἢ ἀπλῶς ἢ κατὰ
 χρόνον

20 II Ὅνομα μὲν οὖν ἐστὶ φωνὴ σημαντικὴ κατὰ
 συνθήκην ἀνευ χρόνου, ἧς μηδὲν μέρος ἐστὶ ση-
 मानτικὸν κεχωρισμένον ἐν γὰρ τῷ Κάλλιππος τὸ
 ἵππος οὐδὲν αὐτὸ καθ' ἑαυτὸ σημαίνει, ὥσπερ ἐν
 τῷ λόγῳ τῷ καλὸς ἵππος οὐ μὴν οὐδ' ὥσπερ
 ἐν τοῖς ἀπλοῖς ὀνόμασιν, οὕτως ἔχει καὶ ἐν τοῖς
 25 συμπεπλεγμένοις ἐν ἐκείνοις μὲν γὰρ τὸ μέρος
 οὐδαμῶς σημαντικόν, ἐν δὲ τούτοις βούλεται μὲν,
 ἀλλ' οὐδενὸς κεχωρισμένον, οἷον ἐν τῷ ἐπακτρο-
 κέλῃς τὸ κέλῃς οὐδὲν σημαίνει καθ' ἑαυτό

Τὸ δὲ κατὰ συνθήκην, ὅτι φύσει τῶν ὀνομάτων
 οὐδέν ἐστιν, ἀλλ' ὅταν γένηται σύμβολον, ἐπεὶ
 δηλοῦσί γέ τι καὶ οἱ ἀγράμματοι ψόφοι, οἷον
 θηρίων, ὧν οὐδέν ἐστιν ὄνομα

30 Τὸ δ' οὐκ ἄνθρωπος οὐκ ὄνομα οὐ μὴν οὐδὲ
 κείται ὄνομα ὃ τι δεῖ καλεῖν αὐτό οὔτε γὰρ λόγος
 οὔτε ἀπόφασίς ἐστιν ἀλλ' ἔστω ὄνομα ἀόριστον,
 ὅτι ὁμοίως ἐφ' ὅτου οὖν ὑπάρχει καὶ ὄντος καὶ μὴ
 ὄντος

^a ἢ ἀπλῶς ἢ κατὰ χρόνον, some would render these words in the present or some other tense. I retain the Greek word rendered 'goat-stag,' which stands for a fabulous animal, half of it goat and half stag, since the word can nowadays be found in a number of good English dictionaries

ON INTERPRETATION, I-II

falsity A noun or a verb by itself much resembles a concept or thought which is neither combined nor disjoined Such is 'man,' for example, or 'white,' if pronounced without any addition As yet it is not true nor false And a proof of this lies in the fact that 'tragelaphos, while it means something, has no truth nor falsity in it, unless in addition you predicate being or not-being of it, whether generally (that is to say, without definite time-connotation) or in a particular tense ^a

II A noun is a sound having meaning established by convention alone but no reference whatever to time, while no part of it has any meaning, considered apart from the whole Take the proper name 'Good-steed,' for instance The 'steed' has no meaning apart, as it has in the phrase 'a good steed' It is necessary to notice, however, that simple nouns differ from composite While in the case of the former the parts have no meaning at all, in the latter they have a certain meaning but not as apart from the whole Let us take 'pirate-vessel,' for instance The 'vessel' has no sense whatever except as a part of the whole

We have already said that a noun signifies this or that *by convention* No sound is by nature a noun it becomes one, becoming a symbol Inarticulate noises mean something—for instance, those made by brute beasts But no noises of that kind are nouns

'Not-man' and the like are not nouns, and I know of no recognized names we can give such expressions as these, which are neither denials nor sentences Call them (for want of a better) by the name of indefinite nouns, since we use them of all kinds of things, non-existent as well as existing

16 b Τὸ δὲ Φίλωνος ἢ Φίλωνι καὶ ὅσα τοιαῦτα, οὐκ
 ὀνόματα ἀλλὰ πτώσεις ὀνόματος λόγος δέ ἐστιν
 αὐτοῦ τὰ μὲν ἄλλα κατὰ τὰ αὐτά ὅτι δὲ μετὰ τοῦ
 ἔστιν ἢ ἦν ἢ ἔσται οὐκ ἀληθεύει ἢ ψεύδεται, τὸ
 δὲ ὄνομα ἀεὶ οἷον Φίλωνός ἐστιν ἢ οὐκ ἐστιν
 5 οὐδὲν γάρ πω οὔτε ἀληθεύει οὔτε ψεύδεται

III Ῥῆμα δέ ἐστι τὸ προσσημαῖνον χρόνον, οὗ
 μέρος οὐδὲν σημαίνει χωρίς, καὶ ἐστιν ἀεὶ τῶν
 καθ' ἑτέρου λεγομένων σημείον λέγω δ' ὅτι
 προσσημαίνει χρόνον, οἷον ὑγίεια μὲν ὄνομα, τὸ
 δὲ ὑγιαίνει ῥῆμα προσσημαίνει γὰρ τὸ νῦν ὑπ-
 10 ἄρχειν καὶ ἀεὶ τῶν καθ' ἑτέρου λεγομένων
 σημείον ἐστι, οἷον τῶν καθ' ὑποκειμένου ἢ ἐν
 ὑποκειμένῳ

Τὸ δὲ οὐχ ὑγιαίνει καὶ τὸ οὐ κάμνει οὐ ῥῆμα
 λέγω προσσημαίνει μὲν γὰρ χρόνον καὶ ἀεὶ κατὰ
 τινος ὑπάρχει, τῇ δὲ διαφορᾷ ὄνομα οὐ κεῖται ἀλλ'
 15 ἔστω ἀόριστον ῥῆμα, ὅτι ὁμοίως ἐφ' ὅτου οὖν ὑπ-
 ἄρχει, καὶ ὄντος καὶ μὴ ὄντος

Ὅμοίως δὲ καὶ τὸ ὑγίανεν ἢ τὸ ὑγιανεῖ οὐ ῥῆμα,
 ἀλλὰ πτώσις ῥήματος διαφέρει δὲ τοῦ ῥήματος,
 ὅτι τὸ μὲν τὸν παρόντα προσσημαίνει χρόνον, τὰ
 δὲ τὸ πέριξ

20 Αὐτὰ μὲν οὖν καθ' ἑαυτὰ λεγόμενα τὰ ῥήματα
 ὀνόματά ἐστι καὶ σημαίνει τι (ίστησι γὰρ ὁ λέγων
 118

ON INTERPRETATION, II-III

'Of Philo,' to Philo, and so on are cases of nouns and not nouns. Otherwise we define all these cases as the noun in itself is defined, but when 'is,' 'was' or 'will be' is added, they do not then form propositions, which either are true or are false, as the noun itself always does then. For 'of Philo is' cannot by itself constitute a true or false proposition. Nor yet can 'of Philo is not.'

III. A verb is a sound which not only conveys a particular meaning but has a time-reference also. No part by itself has a meaning. It indicates always that something is said or asserted *of* something. Let me explain what I mean by 'it has a time-reference also.' Now 'health' is a noun, for example, 'is healthy' is a verb, not a noun. For the latter conveys its own meaning but also conveys that the state signified (namely, health) now exists. Then, a verb was an indication of something asserted *of* something, I mean, of a something predicated of a subject or found present in it.

'Is not-ill,' 'is not-well' and so on I should not, for my own part, call verbs. Though they certainly have the time-reference and function at all times as predicates, I know of no recognized name. Let us call them (for want of a better) by the name of indefinite verbs, since we use them of all kinds of things, non-existent as well as existent.

'He was healthy' or 'he will be healthy' I likewise should not call a verb. I should call it the tense of a verb. Verb and tenses in this respect differ: the verb indicates present time but the tenses all times save the present.

Verbs by themselves, then, are nouns, and they stand for or signify something, for the speaker stops

ARISTOTLE

16 b τὴν διάνοιαν, καὶ ὁ ἀκούσας ἡρέμησεν), ἀλλ' εἰ
 ἔστιν ἢ μή, οὐπὼ σημαίνει οὐδὲ γὰρ τὸ εἶναι ἢ
 μή εἶναι σημείον ἔστι τοῦ πράνματος, οὐδ' ἐὰν
 τὸ ὄν εἴπῃς αὐτὸ καθ' ἑαυτὸ ψιλόν αὐτὸ μὲν γὰρ
 οὐδέν ἐστι, προσσημαίνει δὲ σύνθεσιν τινα, ἣν
 ἄνευ τῶν συγκειμένων οὐκ ἔστι νοῆσαι

IV λόγος δέ ἐστι φωνὴ σημαντικὴ¹ ἥς τῶν
 μερῶν τι σημαϊτικόν ἐστι κεχωρισμένον, ὡς φάσις,
 ἀλλ' οὐχ ὡς κατὰφασις ἢ ἀτόφασις λέγω δέ,
 οἷον ἄνθρωπος σημαίνει μὲν τι, ἀλλ' οὐχ ὅτι
 ἔστιν ἢ οὐκ ἔστιν ἀλλ' ἐστὶ κατὰφασις ἢ ἀπό-
 20 φασις, ἐὰν τι προστεθῇ ἀλλ' οὐχὶ τοῦ ἀνθρώπου
 συλλαβὴ μία οὐδὲ γὰρ ἐν τῷ μῦς τὸ ὕς σημαν-
 τικόν, ἀλλὰ φωνή ἐστι νῦν μόνον ἐν δὲ τοῖς
 διπλοῖς σημαίνει μὲν, ἀλλ' οὐ καθ' αὐτό, ὡς
 προεῖρηται

17 a "Ἐστὶ δὲ λόγος ἅπας μὲν σημαντικός, οὐχ ὡς
 ὄργανον δέ, ἀλλ' ὡς προεῖρηται, κατὰ συνθήκην
 ἀποφαντικός δὲ οὐ πᾶς, ἀλλ' ἐν ᾧ τὸ ἀληθεύειν ἢ
 ψεύδεσθαι ὑπάρχει οὐκ ἐν ἀπάσι δὲ ὑπάρχει,
 5 οἷον ἢ εὐχὴ λόγος μὲν, ἀλλ' οὔτε ἀληθὴς οὔτε
 ψευδής οἱ μὲν οὖν ἄλλοι ἀφείσθωσαν ῥητορικῆς
 γὰρ ἢ ποιητικῆς οἰκειότερα ἢ σκέψις ὁ δὲ ἀπο-
 φαντικός τῆς νῦν θεωρίας

V "Ἐστὶ δὲ εἰς πρῶτος λόγος ἀποφαντικός κατὰ-
 10 φασις, εἴτα ἀπόφασις οἱ δ' ἄλλοι πάντες συνδέσμων
 εἰς

¹ B adds κατὰ συνθηκὴν

^a Here the existential sense of the verb 'to be' is ignored and the copulative only considered

^b Aristotle, of course, has in mind also questions, commands and the like

ON INTERPRETATION, III-V

his process of thinking and the mind of the hearer acquiesces. However, they do not as yet express positive or negative judgements. For even the infinitives 'to be,' 'not to be,' and the participle 'being' are indicative only of fact, if and when something further is added. They indicate nothing themselves but imply a copulation or synthesis, which we can hardly conceive of apart from the things thus combined.^a

IV A sentence is significant speech, of which this or that part may have meaning—as something, that is, that is uttered but not as expressing a judgement of a positive or negative character. Let me explain this more fully. Take 'mortal.' This doubtless has meaning but neither affirms nor denies, some addition or other is needed before it can affirm or deny. But the syllables of 'mortal' are meaningless. So it is also with 'mouse,' of which '-ouse' has no meaning whatever and is but a meaningless sound. But we saw that in composite nouns the particular parts have a meaning, although not apart from the whole.

But while every sentence has meaning, though not as an instrument of nature but, as we observed, by convention, not all can be called propositions. We call propositions those only that have truth or falsity in them. A prayer is, for instance, a sentence but neither has truth nor has falsity. Let us pass over all such, as their study more properly belongs to the province of rhetoric or poetry.^b We have in our present inquiry propositions alone for our theme.

V A simple affirmation is the first kind, a simple negation the second of those propositions called simple. The rest are but one by conjunction.

17 a

Ἀνάγκη δὲ πάντα λόγον ἀποφαντικὸν ἐκ ῥήματος εἶναι ἢ πτώσεως ῥήματος καὶ γὰρ ὁ τοῦ ἀνθρώπου λόγος, εἴαν μὴ τὸ ἔστιν ἢ ἦν ἢ ἔσται ἢ τι τοιοῦτον προστεθῇ, οὐπὼ λόγος ἀποφαντικός διότι δὴ ἔν τί ἐστιν ἀλλ' οὐ πολλὰ τὸ ζῶον πεζὸν δίπουν οὐ γὰρ δὴ τῷ σύνεγγυς εἰρησθαι εἰς ἔσται ἔστι
 15 δὲ ἄλλης πραγματείας τοῦτο εἰπεῖν

Ἔστι δὲ εἰς λόγος ἀποφαντικός ἢ ὁ ἐν δηλῶν ἢ ὁ συνδέσμῳ εἰς, πολλοὶ δὲ οἱ πολλὰ καὶ μὴ ἐν ἢ οἱ ἀσύνδετοι

Τὸ μὲν οὖν ὄνομα ἢ ῥῆμα φάσις ἐστὼ μόνον, ἐπειδὴ οὐκ ἔστιν εἰπεῖν οὕτω δηλοῦντά τι τῇ φωνῇ ὥστε ἀποφαίνεσθαι, ἢ ἐρωτῶντός τινος, ἢ μὴ,
 20 ἀλλ' αὐτὸν προαιρούμενον

Τούτων δὲ ἡ μὲν ἀπλὴ ἐστὶν ἀπόφανσις, οἷον τι κατὰ τινος ἢ τί ἀπό τινος, ἡ δὲ ἐκ τούτων συγκειμένη οἷον λόγος τις ἥδη σύθετος ἔστι δὲ ἡ ἀπλὴ ἀπόφαισις φωνῇ σημαντικῇ περὶ τοῦ ὑπάρχειν τι ἢ μὴ ὑπάρχειν, ὥς οἱ χρόνοι διήρηνται
 25 VI Κατάφαισις δὲ ἐστὶν ἀπόφανσις τινος κατὰ τινος ἀπόφαισις δὲ ἐστὶν ἀπόφανσις τινος ἀπό τινος

Ἐπεὶ δὲ ἔστι καὶ τὸ ὑπάρχον ἀποφαίνεσθαι ὥς μὴ ὑπάρχον καὶ τὸ μὴ ὑπάρχον ὥς ὑπάρχον καὶ τὸ ὑπάρχον ὥς ὑπάρχον καὶ τὸ μὴ ὑπάρχον ὥς

* Complex or composite propositions are those that comprise more than one, as, for instance, 'A is B, C and D,' 'A is B, and C is D,' and so forth

ON INTERPRETATION, v-vi

Of all propositions a verb or a tense of a verb must form part. The definition, for instance of 'man,' unless *is*, *was* or *will be* is added or something or other of that kind, does not constitute a proposition. But someone may ask how the phrase, 'footed animal, having two feet,' can be held to be one and not many. That the words are pronounced in succession does not constitute them a unity. However, that question belongs to a different inquiry from the present.

Now those propositions are single which indicate one single fact or are one, as we said, by conjunction. And those propositions are many which indicate not one but many or else have their parts unconjoined.

Nouns and verbs let us call mere expressions. For we cannot use mere nouns or verbs, when expressing or enunciating something, for the purpose of making a statement, and that is so whether we happen to express a spontaneous opinion or someone propounded a question to which we are giving an answer.

And so, to return, we repeat that one kind of propositions is simple, comprising all those that affirm or deny some one thing of another, while the other is composite, that is, compounded of simple propositions.^a And a simple proposition, more fully, is a statement possessing a meaning, affirming or denying the presence of some other thing in a subject in time past or present or future.

VI We mean by affirmation a statement affirming one thing of another, we mean by negation a statement denying one thing of another.

As men can affirm and deny both the presence of that which is present and the presence of that which is absent and this they can do with a reference to

ARISTOTLE

17 a
 30 μὴ ὑπάρχον, καὶ περὶ τοὺς ἐκτὸς δὲ τοῦ νῦν
 χρόνους ὡσαύτως, ἅπαν ἂν εἰδέχοιτο καὶ ὁ κατ-
 ἐφήσε τις ἀποφῆσαι καὶ ὁ ἀπέφησέ τις κατα-
 φῆσαι ὥστε δῆλον ὅτι πάση καταφάσει ἐστὶν
 ἀτόφασις ἀντικειμένη καὶ πάση ἀποφάσει κατά-
 φασις καὶ ἐστὼ ἀντίφασις τοῦτο, κατάφασις
 καὶ ἀτόφασις αἱ ἀντικείμεναι λέγω δὲ ἀντι-
 3 κείσθαι τὴν τοῦ αὐτοῦ κατὰ τοῦ αὐτοῦ, μὴ ὁμω-
 νύμως δέ, καὶ ὅσα ἄλλα τῶν τοιούτων προσδι-
 οριζόμεθα πρὸς τὰς σοφιστικὰς ἐνοχλήσεις

ΛΠ Ἐτεῖ δ' ἐστὶ τὰ μὲν καθόλου τῶν πραγ-
 40 μάτων τὰ δὲ καθ' ἕκαστον (λέγω δὲ καθόλου μὲν
 ὁ ἐπὶ πλειόνων πέφυκε κατηγορεῖσθαι, καθ'
 17 b ἕκαστον δὲ ὁ μὴ, οἷον ἄνθρωπος μὲν τῶν καθόλου,
 Καλλίας δὲ τῶν καθ' ἕκαστον) ἀνάγκη δὲ ἀπο-
 φαίνεσθαι ὡς ὑπάρχει τι ἢ μὴ ὅτε μὲν τῶν καθόλου
 τινί, ὅτε δὲ τῶν καθ' ἕκαστον ἔαν μὲν οὖν
 καθόλου ἀποφαίνεται ἐπὶ τοῦ καθόλου ὅτι ὑπάρχει
 5 τι ἢ μὴ, ἐσονται ἐναντίοι αἱ ἀποφάνσεις λέγω
 δὲ ἐπὶ τοῦ καθόλου ἀποφαίνεσθαι καθόλου, οἷον
 πᾶς ἄνθρωπος λευκός, οὐδεὶς ἄνθρωπος λευκός
 ὅταν δὲ ἐπὶ τῶν καθόλου μὲν, μὴ καθόλου δέ,
 αὗται μὲν οὐκ εἰσὶν ἐναντίαι, τὰ μέντοι δηλούμενα
 ἐστὶν εἶναι ἐναντία ποτέ λέγω δὲ τὸ μὴ καθόλου
 10 ἀποφαίνεσθαι ἐπὶ τῶν καθόλου, οἷον ἐστὶ λευκός
 ἄνθρωπος, οὐκ ἐστὶ λευκός ἄνθρωπος καθόλου
 γὰρ ὄντος τοῦ ἀνθρώπου οὐχ ὡς καθόλου κέχρηται

ON INTERPRETATION, VI-VII

times that he outside the present, whatever a man may affirm, it is possible as well to deny, and whatever a man may deny, it is possible as well to affirm. Thus, it follows, each affirmative statement will have its own opposite negative, just as each negative statement will have its affirmative opposite. Every such pair of propositions we, therefore, shall call contradictories, always assuming the predicates and subjects are really the same and the terms used without ambiguity. These and some other provisos are needed in view of the puzzles propounded by importunate sophists.

VII Of things there are some universal and some individual or singular, according, I mean, as their nature is such that they can or they cannot be predicates of numerous subjects, as 'man,' for example, and 'Callias.'

Propositions affirmative and negative, must sometimes have universal subjects, at others individual or singular. Suppose we state two propositions, one affirmative one of them negative, both universal in form, having one universal for subject, then these propositions are contrary. By 'both universal in form, having one universal for subject,' I mean to say such propositions as 'every man is white,' on the one hand, and 'no man is white,' on the other. When, however, the two propositions, while having a universal subject, are not universal in character, we cannot describe them as contraries, though on occasions, it may be, the meaning intended is contrary. Take as examples of these 'man is white,' 'man is not white' and so on. The subject or 'man' is universal, and yet the propositions themselves are not stated as though universal. For neither contains the word

17 b

τῇ ἀποφάνσει τὸ γὰρ πᾶς οὐ τὸ καθόλου σημαίνει
 ἀλλ' ὅτι καθόλου ἐπὶ δὲ τοῦ κατηγορουμένου
 καθόλου κατηγορεῖν τὸ καθόλου οὐκ ἔστιν ἀληθές
 οὐδεμία γὰρ κατάφασις ἀληθῆς ἔσται, ἐν ᾗ τοῦ
 15 κατηγορουμένου καθόλου τὸ καθόλου κατηγορεῖται,
 οἷον ἔστι πᾶς ἄνθρωπος πᾶν ζῶον

Ἀντικείμενον μὲν οὖν κατάφασιν ἀποφάσει λέγω
 ἀντιφατικῶς τὴν τὸ καθόλου σημαίνουσαν τῷ
 αὐτῷ ὅτι οὐ καθόλου, οἷον πᾶς ἄνθρωπος λευκός
 —οὐ πᾶς ἄνθρωπος λευκός, οὐδεὶς ἄνθρωπος λευκός
 20 —ἔστι τις ἄνθρωπος λευκός ἐναντίως δὲ τὴν τοῦ
 καθόλου κατάφασιν καὶ τὴν τοῦ καθόλου ἀπόφασιν,
 οἷον πᾶς ἄνθρωπος λευκός—οὐδεὶς ἄνθρωπος λευ-
 κός, πᾶς ἄνθρωπος δίκαιος—οὐδεὶς ἄνθρωπος
 δίκαιος

Διὸ ταύτας μὲν οὐχ οἷον τε ἅμα ἀληθεῖς εἶναι,
 τὰς δὲ ἀντικειμένας αὐταῖς ἐνδέχεται ποτε ἐπὶ
 25 τοῦ αὐτοῦ ἅμα ἀληθεῖς εἶναι, οἷον οὐ πᾶς ἄνθρωπος
 λευκός καὶ ἔστι τις ἄνθρωπος λευκός ὅσαι μὲν
 οὖν ἀντιφάσεις τῶν καθόλου εἰσὶ καθόλου, ἀνάγκη
 τὴν ἑτέραν ἀληθῆ εἶναι ἢ ψευδῇ, καὶ ὅσαι ἐπὶ τῶν

^a 'Distributed,' in the language of the text-books

'every' The subject is not a universal in virtue of having an 'every', but 'every,' applied to the subject confers on the whole proposition its absolute universality. And yet, if *both* subject and predicate are used in their fullest extension,^a the resulting proposition will be false. For, indeed, no affirmation at all could, in those circumstances, be true. 'Every man is every animal' will serve as a good illustration of this.

When their subject is one and the same but of two propositions the affirmative clearly indicates in its terms that the subject is taken universally, the negative, however, that the subject is not universally taken, I call them contradictorily opposed. Examples are 'every man is white,' 'not every man is white' and the like, or, again, we have 'some men are white,' to which 'no man is white' is opposed in the manner of which I am speaking. Propositions are contrarily opposed when affirmative and negative alike are possessed of a universal character—the subject, that is, in both cases being marked as universally taken. Thus 'every man is white' or 'is just' is the contrary, not the contradictory, of 'no man is white' or 'is just'.

In the case of such contraries we see that not both can be true at one time. Notwithstanding, their contradictories sometimes are both of them true, though their subject be one and the same. On the one hand, 'not every man is white,' on the other hand, 'some men are white' will be both of them true propositions. But of those contradictory opposites having universals for subjects and being universal in character, one must be true, the other false. This also holds good of propositions with singular terms

ARISTOTLE

17^b καθ' ἕκαστα, οἷον ἔστι Σωκράτης λευκός—οὐκ
 ἔστι Σωκράτης λευκός ὅσαι δὲ ἐπὶ τῶν καθόλου
 30 μὲν, μὴ καθόλου δέ, οὐκ αἰεὶ ἢ μὲν ἀληθὴς ἢ δὲ
 ψευδής ἅμα γὰρ ἀληθές ἐστιν εἰτεῖν ὅτι ἔστιν
 ἄνθρωπος λευκός καὶ ὅτι οὐκ ἔστιν ἄνθρωπος
 λευκός, καὶ ἔστιν ἄνθρωπος καλός καὶ οὐκ ἔστιν
 ἄνθρωπος καλός εἰ γὰρ αἰσχρός, καὶ οὐ καλός
 καὶ εἰ γίνεταί τι, καὶ οὐκ ἔστιν δόξειε δ' ἂν
 35 ἐξαίφνης ἀτοπον εἶναι διὰ τὸ φαίνεσθαι σημαίνειν
 τὸ οὐκ ἔστιν ἄνθρωπος λευκός ἅμα καὶ ὅτι οὐδεὶς
 ἄνθρωπος λευκός τὸ δὲ οὔτε ταῦτόν σημαίνει οὐθ'
 ἅμα ἐξ ἀνάγκης

Φανερόν δὲ ὅτι καὶ μία ἀπόφασις μιᾶς κατα-
 φάσεώς ἐστι τὸ γὰρ αὐτὸ δεῖ ἀποφῆσαι τὴν ἀπό-
 φασιν ὅπερ κατέφησεν ἢ κατάφασιν, καὶ ἀπὸ τοῦ
 18^a αὐτοῦ, ἢ τῶν καθ' ἕκαστά τινος ἢ ἀπὸ τῶν
 καθόλου τινός, ἢ ὡς καθόλου ἢ ὡς μὴ καθόλου
 λέγω δὲ οἷον ἔστι Σωκράτης λευκός—οὐκ ἔστι
 Σωκράτης λευκός ἐὰν δὲ ἄλλο τι ἢ ἀπ' ἄλλου
 τὸ αὐτό, οὐχ ἢ ἀντικειμένη ἀλλ' ἐστὶ ἐκείνης
 ἑτέρα τῇ δὲ πᾶς ἄνθρωπος λευκός ἢ οὐ πᾶς
 5 ἄνθρωπος λευκός, τῇ δὲ τις ἄνθρωπος λευκός ἢ
 οὐδεὶς ἄνθρωπος λευκός τῇ δὲ ἔστιν ἄνθρωπος
 λευκός ἢ οὐκ ἔστιν ἄνθρωπος λευκός

Ὅτι μὲν οὖν μιᾷ καταφάσει μία ἀπόφασις ἀντί-
 κειται ἀντιφατικῶς, καὶ τίνες εἰσὶν αὗται, εἴρηται
 10 καὶ ὅτι αἱ ἐναντίαι ἄλλαι, καὶ τίνες εἰσὶν αὗται,

^a i.e. either distributed or undistributed

ON INTERPRETATION, vii

for their subjects, as 'Socrates is white' and 'not white'. When, however, the two propositions are not universal in character albeit about universals, not always do we find it the case that of these one is true, the other false. For, indeed, we can state very truly that man is and man is not white, and that man is and man is not beautiful. If ugly, a man is not beautiful, neither as yet is he beautiful, if he but tends to become so. This view on a summary notice may well seem repugnant to reason, since 'man is not white' would appear the equivalent of 'no man is white'. But they do not in fact, mean the same, nor, again, are they both of necessity true at the same time or false. It is evident that the denial corresponding to a single affirmation itself must be single as well. The denial, that is, must deny just the thing the affirmation affirms of the selfsame, identical subject. We further require that the subjects be both universal or singular and also that both should be used or not used in their fullest extension^a. 'Socrates is white' and 'not white' constitute in this manner a pair. But if any thing else is denied of the subject itself should be changed, though the predicate yet may remain, the denial will not correspond but be one that is simply distinct. To 'every man is white,' for example, 'not every man is white' corresponds, as 'no man is white,' 'man is not white' to 'some men are white,' 'man is white'.

Now to sum up the foregoing statements, we showed that a single negation is opposed to a single affirmation in the manner we called contradictory and also explained which these were. From the class of contradictory propositions we further distinguished the contrary, explaining which these also were. We,

18 a

εἴρηται καὶ ὅτι οὐ πᾶσα ἀληθὴς ἢ ψευδὴς ἀντί-
φασις, καὶ διὰ τί, καὶ πότε ἀληθὴς ἢ ψευδὴς

VIII Μία δέ ἐστι κατάφασις καὶ ἀπόφασις ἢ
ἐν καθ' ἑνὸς σημαίνουσα, ἢ καθόλου ὄντος καθόλου
ἢ μὴ ὁμοίως, οἷον πᾶς ἄνθρωπος λευκός ἐστιν—
15 οὐκ ἔστι πᾶς ἄνθρωπος λευκός, ἐστὶν ἄνθρωπος
λευκός—οὐκ ἐστὶν ἄνθρωπος λευκός, οὐδεὶς ἄν-
θρωπος λευκός—ἔστι τις ἄνθρωπος λευκός, εἰ τὸ
λευκὸν ἐν σημαίνει εἰ δὲ δυοῖν ἐν ὄνομα κεῖται,
ἐξ ὧν μὴ ἐστὶν ἐν, οὐ μία κατάφασις,¹ οἷον εἰ
20 τις θεῖτο ὄνομα ἱμάτιον ἵππῳ καὶ ἀνθρώπῳ, τὸ
ἔστιν ἱμάτιον λευκόν, αὕτη οὐ μία κατάφασις οὐδὲ
ἀπόφασις μία οὐδὲν γὰρ διαφέρει τοῦτο εἰπεῖν
ἢ ἐστὶν ἵππος καὶ ἄνθρωπος λευκός τοῦτο δὲ
οὐδὲν διαφέρει τοῦ εἰπεῖν ἐστὶν ἵππος λευκός καὶ
ἔστιν ἄνθρωπος λευκός εἰ οὖν αὗται πολλὰ
25 σημαίνουσι καὶ εἰσὶ πολλάί, δῆλον ὅτι καὶ ἡ
πρώτη ἤτοι πολλὰ ἢ οὐδὲν σημαίνει οὐ γάρ ἐστιν
ὁ τις ἄνθρωπος ἵππος ὥστε οὐδ' ἐν ταύταις
ἀνάγκη τὴν μὲν ἀληθῆ τὴν δὲ ψευδῇ εἶναι ἀντί-
φασιν

IX Ἐπὶ μὲν οὖν τῶν ὄντων καὶ γενομένων
ἀνάγκη τὴν κατάφασιν ἢ τὴν ἀπόφασιν ἀληθῆ ἢ
30 ψευδῇ εἶναι, καὶ ἐπὶ μὲν τῶν καθόλου ὡς καθόλου

¹ B adds οὐδε ἀποφασις μια

* Both may be true or both false

ON INTERPRETATION, VII-IX

moreover, have proved of two opposites that it is not the case always that one must be true and one false, and we set forth the reasons for this and explained the conditions in which one is false, if the other is true

VIII A statement is single or one, when it either affirms or denies some one thing and no more of another, be the subject universal or not and the statement universal or not We may take for examples the following, provided that 'white' has one meaning

Every man is white	Not every man is white
Man is white	Man is not white
No man is white	Some men are white

If, however, one word has two meanings, which do not combine to make one, the affirmation itself is not one If, for instance, you gave the name 'garment' alike to a horse and a man, then it follows that 'garment is white' would be not one but two affirmations, as also would 'garment is not white' be not one denial but two For the statement that 'garment is white' really means 'horse and man both are white' And this statement, in turn, is the same as to say 'horse is white,' 'man is white' And if these have more meanings than one and do not, in effect, make one statement, it follows that 'garment is white' must itself have more meanings than one or, if not, it means nothing at all For no particular man is a horse And accordingly not even here is one necessarily true and one false of two statements opposed contradictorily ^a

IX In regard to things present or past, propositions, whether positive or negative, are true of necessity or false And of those contradictorily

18^a

ἀεὶ τὴν μὲν ἀληθῆ τὴν δὲ ψευδῆ εἶναι, καὶ ἐπὶ τῶν καθ' ἕκαστα, ὥσπερ εἴρηται, ἐπὶ δὲ τῶν καθόλου μὴ καθόλου λεχθέντων οὐκ ἀνάγκη εἴρηται δὲ καὶ περὶ τούτων

Ἐπὶ δὲ τῶν καθ' ἕκαστα καὶ μελλόντων οὐχ ὁμοίως εἰ γὰρ πᾶσα κατάφασις καὶ ἀπόφασις
 ε, ἀληθῆς ἢ ψευδῆς, καὶ ἅπαν ἀνάγκη ὑπάρχειν ἢ μὴ ὑπάρχειν, ὥστε εἰ ὁ μὲν φήσῃ ἔσσεσθαι τι ὁ δὲ μὴ φήσῃ τὸ αὐτὸ τοῦτο, δῆλον ὅτι ἀνάγκη ἀληθεύειν τὸν ἕτερον αὐτῶν, εἰ πᾶσα κατάφασις καὶ ἀπόφασις ἀληθῆς ἢ ψευδῆς ἄμφω γὰρ οὐχ ὑπάρξει ἅμα ἐπὶ τοῖς τοιούτοις εἰ γὰρ ἀληθὲς
 18^b εἰπεῖν ὅτι λευκὸν ἢ ὅτι οὐ λευκὸν ἔστιν, ἀνάγκη εἶναι λευκὸν ἢ οὐ λευκὸν, καὶ εἰ ἔστι λευκὸν ἢ οὐ λευκὸν, ἀληθὲς ἦν φάναι ἢ ἀποφάναι καὶ εἰ μὴ ὑπάρχει, ψεύδεται, καὶ εἰ ψεύδεται, οὐχ ὑπάρχει, ε, ὥστε ἀνάγκη ἢ τὴν κατάφασιν ἢ τὴν ἀπόφασιν ἀληθῆ εἶναι ἢ ψευδῆ

Οὐδὲν ἄρα οὔτε ἔστιν οὔτε γίνεται οὔτε ἀπὸ τύχης οὔθ' ὁπότ' ἔτυχεν, οὐδὲ ἔσται ἢ οὐκ ἔσται, ἀλλ' ἐξ ἀνάγκης ἅπαντα καὶ οὐχ ὁπότ' ἔτυχεν ἢ γὰρ ὁ φᾶς ἀληθεύσει ἢ ὁ ἀποφᾶς

^a This chapter deals largely with contingency. However, it is hard to determine whether Aristotle held that contingency could anywhere be found in the universe. See W. D. Ross, *Aristotle*, pp. 31, 75-78 and elsewhere.

ON INTERPRETATION, ix

opposed one, again, must be true and one false, when they have a universal for subject and are in themselves universal or else, as we noticed above, have a singular term for their subject. This need not, however, be so in the case of two such propositions as have universals for subjects but are not themselves universal. That question also we discussed.

When, however, we come to propositions whose subjects are singular terms, while their predicates refer to the future and not to the present or past, then we find that the case is quite changed.^a Propositions, whether positive or negative, being themselves true or false, every predicate that we affirm must belong to its subject or not. Hence it is that, if someone declares that a certain event will take place, while another declares it will not, one will clearly be speaking the truth, while the other as clearly will not. Both predicates cannot belong to one subject with regard to the future. For, if it is true to pronounce some particular thing to be white, it must be of necessity white. The reverse of this also holds good. As, again, it is white or not white, it was true to affirm or deny it. And, if it is not, in fact, white, then to say that it is will be false, if to say that it is will be false, then it follows the thing is not white. We are driven, therefore, to concluding that all affirmations and denials must either be true or be false.

Now, if all this is so, there is nothing that happens by chance or fortuitously, nothing will ever so happen. Contingency there can be none, all events come about of necessity. Either the man who maintains that a certain event will take place or the man who maintains the reverse will be speaking the

ὁμοίως γὰρ ἂν ἐγίνετο ἢ οὐκ ἐγίνετο τὸ γὰρ
ὁπότερ' ἔτυχεν οὐδὲν μᾶλλον οὕτως ἢ μὴ οὕτως
ἔχει ἢ ἐξεῖ

- 10 Ἔτι εἰ ἔστι λευκὸν νῦν, ἀληθὲς ἦν εἰπεῖν πρό-
τερον ὅτι ἔσται λευκόν, ὥστε αἰεὶ ἀληθὲς ἦν
εἰπεῖν ὅτιοῦν τῶν γενομένων ὅτι ἔστιν ἢ ἔσται
εἰ δὲ αἰεὶ ἀληθὲς ἦν εἰπεῖν ὅτι ἔστιν ἢ ἔσται, οὐχ
οἶόν τε τοῦτο μὴ εἶναι οὐδὲ μὴ ἐσεσθαι ὁ δὲ μὴ
οἶόν τε μὴ γενέσθαι, ἀδύνατον μὴ γενέσθαι ὁ δὲ
15 ἀδύνατον μὴ γενέσθαι, ἀνάγκη γενέσθαι ἀπαντα
οὖν τὰ ἐσόμενα ἀναγκαῖον γενέσθαι οὐδὲν ἄρα
ὁπότερ' ἔτυχεν οὐδὲ ἀπὸ τύχης ἔσται εἰ γὰρ ἀπὸ
τύχης, οὐκ ἐξ ἀνάγκης

- Ἀλλὰ μὴν οὐδ' ὥς οὐδέτερόν γε ἀληθὲς ἐνδέ-
χεται λέγειν, οἶον ὅτι οὔτε ἔσται οὔτε οὐκ ἔσται
πρῶτον μὲν γὰρ οὔσης τῆς καταφάσεως ψευδοῦς
20 ἢ ἀπόφασις οὐκ ἀληθής, καὶ ταύτης ψευδοῦς οὔσης
τῇ κατάφασιν συμβαίνει μὴ ἀληθῇ εἶναι καὶ
πρὸς τούτοις, εἰ ἀληθὲς εἰπεῖν ὅτι λευκὸν καὶ
μέγα, δεῖ ἀμφω ὑπάρχειν εἰ δὲ ὑπάρξει εἰς
αὔριον, ὑπάρξειν¹ εἰς αὔριον εἰ δὲ μήτε ἔσται
μήτε μὴ ἔσται αὔριον, οὐκ ἂν εἴη τὸ ὁπότερ'
ἔτυχεν, οἶον ναυμαχία δέοι γὰρ ἂν μήτε γενέσθαι
2 ναυμαχίαν αὔριον μήτε μὴ γενέσθαι

¹ υπαρξει B

ON INTERPRETATION, 13

truth on that point Things could just as well happen as not, if the one or the other assertion is not of necessity true For as that term is used in regard to both present and future events, the contingent is that which could just as well happen in this way as that

If moreover, a thing is now white, then it would have been true in past time to affirm that that thing *would* be white, and thus at all times was it true of whatever has now taken place to affirm that 'it is' or 'will be' But if it at all times was true to affirm that 'it is' or 'will be', how impossible that it should not be or not be about to be so! When a thing cannot not come to be, how impossible that it should not! If, again, its not coming to be is impossible, as we assume, come to be then it certainly must And in consequence future events, as we said, come about of necessity Nothing is casual, contingent For if a thing happened by chance, it would not come about of necessity

We cannot contend, notwithstanding, that neither proposition is true For example, we cannot contend that a certain event neither will nor will not come to pass in the future For, first, although one affirmation or denial should prove to be false, yet the other would still not be true Were it, secondly, true to affirm that the same thing is both white and large, it would have both these marks of necessity If it will have them to-morrow, it will of necessity have them But if some event neither will nor will not come to pass on the morrow, contingency there will be none Let us take, for example, a sea-fight It is requisite on our hypothesis that it should neither take place nor yet fail to take place on the morrow

Τὰ μὲν δὴ συμβαίνοντα ἄτοπα ταῦτα καὶ τοιαῦτα ἕτερα, εἴπερ πάσης καταφάσεως καὶ ἀποφάσεως ἢ ἐπὶ τῶν καθόλου λεγομένων ὡς καθόλου ἢ ἐπὶ τῶν καθ' ἑκαστον ἀνάγκη τῶν ἀντικειμένων εἶναι τὴν μὲν ἀληθῆ τὴν δὲ ψευδῇ, μηδὲν δὲ
 20 ὁπότερ' ἔτυχεν εἶναι ἐν τοῖς γιγνομένοις, ἀλλὰ πάντα εἶναι καὶ γίγνεσθαι ἐξ ἀνάγκης ὥστε οὔτε βουλευέσθαι δέοι ἀν οὔτεπραγματεύεσθαι, ὡς ἐὰν μὲν τοδὶ ποιήσωμεν, ἔσται τοδί, ἐὰν δὲ μὴ τοδί, οὐκ ἔσται τοδί οὐδὲν γὰρ κωλύει καὶ εἰς μυριο-
 35 στὸν ἔτος τὸν μὲν φάναι τοῦτο ἔσεσθαι τὸν δὲ μὴ φάναι, ὥστε ἐξ ἀνάγκης ἔσεσθαι ὁποτερονοῦν αὐτῶν ἀληθὲς ἦν εἰπεῖν τότε ἀλλὰ μὴν οὐδὲ τοῦτο διαφέρει, εἴ τινες εἶπον τὴν ἀντίφασιν ἢ μὴ εἶπον δῆλον γὰρ ὅτι οὕτως ἔχει τὰ πράγματα, καὶ μὴ ὁ μὲν καταφήσῃ τι ὁ δὲ ἀποφήσῃ οὐδὲ γὰρ διὰ τὸ καταφαθῆναι ἢ ἀποφαθῆναι ἔσται ἢ
 19 a οὐκ ἔσται, οὐδ' εἰς μυριοστὸν ἔτος μᾶλλον ἢ ἐν ὁποσωοῦν χρόνῳ ὥστε εἰ ἐν ἅπαντι τῷ χρόνῳ οὕτως εἶχεν ὥστε τὸ ἕτερον ἀληθεύεσθαι, ἀναγκαῖον ἦν τοῦτο γενέσθαι, καὶ ἑκαστον τῶν γενομένων αἰεὶ οὕτως εἶχεν ὥστε ἐξ ἀνάγκης γενέσθαι, ὁ τε γὰρ ἀληθῶς εἶπέ τις ὅτι ἔσται, οὐχ οἷόν τε μὴ γενέσθαι καὶ τὸ γιγνομένον ἀληθὲς ἦν εἰπεῖν αἰεὶ ὅτι ἔσται

Εἰ δὴ ταῦτα ἀδύνατα—ὀρώμεν γὰρ ὅτι ἔστιν ἀρχὴ τῶν ἐσομένων καὶ ἀπὸ τοῦ βουλευέσθαι καὶ

ON INTERPRETATION, ix

These and other strange consequences follow, provided we assume in the case of a pair of contradictory opposites having universals for subjects and being themselves universal or having an individual subject that one must be true the other false, that contingency there can be none and that all things that are or take place come about in the world by necessity. No need would there be for mankind to deliberate or to take pains, could we make the assumption that if we adopt a particular line, then a certain result will ensue and that if we do not, it will not. There is nothing to prevent any man from predicting some future event (say) some ten thousand years beforehand, while another predicts the reverse the event that was truly predicted must needs come to pass at long last. And, indeed, it is quite immaterial whether contradictory predictions were actually made beforehand. For that someone affirmed or denied does not alter the course of events. And events are not caused or prevented by someone's affirming or denying that at some future time they would happen. Nor yet, let us add, does it matter how old the predictions may be. And in consequence, if through the ages the nature of things has been such that a certain prediction was true, that prediction must needs be fulfilled, and the nature of all things was such that events came about of necessity. For any event anyone in the past has once truly predicted must needs in due course come about, and of that which has once come about it was true at all times to affirm that it would in due time come about.

All this is, however, impossible. We know from our personal experience that future events may depend on the counsels and actions of men, and that,

- ^{19 a}
¹⁰ ἀπὸ τοῦ πρᾶξαί τι, καὶ ὅτι ὅλως ἔστιν ἐν τοῖς μὴ
 αἰεὶ ἐνεργοῦσι τὸ δυνατόν εἶναι καὶ μὴ, ὁμοίως
 ἐν οἷς ἀμφω εἰδέχεται, καὶ τὸ εἶναι καὶ τὸ μὴ
 εἶναι, ὥστε καὶ τὸ γειέσθαι καὶ τὸ μὴ γενέσθαι
 καὶ πολλὰ ἡμῖν δῆλὰ ἐστὶν οὕτως ἔχοντα, οἷον ὅτι
 τουτὶ τὸ ἱμάτιον δυνατόν ἐστι διατμηθῆναι καὶ οὐ
 διατμηθήσεται, ἀλλ' ἐμπροσθεν κατατριβήσεται
¹⁵ ὁμοίως δὲ καὶ τὸ μὴ διατμηθῆναι δυνατόν οὐ γὰρ
 ἂν ὑπῆρχε τὸ ἐμπροσθεν αὐτὸ κατατριβῆναι, εἴγε
 μὴ δυνατόν ἦν τὸ μὴ διατμηθῆναι ὥστε καὶ ἐπὶ
 τῶν ἄλλων γενέσεων, ὅσαι κατὰ δύνάμιν λέγονται
 τὴν τοιαύτην φανερόν ἄρα ὅτι οὐχ ἅπαντα ἐξ
 ἀνάγκης οὗτ' ἐστὶν οὕτε γίνεται, ἀλλὰ τὰ μὲν
²⁰ ὁπότερ' ἔτυχε, καὶ οὐδὲν μᾶλλον ἢ κατάφασις ἢ ἡ
 ἀπόφασις ἀληθής, τὰ δὲ μᾶλλον μὲν καὶ ὥς ἐπὶ τὸ
 πολὺ θάτερον, οὐ μὴν ἀλλ' ἐνδέχεται γενέσθαι καὶ
 θάτερον, θάτερον δὲ μὴ

Τὸ μὲν οὖν εἶναι τὸ ὄν ὅταν ἦ, καὶ τὸ μὴ ὄν μὴ
²⁵ εἶναι ὅταν μὴ ἦ, ἀνάγκη οὐ μὴν οὕτως τὸ ὄν ἅπαν
 ἀνάγκη εἶναι οὕτε τὸ μὴ ὄν μὴ εἶναι οὐ γὰρ
 ταυτόν ἐστι τὸ ὄν ἅπαν εἶναι ἐξ ἀνάγκης ὅτε ἔστι,
 καὶ τὸ ἀπλῶς εἶναι ἐξ αἰάγκης ὁμοίως δὲ καὶ
 ἐπὶ τοῦ μὴ ὄντος καὶ ἐπὶ τῆς ἀντιφάσεως ὁ
 αὐτὸς λόγος εἶναι μὲν ἢ μὴ εἶναι ἅπαν αἰάγκη,
 καὶ ἔσεσθαι γε ἢ μὴ οὐ μέντοι διελόντα γε εἰπεῖν
 θάτερον ἀναγκαῖον λέγω δὲ οἷον ἀνάγκη μὲν
³⁰ ἔσεσθαι ναυμαχίαν αὔριον ἢ μὴ ἔσεσθαι, οὐ μέντοι
 ἔσεσθαι γε αὔριον ναυμαχίαν ἀναγκαῖον οὐδὲ μὴ
 γενέσθαι γενέσθαι μέντοι ἢ μὴ γενέσθαι ἀναγκαῖον

ON INTERPRETATION, ix

speaking more broadly, those things that are not uninterruptedly actual exhibit a potentiality, that is, a 'may or may not be'. If such things may be or may not be, events may take place or may not. There are many plain cases of this. Thus this coat may be cut in two halves, yet it may not be cut in two halves. It may wear out before that can happen then it may not be cut into two. For, unless that were really the case, then its wearing out first were not possible. The same with all other events which in any such sense are potential. Thus it is clear that not everything is or takes place of necessity. Cases there are of contingency, no truer is then the affirmative, no falser, than the negative statement. Some cases, moreover, we find that at least, for the most part and commonly, tend in a certain direction, and yet they may issue at times in the other or rarer direction.

What is must needs be when it is, what is not cannot be when it is not. However, not all that exists any more than all that which does not comes about or exists by necessity. That what is must be when it is' does not mean the same thing as to say that all things come about by necessity. And so, too, with that which is not. And with two contradictory statements the same thing is found to hold good. That is, all things must be or not be, or must come or not come into being, at this or that time in the future. But we cannot determinately say *which* alternative *must* come to pass. For example, a sea-fight must either take place on the morrow or not. No necessity is there, however, that it should come to pass or should not. What is necessary is that it either should happen to-morrow or not. And so, as the

19 a ὥστ' ἐπεὶ ὁμοίως οἱ λόγοι ἀληθεῖς ὥσπερ τὰ πράγματα, δῆλον ὅτι ὅσα οὕτως ἔχει ὥστε ὁπότερ'
 35 ἔτυχε καὶ τὰναντία ἐνδέχεσθαι, ἀνάγκη ὁμοίως ἔχειν καὶ τὴν ἀντίφασιν

Ὅπερ συμβαίνει ἐπὶ τοῖς μὴ αἰ οὖσιν ἢ μὴ αἰ μὴ οὖσιν τούτων γὰρ αἰάγκη μὲν θάτερον μόριον τῆς αἰτιφάσεως ἀληθὲς εἶναι ἢ ψεῦδος, οὐ μέντοι τόδε ἢ τόδε ἀλλ' ὁπότερ' ἔτυχε, καὶ μᾶλλον μὲν ἀληθῆ τὴν ἑτέραν, οὐ μέντοι ἤδη ἀληθῆ ἢ ψευδῆ
 19 b ὥστε δῆλον ὅτι οὐκ ἀνάγκη πάσης καταφάσεως καὶ ἀποφάσεως τῶν ἀντικειμένων τὴν μὲν ἀληθῆ τὴν δὲ ψευδῆ εἶναι οὐ γὰρ ὥσπερ ἐπὶ τῶν ὄντων, οὕτως ἔχει καὶ ἐπὶ τῶν μὴ ὄντων μὲν δυνατῶν δὲ εἶναι ἢ μὴ εἶναι, ἀλλ' ὥσπερ εἴρηται

5 Λ Ἐπεὶ δέ ἐστὶ τι κατὰ τινος ἢ κατὰ φασιν σημαίνουσα, τοῦτο δέ ἐστίν ἢ ὄνομα ἢ τὸ ἀνώνυμον, εἰ δὲ δεῖ εἶναι καὶ καθ' ἑνὸς τὸ ἐν τῇ καταφάσει (τὸ δὲ ὄνομα εἴρηται καὶ τὸ ἀνώνυμον πρότερον τὸ γὰρ οὐκ ἀνθρώπος ὄνομα μὲν οὐ λέγω ἀλλ' ἀόριστον ὄνομα ἐν γάρ πως σημαίνει καὶ τὸ
 10 ἀόριστον ὥσπερ καὶ τὸ οὐχ ὑγιαίνει οὐ ῥῆμα ἀλλ' ἀόριστον ῥῆμα), ἐστὶ πᾶσα κατὰ φασιν καὶ ἀπόφασιν ἢ ἐξ ὀνόματος καὶ ῥήματος ἢ ἐξ ἀορίστου ὀνόματος καὶ ῥήματος ἀνευ δὲ ῥήματος οὐδεμία κατὰ φασιν οὐδὲ ἀπόφασιν τὸ γὰρ ἔστιν ἢ ἐστὶ ἢ ἦν ἢ γίνεται, ἢ ὅσα ἄλλα τοιαῦτα, ῥήματα ἐκ
 15 τῶν κειμένων ἐστὶ προσσημαίνει γὰρ χρόνον

ON INTERPRETATION, IX-X

truth of propositions consists in corresponding with facts, it is clear in the case of events where contingency or potentiality in opposite directions is found that the two contradictory statements about them will have the same character

With what is not always existent or not at all times non-existent we find this exactly the case. For one half of the said contradiction must be true and the other half false. But we cannot say which half is which. Though it may be that one is more probable, it cannot be true yet or false. There is evidently, then, no necessity that one should be true, the other false, in the case of affirmations and denials. For the case of those things which as yet are potential, not actually existent, is different from that of things actual. It is as we stated above.

X. An affirmative proposition is one that states something of something. The subject is either a noun or a something not possessed of a name, and of subject and predicate either must signify only one thing. We explained what we meant by a noun and by what has no name of its own. For we said that 'not-man,' for example, was not, strictly speaking, a noun, and we called such 'indefinite nouns,' since they do in a manner at least signify or denote single things. In like manner, the phrase 'is not healthy' is not, strictly speaking, a verb, and we called such 'indefinite verbs.' Thus affirmative and negative judgements consist of a noun and a verb, whether strictly so called or indefinite. Unless there is also a verb, there is no affirmation nor denial. For expressions like *is*, 'will be,' 'was,' 'comes to be' and so forth are all verbs upon our definition of the word, for beside their particular meaning they have

ON INTERPRETATION, x

a time-reference also And, therefore, 'man is,' 'man is not,' form the first affirmation and denial 'Not-man is,' 'not-man is not' follow Again, we have these propositions, every man is ' and 'every not-man is' — 'every man is not,' 'every not-man is not' Just the same reasoning applies in regard to times future and past

Where there are two other terms and the term 'is' is used as a third, there are possible two distinct types of affirmative and negative statements^a We take 'man is just' for example The word 'is' is here a third term, be it called verb or noun, in the sentence And, therefore, from these terms or factors we form in all four propositions Two correspond in their sequence, in respect of affirmation and denial, with those propositions or judgements which refer to a state of privation The others, however, do not Supposing, I mean, the verb 'is' to be added to 'just' or 'not just,' we shall have two affirmative judgements, supposing that 'is not' is added, we then have two negative judgements Together these make up the four This the subjoined examples make clear —

Affirmations	Negations
Man is just	Man is not just
Man is not-just	Man is not not-just

Now 'is' and 'is not' in these cases are added to 'just' or 'not-just' In this way are these statements arranged, as we said in the *Prior Analytics* Supposing the subject distributed, we find that the rule is the same —

Affirmations	Negations
Every man is just	Not every man is just
Every man is not-just	Not every man is not-just

ARISTOTLE

19 b

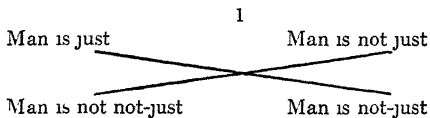
ἄνθρωπος οὐ δίκαιος πλὴν οὐχ ὁμοίως τὰς κατὰ
διάμετρον ἐνδέχεται συναληθεύειν ἐνδέχεται δὲ
ποτέ

Αὗται μὲν οὖν δύο ἀντίκεινται, ἄλλαι δὲ δύο
πρὸς τὸ οὐκ ἄνθρωπος ὡς ὑποκείμενόν τι προσ-
τεθέντος,¹ ἔστι δίκαιος οὐκ-ἄνθρωπος—οὐκ ἔστι
δίκαιος οὐκ-άνθρωπος, ἐστίν-οὐ δίκαιος οὐκ-άν-
20 a θρωπος—οὐκ ἔστιν οὐ-δίκαιος οὐκ-ἄνθρωπος πλεί-
ους δὲ τούτων οὐκ ἐσονται ἀντιθέσεις αὗται δὲ
χωρὶς ἐκείνων αὐταὶ καθ' ἑαυτὰς ἔσονται, ὡς
ὀνόματι τῷ οὐκ ἄνθρωπος χρώμεναι

Ἐφ' ὅσων δὲ τὸ ἐστὶ μὴ ἀρμόττει, οἷον ἐπὶ τοῦ
5 ὑγιαίνει καὶ βαδίζει, ἐπὶ τούτων τὸ αὐτὸ ποιεῖ
ούτω τιθέμενον ὡς ἂν εἰ τὸ ἔστι προσήπτετο, οἷον
ὑγιαίνει πᾶς ἄνθρωπος—οὐχ ὑγιαίνει πᾶς ἄνθρωπος,
ὑγιαίνει πᾶς οὐκ ἄνθρωπος—οὐχ ὑγιαίνει πᾶς οὐκ

¹ προστεθέν B

^a I give the text here as it stands. But there should be some tables arranging all these eight propositions in the order we find in the *Prior Analytics*, 51 b 36. Hence the reference here to that text. But, if tables there were in the Greek at one time, they are no longer there. And 'the statements diagonally joined' are no longer diagonally joined. And in each case the four propositions are differently arranged in the Greek from the order in the *Prior Analytics*, as the reader will see from the following, that stand for the three missing schemes —



ON INTERPRETATION, x

There is no possibility here, in the same way as in the first case, that the statements diagonally joined in the scheme should be both of them true. None the less, they may sometimes be so.

Thus two pairs of opposed propositions have duly been set out above, and two others will follow, provided a third term is added to 'not-man,' regarded as some sort of subject —

Affirmations

Not-man is just
Not-man is not-just

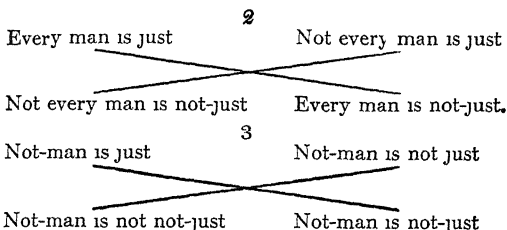
Negations

Not-man is not just
Not-man is not not-just

More pairs of opposed propositions cannot be discovered than these. But the last of these groups should be viewed as distinct from the two that precede it from its having 'not-man' for a subject.^a

While 'is' does not suit as a verb and we use 'walks,' 'has health' and the like, then the same sort of scheme is produced as we get, when the verb 'is' is used. We have, for example, the following —

Every man is healthy	Every man is not healthy
Every not-man is healthy	Every not-man is not healthy



The diagonal lines in each scheme are intended, therefore, to connect the affirmations and denials respectively

ARISTOTLE

- 20^a ἄνθρωπος οὐ γάρ ἐστι τὸ οὐ πᾶς ἄνθρωπος
 λεκτέον, ἀλλὰ τὸ οὐ, τὴν ἀπόφασιν, τῷ ἄνθρωπος
 προσθετέον τὸ γὰρ πᾶς οὐ τὸ καθόλου σημαίνει,
 10 ἀλλ' ὅτι καθόλου δῆλον δὲ ἐκ τοῦδε, ὑγιαίνει
 ἄνθρωπος—οὐχ ὑγιαίνει ἄνθρωπος, ὑγιαίνει οὐκ
 ἄνθρωπος—οὐχ ὑγιαίνει οὐκ ἄνθρωπος ταῦτα γὰρ
 ἐκείνων διαφέρει τῷ μὴ καθόλου εἶναι ὥστε τὸ
 πᾶς ἢ οὐδεὶς οὐδὲν ἄλλο προσσημαίνει ἢ ὅτι
 καθόλου τοῦ διόματος ἢ κατάφασιν ἢ ἀπόφασιν
 15 τὰ δὲ ἄλλα τὰ αὐτὰ δεῖ προστιθέναι

Ἐπεὶ δὲ ἐναντία ἀπόφασίς ἐστι τῇ ἀπαν ἐστὶ
 ζῶον δίκαιον ἢ σημαίνουσα ὅτι οὐδὲν ἐστι ζῶον
 δίκαιον, αὗται μὲν φανερόν ὅτι οὐδέποτε ἔσονται
 οὔτε ἀληθεῖς ἅμα οὔτε ἐπὶ τοῦ αὐτοῦ, αἱ δὲ ἀντι-
 κείμεναι ταύταις ἔσονται ποτε, οἷον οὐ πᾶν ζῶον
 20 δίκαιον καὶ ἐστὶ τι ζῶον δίκαιον ἀκολουθοῦσι δὲ
 αὗται, τῇ μὲν πᾶς ἄνθρωπος οὐ δίκαιός ἐστιν ἢ
 οὐδεὶς ἐστὶν ἄνθρωπος δίκαιος, τῇ δὲ ἔστι τις
 ἄνθρωπος δίκαιος ἢ ἀντικειμένη ὅτι οὐ πᾶς ἄν-
 θρωπός ἐστιν οὐ δίκαιος ἀνάγκη γὰρ εἶναί τινα

Φανερόν δὲ καὶ ὅτι ἐπὶ μὲν τῶν καθ' ἑκάστον,
 εἰ ἀληθὲς ἐρωτηθέντα ἀποφῆσαι, ὅτι καὶ κατα-
 25 φῆσαι ἀληθές οἷον ἂρά γε Σωκράτης σοφός, οὗ
 Σωκράτης ἀρα οὐ σοφός ἐπὶ δὲ τῶν καθόλου
 146

ON INTERPRETATION, v

We must always beware in such cases of speaking of 'not every man'. For the 'not' must be added to 'man,' since the subject is not a universal in virtue of having an 'every,' but the adjective 'every' indicates that the subject, as such, is distributed. This will be seen from the following

Man is healthy	Man is not healthy
Not-man is healthy	Not-man is not healthy

These differ from the former propositions on account of their being indefinite and not universal in form. Thus the adjectives 'every' and 'no' signify nothing more than the fact, be the statement affirmative or negative, that the subject itself is distributed. The rest of the statement will, therefore, remain in all cases unchanged.

Every animal is just' has for contrary the statement 'no animal is just', it is clear, then, these two propositions can never hold good of one subject nor ever together be true. But their two contradictories will sometimes turn out to be both of them true. That is, 'not every animal is just' and 'some animals are just' are both true. Then from 'every man is not-just' there follows the statement that 'no man is just', 'not every man is not-just,' its opposite, follows from 'some men are just'. For there must, indeed, be some just men.

When the subject is individual, provided a question is asked and the negative answer is true, then a certain affirmative statement must also manifestly be true. Take the question 'Is Socrates wise?' Let the negative answer be true. 'Socrates then is unwise' can at once be correctly inferred. In the case of universals, however, not a similar but a negative

ARISTOTLE

20^a οὐκ ἀληθῆς ἡ ὁμοίως λεγομένη, ἀληθῆς δὲ ἡ ἀπόφασις, οἷον ἄρα γε πᾶς ἄνθρωπος σοφός, οὐ πᾶς ἄρα ἄνθρωπος οὐ σοφός τοῦτο γὰρ ψεῦδος
20 ἄλλὰ τὸ οὐ πᾶς ἄρα ἄνθρωπος σοφός ἀληθές αὕτη δὲ ἐστὶν ἡ ἀντικειμένη, ἐκείνη δὲ ἡ ἐναντία

Αἰ δὲ κατὰ τὰ ἀόριστα ἀντικείμεται ὀνόματα καὶ ῥήματα, οἷον ἐπὶ τοῦ μὴ ἄνθρωπος καὶ μὴ δίκαιος, ὥσπερ ἀποφάσεις ἄνευ ὀνόματος καὶ ῥήματος δόξειαν ἀν εἶναι οὐκ εἰσὶ δὲ αἰεὶ γὰρ ἀληθεύειν
3, ἀνάγκη ἢ ψεῦδεσθαι τὴν ἀπόφασιν, ὃ δ' εἰπὼν οὐκ ἄνθρωπος οὐδὲν μᾶλλον τοῦ εἰπόντος ἄνθρωπος ἀλλὰ καὶ ἥττον ἡλῆθευκέ τι ἢ ἔψευσται, ἐὰν μή τι προστεθῇ σημαίνει δὲ τὸ ἔστι πᾶς οὐκ-ἄνθρωπος δίκαιος οὐδεμιᾷ ἐκείνων ταυτὸν, οὐδὲ ἡ ἀντικειμένη ταύτη ἢ οὐκ ἔστι πᾶς οὐκ-ἄνθρωπος δίκαιος τὸ δὲ πᾶς οὐ δίκαιος οὐκ ἄνθρωπος τῷ οὐδεὶς δίκαιος
40 οὐκ ἄνθρωπος ταυτὸν σημαίνει

20^b Μετατιθέμενα δὲ τὰ ὀνόματα καὶ τὰ ῥήματα ταυτὸν σημαίνει, οἷον ἔστι λευκὸς ἄνθρωπος, ἔστιν ἄνθρωπος λευκός εἰ γὰρ μὴ τοῦτό ἐστι, τοῦ αὐτοῦ πλείους ἐσονται ἀποφάσεις ἀλλ' ἐδέδεικτο ὅτι μία μιᾶς τοῦ μὲν γὰρ ἐστὶ λευκὸς ἄνθρωπος
5 ἀπόφασις τὸ οὐκ ἔστι λευκὸς ἄνθρωπος τοῦ δὲ ἐστὶν ἄνθρωπος λευκός, εἰ μὴ ἢ αὕτη ἐστὶ τῇ ἔστι λευκὸς ἄνθρωπος, ἔσται ἀπόφασις ἥτοι τὸ οὐκ ἔστιν οὐκ ἄνθρωπος λευκός ἢ τὸ οὐκ ἔστιν ἄν-

^a Meaning, of the positive answer to the question as opposed to the negative

^b That is 'man' is regarded in both as constituting the grammatical subject, the inversion being purely rhetorical. The order of words would, however, depend in a definite context on the primary interest of the speaker. It depends

ON INTERPRETATION, x

inference would rather appear to be true. If the negative answer is true to the question 'Is every man wise?' to infer that 'every man is unwise' would, in those circumstances, be false, and 'not every man is wise' is correct. The latter is the contradictory and the former the contrary statement.^a

Indefinite predicates and nouns, such, for instance, as 'not-man,' 'not-just,' might appear to be actual negations without any noun or verb, as those terms are more properly used. This, however, is not really so. Of necessity every negation must either be true or be false, and whoever says 'not-man,' for instance, provided that nothing is added, is speaking not more but less truly or falsely than he who says 'man.' 'Every not-man is just' is a statement, which is not in its meaning equivalent to any proposition we mentioned nor yet is its contradictory or 'not every not-man is just.' 'Every not-man is not just,' however, amounts to the same thing as saying that nothing that is not man is just.

You can transpose the subject and predicate. No change in the meaning, however, of the sentence is thereby involved. Thus we say 'man is white,' 'white is man.'^b For, if these did not mean the same thing, we should have more negations than one corresponding to the same affirmation. But we showed there was one and one only. Of 'man is white,' that is to say, the negation is 'man is not white,' and of 'white is man,' if we suppose that it differs in some way in sense, 'white is not man' or 'white

on his *interest* whether he will say in a definite context, 'So-and-so is Prime Minister of England' or will put it the other way round. But to go into such points would raise the whole question of Aristotle's logic, its character and actual relation to concrete and live human thinking.

20^b θρωπος λευκός ἀλλ' ἢ ἑτέρα μ' ἔστιν ἀπόβασις
 τοῦ ἔστιν οὐκ ἄνθρωπος λευκός ἢ ἑτέρα δὲ τοῦ
 10 ἔστι λευκός ἄνθρωπος, ὥστε ἔχονται δύο μίᾳ
 ὅτι μὲν οὖν μετατιθεμένου τοῦ οἰόματος καὶ τοῦ
 ῥήματος ἢ αὐτὴ γίνεται κατάφασις καὶ ἀπόφασις,
 δῆλον

XI Τὸ δὲ ἓν κατὰ πολλῶν ἢ πολλὰ καθ' ἑνὸς
 15 καταφάναι ἢ ἀποφάναι, εἴαν μὴ ἓν τι ἢ τὸ ἐκ τῶν
 πολλῶν δηλούμενον, οὐκ ἔστι κατάφασις μία οὐδὲ
 ἀπόφασις λέγω δὲ ἓν οὐκ εἶν ὄνομα ἓν ἢ κεί-
 μειον, μὴ ἢ δὲ ἓν τι ἐξ ἐκείων, οἷον ὁ ἄνθρωπος
 ἴσως ἔστι καὶ ζῶον καὶ δίπουν καὶ ἡμερον, ἀλλὰ
 καὶ ἓν τι γίνεται ἐκ τούτων ἐκ δὲ τοῦ λευκοῦ
 καὶ τοῦ αἰθρώπου καὶ τοῦ βαδίζειν οὐχ ἓν ὥστε
 20 οὐτ' εἶν ἓν τι κατὰ τούτων καταφήση τις μία
 κατάφασις, ἀλλὰ φωνὴ μὲν μία καταφάσεις δὲ
 πολλαί, οὔτε εἶν καθ' ἑνὸς ταῦτα, ἀλλ' ὁμοίως
 πολλαί

Εἰ οὖν ἢ ἐρώτησις ἢ διαλεκτικὴ ἀποκρίσεώς
 ἔστιν αἵτησις, ἢ τῆς προτάσεως ἢ θατέρου μορίου
 τῆς ἀντιφάσεως, ἢ δὲ πρότασις ἀντιφάσεως μιᾶς
 μόριον, οὐκ ἂν εἴη ἀπόκρισις μία πρὸς ταῦτα
 25 οὐδὲ γὰρ ἢ ἐρώτησις μία, οὐδ' εἶν ἢ ἀληθὴς
 εἴρηται δὲ ἓν τοῖς Τοπικοῖς περὶ αὐτῶν ἅμα δὲ
 δῆλον ὅτι οὐδὲ τὸ τί ἔστιν ἐρώτησίς ἐστι διαλεkti-
 κή δεῖ γὰρ δεδόσθαι ἐκ τῆς ἐρωτήσεως ἐλέσθαι
 ὁπότερον βούλεται τῆς ἀντιφάσεως μόριον ἀπο-
 φήσασθαι ἀλλὰ δεῖ τὸν ἐρωτῶντα προσδιορίσαι
 8 ὁπότερον τόδε ἔστιν ὁ ἄνθρωπος ἢ οὐ τοῦτο

Ἐπεὶ δὲ τὰ μὲν κατηγορεῖται συντιθέμενα, ὥς

ON INTERPRETATION, v-xi

is not not-man For the former negates 'man is white,' and the latter negates 'white is not-man' There will, therefore, be two contradictories of one and the same affirmation To transpose the subject and predicate, therefore, makes no alteration in the sense of affirmations and denials

XI A proposition is not one but several that predicates one thing of many or many of one and the same in a positive or negative manner, unless what the many denote, in reality, is only one thing I am not using 'one' of such things as do not, although having one name, coalesce into one total unity Man is animal, biped, domesticated these coalesce into one, whereas 'white,' 'man' and 'walking' do not Should we predicate these of one subject or affirm a single predicate of them, the resulting proposition would be single in no sense except the linguistic

If, then, the dialectical question consists in requesting an answer—the granting, that is, of a premiss or of one out of two contradictories (such as each premiss itself is)—the answer to any such question as contains the aforementioned predicates cannot be one proposition Though the answer sought for may be true, yet the question is not one but several But this I explained in my *Topics* ^a At the same time the question 'what is it?' is not a dialectical question And this will be clear from the fact that the question ought so to be framed as to give the respondent the chance to enunciate whichever he pleases of two contradictory answers The question must be made more specific, inquiring, for example, whether man has or has not some definite quality

In certain combinations of predicates we find that

20 b

- ἐν τὸ πᾶν κατηγορήμα τῶν χωρὶς κατηγορουμένων,
τὰ δ' οὐ, τίς ἢ διαφορά, κατὰ γὰρ τοῦ ἀνθρώπου
ἀληθὲς εἰπεῖν καὶ χωρὶς ζῶον καὶ χωρὶς δίπουν,
20 καὶ ταῦτα ὡς ἐν, καὶ ἄνθρωπον καὶ λευκόν, καὶ
ταῦθ' ὡς ἐν ἄλλ' οὐχί, εἰ σκυτεὺς καὶ ἀγαθός,
καὶ σκυτεὺς ἀγαθός εἰ γάρ, ὅτι ἐκάτερον ἀληθές,
εἶναι δεῖ καὶ τὸ συνάμφω, πολλὰ καὶ ἄτοπα ἔσται
κατὰ γὰρ τοῦ ἀνθρώπου καὶ τὸ ἄνθρωπος ἀληθές
καὶ τὸ λευκόν, ὥστε καὶ τὸ ἅπαν πάλιν εἰ τὸ
40 λευκὸν αὐτό, καὶ τὸ ἅπαν, ὥστε ἔσται ἄνθρωπος
21 α λευκὸς λευκός, καὶ τοῦτο εἰς ἀπειρον καὶ πάλιν
μουσικὸς λευκὸς βαδίζων καὶ ταῦτα πολλάκις
πεπλεγμένα¹ ἔτι εἰ ὁ Σωκράτης Σωκράτης καὶ
ἄνθρωπος, καὶ Σωκράτης ἄνθρωπος² καὶ εἰ
5 ἄνθρωπος καὶ δίπους, καὶ ἄνθρωπος δίπους³

Ὅτι μὲν οὖν εἰ τις ἀπλῶς φήσει τὰς συμπλοκάς
γίνεσθαι, πολλὰ συμβαίνει λέγειν ἄτοπα, δῆλον
ὅπως δὲ θετέον, λέγομεν νῦν

- Τῶν δὴ κατηγορουμένων, καὶ ἐφ' οἷς κατηγορεῖ-
10 σθαι συμβαίνει, ὅσα μὲν λέγεται κατὰ συμβεβηκὸς
ἢ κατὰ τοῦ αὐτοῦ ἢ θάτερον κατὰ θατέρου, ταῦτα
οὐκ ἔσται ἐν, οἷον ἄνθρωπος λευκός ἐστι καὶ
μουσικός, ἀλλ' οὐχ ἐν τὸ λευκὸν καὶ τὸ μουσικόν
συμβεβηκότα γὰρ ἄμφω τῷ αὐτῷ οὐδ' εἰ τὸ
λευκὸν μουσικὸν ἀληθὲς εἰπεῖν, ὅμως οὐκ ἔσται
τὸ μουσικὸν λευκὸν ἐν τι κατὰ συμβεβηκὸς γὰρ

¹ B adds εἰς ἀπειρον² καὶ Σωκράτης Σωκράτης ἄνθρωπος B³ καὶ ἄνθρωπος ἀνθρωπος δίπους B

ON INTERPRETATION, xi

the separate predicates fuse themselves into one predicate, in others, again, they do not. How, we ask, does this difference arise? We can either use two propositions and state, first, that man is an animal, secondly, that man is a biped, or, combining the two into one, state that man is a two-footed animal. So we may use 'man' and 'white'. This is not so with 'cobbler' and 'good'. Though a man is a cobbler and good, yet we cannot combine them together and pronounce him also 'a good cobbler'. For if we can say that, whenever both predicates, separately taken are truly affirmed of one subject, both also, when taken together, are truly affirmed of that subject, then many absurdities follow. A man is a man and is white. He will, therefore, be also a white man. And, if he is white then it follows the composite also is white, which will give us 'a white, white man,' and so we go on to infinity. Take 'musical,' 'walking' and 'white' these may all be combined many times. And of Socrates, too, we may say he is Socrates, 'he is a man,' and is, therefore, the man Socrates. We may call him a man and a biped and, therefore, a two-footed man.

To maintain, then, that predicates can always be combined without any exception leads clearly to many absurdities. Let us, then, state the real case.

Predicates, if accidental to the subject or one to the other, do not coalesce into one. We may say 'man is musical and white'. Being musical and whiteness, however, do not coalesce into one, being both accidental to the subject. Nor, even if everything white could be truly said to be musical, would 'musical' and 'white' form a unity, for only, indeed, incidentally is that which is musical white.

ARISTOTLE

21 a

¹ τὸ μουσικὸν λευκόν, ὥστε οὐκ ἔσται τὸ λευκὸν μουσικὸν ἔν τι διὸ οὐδ' σκυτεὺς¹ ἀπλῶς ἀγαθός, ἀλλὰ ζῶον δίπουν οὐ γὰρ κατὰ συμβεβηκός

Ἔτι οὐδ' ὅσα ἐνυπάρχει ἐν τῷ ἐτέρῳ διὸ οὔτε τὸ λευκὸν πολλάκις οὔτε ὁ ἄνθρωπος ἄνθρωπος ζῶόν ἐστιν ἢ δίπουν ἐνυπάρχει γὰρ ἐν τῷ ἀνθρώπῳ τὸ ζῶον καὶ τὸ δίπουν ἀληθές δέ ἐστιν εἰπεῖν

²⁰ κατὰ τοῦ τινὸς καὶ ἀπλῶς, οἷον τὸν τινὰ ἄνθρωπον ἄνθρωπον ἢ τὸν τινὰ λευκὸν ἄνθρωπον ἄνθρωπον λευκόν οὐκ αἰεὶ δέ, ἀλλ' ὅταν μὲν ἐν τῷ προσκειμένῳ τῶν ἀντικειμένων τι ἐνυπάρχη ὧ ἐπεται ἀντίφασις, οὐκ ἀληθές ἀλλὰ ψεῦδος, οἷον τὸν τεθνεῶτα ἄνθρωπον ἄνθρωπον εἰπεῖν, ὅταν δέ μὴ ἐνυπάρχη, ἀληθές ἢ ὅταν μὲν ἐνυπάρχη, αἰεὶ οὐκ

²¹ ἀληθές, ὅταν δέ μὴ ἐνυπάρχη, οὐκ αἰεὶ ἀληθές, ὥσπερ Ὁμηρός ἐστὶ τι, οἷον ποιητής ἂρ' οὖν καὶ ἔστιν, ἢ οὐ, κατὰ συμβεβηκός γὰρ κατηγορεῖται τοῦ Ὁμήρου τὸ ἔστιν ὅτι γὰρ ποιητής ἐστιν, ἀλλ' οὐ καθ' αὐτό, κατηγορεῖται κατὰ τοῦ Ὁμήρου τὸ ἐστιν

³⁰ Ὡστε ἐν ὅσαις κατηγορίαις μήτε ἐναντιότης ἐνεστί, ἐὰν λόγοι ἀντ' ὀνομάτων λέγωνται, καὶ καθ' ἑαυτὰ κατηγορῇται καὶ μὴ κατὰ συμβεβηκός,

¹ ο σκυτεὺς B

^a Otherwise, in the sense of existence. For the word 'is' expresses 'exists' in addition to being the copula

ON INTERPRETATION, vi

And so being musical and whiteness will not coalesce into one. If a man is both good and a cobbler, we cannot combine the two terms and thus call him also 'a good cobbler'. But we can combine 'animal' and 'biped' and call man a two-footed animal, for these terms are not accidental.

Again predicates cannot form one, of which one is implied in the other. So we cannot combine 'white' repeatedly with that which already contains it or call a man animal-man, for example, or two-footed man. That is, 'animal' and 'biped' are notions already implicit in 'man'. But we certainly *can* use a predicate simply of one single case, saying this or that man is a man, a particular white man a white man. Not always is this so, however. When we find in the adjunct some opposite such as implies contradictories, we then should speak falsely, not truly, in making the simple predication, as in calling a dead man a man. Where there is, on the contrary, no opposite, the simple predication will be true. Or we might rather put the case thus. For, supposing that there is an opposite we cannot make the simple predication, where, however, there is no such opposite, we still cannot always do so. For example, take 'Homer is something'—'a poet' will do for our purpose. But can we say also 'he *is*'? Or will that be incorrectly inferred? 'Is' was used incidentally here. For our statement was 'he is a poet', and 'is' was not predicated of him in the substantive sense of the word.^a

Therefore, in those predications having no contradiction inherent, if nouns are replaced by definitions and the predicates are not accidental, belonging to

ARISTOTLE

21 ^a ἐπὶ τούτων τὸ τί καὶ ἀπλῶς ἀληθὲς ἔσται εἰπεῖν
τὸ δὲ μὴ ὄν, ὅτι δοξαστόν, οὐκ ἀληθὲς εἰπὼν ὅν
τι δόξα γὰρ αὐτοῦ οὐκ ἔστιν ὅτι ἔστιν, ἀλλ' ὅτι
οὐκ ἔστιν

XII Τούτων δὲ διωρισμένων σκεπτέον ὅπως
²⁰ ἔχουσιν αἱ ἀποφάσεις καὶ καταφάσεις πρὸς ἀλλήλας
αἱ τοῦ δυνατὸν εἶναι καὶ μὴ δυνατὸν καὶ ἐνδεχόμενον
καὶ μὴ ἐνδεχόμενον, καὶ περὶ τοῦ ἀδυνάτου τε
καὶ ἀναγκαίου ἔχει γὰρ ἀπορίας τινάς εἰ γὰρ
τῶν συμπλεκομένων αὐταὶ ἀλλήλαις ἀντίκειται
ἀντιφάσεις, ὅσαι κατὰ τὸ εἶναι καὶ μὴ εἶναι τὰτ-
21 ^b τονται, οἷον τοῦ εἶναι ἄνθρωπον ἀπόφασις τὸ μὴ
εἶναι ἄνθρωπον, οὐ τὸ εἶναι μὴ ἄνθρωπον, καὶ τοῦ
εἶναι λευκὸν ἄνθρωπον τὸ μὴ εἶναι λευκὸν ἄνθρω-
πον, ἀλλ' οὐ τὸ εἶναι μὴ λευκὸν ἄνθρωπον εἰ
γὰρ κατὰ παντὸς ἢ κατὰφασις ἢ ἢ ἀπόφασις, τὸ
ξύλον ἔσται ἀληθὲς εἰπεῖν εἶναι μὴ λευκὸν ἄν-
θρωπον εἰ δὲ τοῦτο οὕτως, καὶ ὅσοις τὸ εἶναι
μὴ προστίθεται, τὸ αὐτὸ ποιήσει τὸ ἀντὶ τοῦ εἶναι
λεγόμενον, οἷον τοῦ ἄνθρωπος βαδίζει οὐ τὸ οὐκ
ἄνθρωπος βαδίζει ἀπόφασις ἔσται, ἀλλὰ τὸ οὐ
βαδίζει ἄνθρωπος οὐδὲν γὰρ διαφέρει εἰπεῖν
10 ἄνθρωπον βαδίζειν ἢ ἄνθρωπον βαδίζοντα εἶναι
ὥστε εἰ οὕτως πανταχοῦ, καὶ τοῦ δυνατὸν εἶναι
ἀπόφασις ἔσται τὸ δυνατὸν μὴ εἶναι, ἀλλ' οὐ τὸ
μὴ δυνατὸν εἶναι

Δοκεῖ δὲ τὸ αὐτὸ δύνασθαι καὶ εἶναι καὶ μὴ
εἶναι πᾶν γὰρ τὸ δυνατὸν τέμνεσθαι ἢ βαδίζειν

^a 'A log is a white man' is false the contradictory, then,
must be true, or 'a log is a not-white man,' provided that

ON INTERPRETATION, VI-VII

the things in themselves, the individual may well be the subject also of the simple propositions. As, however for that which is *not*, it is not true to say it is 'somewhat, because it is matter of opinion. The opinion about it is not that it is, it is that it is not.

XII Having made the foregoing distinctions, we must prove the relations subsisting between affirmations and denials affirming or denying the possible, contingent impossible, necessary—a question not wanting in difficulty. Grant that those composite expressions containing the verbs 'is' and 'is not' are mutually contradictory. Take, for example, 'man is', 'man is not' is the true contradictory—not be it noted, 'not-man is. Or take 'man is white', then we have 'man is not white', and *not* 'man is not-white'. For, were this not so, inasmuch as the affirmative or negative statement is true of all subjects whatever, it would prove to be true to affirm that 'a log is a not-white man'.^a

All this may be readily granted, but what of those numerous statements that do not contain 'is' or 'is not'—some other verb taking its place? If the views just expressed are correct, then the latter performs the same function. 'Man walks' has for contradictory, in consequence, 'man does not walk'. And to say that 'not-man walks' is wrong. For the two propositions, 'man walks', 'man is walking', mean just the same thing. Now, if all this is always the case, it applies to 'it may be' as well. Not 'it cannot be' but 'it may *not*-be' is, therefore, its true contradictory.

However, it certainly seems that the same thing may be and not be. Thus, for instance, whatever

the statement 'man is white' could have 'man is not-white' for contradictory.

21 b

καὶ μὴ βαδίζειν καὶ μὴ τέμνεσθαι δυνατόν λόγος
 1, δέ, ὅτι ἅπαν τὸ οὕτω δυνατόν οὐκ ἀεὶ ἐνεργεῖ,
 ὥστε ὑπάρξει αὐτῷ καὶ ἡ ἀπόφασις δύναται γὰρ
 καὶ μὴ βοδίζειν τὸ βαδιστικὸν καὶ μὴ ὀραῖσθαι τὸ
 ὁρατόν

Ἄλλα μὴν ἀδύνατον κατὰ τοῦ αὐτοῦ ἀληθεύεσθαι
 τὰς ἀντικειμένας φάσεις οὐκ ἄρα τοῦ δυνατόν
 εἶναι ἀπόφασίς ἐστι τὸ δυνατόν μὴ εἶναι συμ-
 20 βαίνει γὰρ ἐκ τούτων ἢ τὸ αὐτὸ φάναι καὶ ἀπο-
 φάναι ἅμα καὶ κατὰ τοῦ αὐτοῦ, ἢ μὴ κατὰ τὸ
 εἶναι καὶ μὴ εἶναι τὰ προστιθέμενα γίνεσθαι φάσεις
 καὶ ἀποφάσεις εἰ οὖν ἐκείνο ἀδύνατον, τοῦτ' ἂν
 εἴη αἰρετόν

Ἔστιν ἄρα ἀπόφασις τοῦ δυνατόν εἶναι τὸ μὴ
 δυνατόν εἶναι ὃ δ' αὐτὸς λόγος καὶ περὶ τοῦ
 25 ἐνδεχόμενον εἶναι καὶ γὰρ τούτου ἀπόφασις τὸ
 μὴ ἐνδεχόμενον εἶναι καὶ ἐπὶ τῶν ἄλλων
 δὲ ὁμοιοτρόπως, οἷον ἀναγκαίου τε καὶ ἀδυνάτου
 γίνεται γὰρ ὥσπερ ἐπ' ἐκείνων τὸ εἶναι καὶ τὸ
 μὴ εἶναι προσθέσεις, τὰ δ' ὑποκείμενα πράγματα
 τὸ μὲν λευκὸν τὸ δ' ἄνθρωπος, οὕτως ἐνταῦθα τὸ
 μὲν εἶναι καὶ μὴ εἶναι ὡς ὑποκείμενον γίνεται, τὸ
 30 δὲ δύνασθαι καὶ τὸ ἐνδέχεσθαι προσθέσεις δι-
 ορίζουσαι, ὥσπερ ἐπ' ἐκείνων τὸ εἶναι καὶ μὴ
 εἶναι τὸ ἀληθές καὶ τὸ ψεῦδος, ὁμοίως αὖται ἐπὶ
 τοῦ εἶναι δυνατόν καὶ εἶναι οὐ δυνατόν

Τοῦ δὲ δυνατόν μὴ εἶναι ἀπόφασις οὐ τὸ οὐ
 δυνατόν εἶναι, ἀλλὰ τὸ οὐ δυνατόν μὴ εἶναι, καὶ
 35 τοῦ δυνατόν εἶναι οὐ τὸ δυνατόν μὴ εἶναι, ἀλλὰ
 τὸ μὴ δυνατόν εἶναι διὸ καὶ ἀκολουθεῖν ἂν δόξειαν

^a Grote has called these 'intermittent realities' (*Aristotle*,
 p 128)

ON INTERPRETATION, VII

may walk or be cut may not walk or be cut And the reason for this is that such things as are in this manner potential do not at all times energize ^a Both the positive and negative statements will, therefore, be true in such cases For that which may walk or be seen may, *per contra* not walk nor be seen

None the less, contradictory statements can never be true of one subject And so we conclude that 'it may be' has not, after all, 'it may *not* be' by way of its proper negation For it follows from our previous statements that we can at one time of one subject affirm and deny the same predicate or it is not, in reality the adding the verb 'is' or 'is not' that makes an affirmation or denial The former position is impossible, the latter must thus be adopted

'It cannot be,' not 'it may not be,' is, therefore, the proper negation With 'it is contingent it should be' we deal in a similar manner, its true contradictory being 'it is not contingent it should be' So, too, with the like propositions, 'it is necessary,' 'it is impossible' As in the earlier instances 'is' and 'is not' have been added to the underlying things, so to speak—otherwise, the two terms, 'white' and 'man'—so in these 'it should be,' 'it should not be,' are viewed as the things underlying, to which thereupon have been added 'is possible' and 'is contingent,' additions denoting that something is possible or is not possible, just as the 'is' or the 'is not' denoted in the earlier cases that something was true or was not

The contradictory, then, of 'it may be' is 'it cannot be,' not 'it may *not* be,' of which the contradictory, in turn, is 'it cannot not be,' not 'it cannot be' So on these grounds it appears that 'it may be'

ARISTOTLE

- ²¹ ^b ἀλλήλαις αἱ τοῦ δυνατόν εἶναι καὶ δυνατόν μὴ εἶναι τὸ γὰρ αὐτὸ δυνατόν εἶναι καὶ μὴ εἶναι οὐ γὰρ ἀντιφάσεις ἀλλήλων αἱ τοιαῦται, τὸ δυνατόν εἶναι καὶ δυνατόν μὴ εἶναι ἀλλὰ τὸ δυνατόν
- ²² ^a εἶναι καὶ μὴ δυνατόν εἶναι οὐδέποτε ἐπὶ τοῦ αὐτοῦ ἅμα ἀληθεύονται ἀντίκεινται γάρ οὐδέ γε τὸ δυνατόν μὴ εἶναι καὶ οὐ δυνατόν μὴ εἶναι οὐδέποτε ἅμα ἐπὶ τοῦ αὐτοῦ ὀληθεύονται

Ὅμοίως δὲ καὶ τοῦ ἀναγκαῖον εἶναι ἀπόφασις
⁵ οὐ τὸ ἀναγκαῖον μὴ εἶναι, ἀλλὰ τὸ μὴ ἀναγκαῖον εἶναι τοῦ δὲ ἀναγκαῖον μὴ εἶναι τὸ μὴ ἀναγκαῖον μὴ εἶναι καὶ τοῦ ἀδύνατον εἶναι οὐ τὸ ἀδύνατον μὴ εἶναι, ἀλλὰ τὸ μὴ ἀδύνατον εἶναι τοῦ δὲ ἀδύνατον μὴ εἶναι τὸ οὐκ ἀδύνατον μὴ εἶναι

Καὶ καθόλου δέ, ὥσπερ εἴρηται, τὸ μὲν εἶναι
¹⁰ καὶ μὴ εἶναι δεῖ τιθεῖναι ὥς τὰ ὑποκείμενα, κατὰ φύσιν δὲ καὶ ἀπόφασιν ταῦτα ποιοῦντα πρὸς τὸ εἶναι καὶ μὴ εἶναι συντάττειν καὶ ταύτας οἰεσθαι χρὴ εἶναι τὰς ἀντικειμένας φάσεις, δυνατόν—οὐ δυνατόν, ἐνδεχόμενον—οὐκ ἐνδεχόμενον, ἀδύνατον—οὐκ ἀδύνατον, ἀναγκαῖον—οὐκ ἀναγκαῖον, ἀληθές—οὐκ ἀληθές

XIII Καὶ αἱ ἀκολουθήσεις δὲ κατὰ λόγον γίνον-

ON INTERPRETATION, VII-VIII

implies 'it may *not* be, as also the latter the former. These statements not being contradictory, the same thing may be and may *not* be. 'It may be,' however, 'it cannot be,' being contradictory statements, can never be both of them true of one subject at any one time. And the same may be said of the statements 'it cannot *not* be,' 'it may *not* be.

Propositions concerning necessity are subject to similar rules—'it is necessary that it should be,' it is necessary that it should not be. 'Not necessary that it should be' will provide the negation of the former, *not* 'necessary that it should not be.' We have, again, taking the latter, 'not necessary that it should not be.' So also with 'it is impossible that it should be' or 'should not be.' Not impossible that it should be' constitutes the denial of the former, not 'impossible that it should not be', 'not impossible that it should not be' the proper denial of the latter.

Speaking generally, then, as we said we must take as the things underlying all such propositions as these 'that it should be' and 'that it should not be' and add one or other of these, would we make affirmations or denials of those other terms that we mentioned, of 'possible,' 'contingent' and so on.

The following pairs must be reckoned as five contradictory pairs —

It may be	It cannot be
It is contingent	It is not contingent
It is impossible	It is not impossible
It is necessary	It is not necessary
It is true	It is not true

XIII From these affirmations and negations set out in the foregoing manner certain consequences logically follow

ARISTOTLE

22^a

15 ται οὕτω τιθεμένοις τῷ μὲν γὰρ δυνατὸν εἶναι τὸ
 ἐνδέχασθαι εἶναι, καὶ τοῦτο ἐκείνῳ ἀντιστρέφει,
 καὶ τὸ μὴ ἀδύνατον εἶναι καὶ τὸ μὴ ἀναγκαῖον
 εἶναι τῷ δὲ δυνατὸν μὴ εἶναι καὶ ἐνδεχόμενον μὴ
 εἶναι τὸ μὴ ἀναγκαῖον μὴ εἶναι καὶ τὸ οὐκ ἀ-
 δύνατον μὴ εἶναι, τῷ δὲ μὴ δυνατὸν εἶναι καὶ μὴ
 20 ἐνδεχόμενον εἶναι τὸ ἀναγκαῖον μὴ εἶναι καὶ τὸ
 ἀδύνατον εἶναι, τῷ δὲ μὴ δυνατὸν μὴ εἶναι καὶ μὴ
 ἐνδεχόμενον μὴ εἶναι τὸ ἀναγκαῖον εἶναι καὶ τὸ
 ἀδύνατον μὴ εἶναι θεωρεῖσθω δὲ ἐκ τῆς ὑπο-
 γραφῆς ὡς λέγομεν

	δυνατὸν εἶναι	οὐ δυνατὸν εἶναι
25	ἐνδεχόμενον εἶναι	οὐκ ἐνδεχόμενον εἶναι
	οὐκ ἀδύνατον εἶναι	ἀδύνατον εἶναι
	οὐκ ἀναγκαῖον εἶναι	ἀναγκαῖον μὴ εἶναι
	δυνατὸν μὴ εἶναι	οὐ δυνατὸν μὴ εἶναι
	ἐνδεχόμενον μὴ εἶναι	οὐκ ἐνδεχόμενον μὴ εἶναι
30	οὐκ ἀδύνατον μὴ εἶναι	ἀδύνατον μὴ εἶναι
	οὐκ ἀναγκαῖον μὴ εἶναι	ἀναγκαῖον εἶναι

^a This is the wrong negation. From statements that follow we see that the table should be corrected and 'it is not necessary that it should be' and 'it is not necessary that it should not be' should be transposed

ON INTERPRETATION, XIII

Propositions	Implications
1 It may be	{ It is contingent It is not impossible It is not necessary
2 It is contingent	{ It may be
3 It may <i>not</i> be (it is contingent that it should not be)	{ It is not necessary that it should not be It is not impossible that it should not be
4 It cannot be (it is not contingent)	{ It is necessary that it should not be It is impossible that it should be
5 It cannot not be (it is not contingent that it should not be)	{ It is necessary that it should be It is impossible that it should not be

Consider these points more at length in the light of the table subjoined —

1	2
It may be	It cannot be
It is contingent	It is not contingent
It is not impossible that it should be	It is impossible that it should be
It is not necessary that it should be	It is necessary that it should not be ^a
3	4
It may not be	It cannot not be
It is contingent that it should not be	It is not contingent that it should not be
It is not impossible that it should not be	It is impossible that it should not be
It is not necessary that it should not be	It is necessary that it should be

22 a

Τὸ μὲν οὖν ἀδύνατον καὶ οὐκ ἀδύνατον τῷ ἐν-
 δεχομένῳ καὶ δυνατῷ καὶ οὐκ ἐνδεχομένῳ καὶ μὴ
 δυνατῷ ἀκολουθεῖ μὲν ἀντιφατικῶς, ἀντεστραμ-
 35 μένως δέ τῳ μὲν γὰρ δυνατόν εἶναι ἢ ἀπόφασις
 τοῦ ἀδυνάτου ἀκολουθεῖ, τῇ δὲ ἀποφάσει ἢ κατὰ-
 φασις τῷ γὰρ οὐ δυνατὸν εἶναι τὸ ἀδύνατον εἶναι
 κατὰφασις γὰρ τὸ ἀδύνατον εἶναι, τὸ δ' οὐκ
 ἀδύνατον εἶναι ἀπόφασις

Τὸ δ' ἀναγκαῖον πῶς, ὁπτέον φανερόν δὴ ὅτι
 οὐχ οὕτως ἔχει, ἀλλ' αἱ ἐναντίαι ἐπονται αἱ δ'
 22 b ἀντιφάσεις χωρὶς οὐ γὰρ ἐστὶν ἀπόφασις τοῦ
 ἀνάγκη μὴ εἶναι τὸ οὐκ ἀνάγκη εἶναι ἐνδέχεται
 γὰρ ἀληθεύεσθαι ἐπὶ τοῦ αὐτοῦ ἀμφοτέρως τὸ
 γὰρ ἀναγκαῖον μὴ εἶναι οὐκ ἀναγκαῖον εἶναι
 αἴτιον δὲ τοῦ μὴ ἀκολουθεῖν τὸ ἀναγκαῖον ὁμοίως
 5 τοῖς ἑτέροις, ὅτι ἐναντίως τὸ ἀδύνατον τῷ ἀναγ-
 καίῳ ἀποδίδεται, τὸ αὐτὸ δυνάμενον εἰ γὰρ
 ἀδύνατον εἶναι, ἀναγκαστὸν τοῦτο οὐκ εἶναι ἀλλὰ
 μὴ εἶναι εἰ δὲ ἀδύνατον μὴ εἶναι, τοῦτο ἀνάγκη
 εἶναι ὥστε εἰ ἐκεῖνα ὁμοίως τῷ δυνατῷ καὶ μὴ,
 ταῦτα ἐξ ἐναντίας, ἐπεὶ οὐ σημαίνει γε ταῦτόν τό
 10 τε ἀναγκαῖον καὶ τὸ ἀδύνατον, ἀλλ' ὥσπερ εἴρηται,
 ἀντεστραμμένως

ON INTERPRETATION, VIII

Now, 'impossible that it should be,' 'not impossible that it should be' are implied in 'may be,' 'is contingent,' and 'cannot be,' 'is not contingent'—contradictorily but with inversion. For 'may be' implies 'not impossible' (denial, that is, of 'impossible') 'impossible,' the positive, follows upon the denial of 'may be' or, that is to say, upon 'cannot be.'

Now let us see how things stand with propositions predicating necessity. Clearly the case here is different, and contrary statements will follow upon contradictory statements, which latter belong, in addition, to sequences which are distinct. For 'not necessary that it should be' cannot form the denial or negation of 'necessary that it should not be.' For both of these predicates well may hold good or be true of one subject, as what of necessity is not need not of necessity be. Now, what is the reason why all propositions predicating necessity do not in the same manner follow as the others with which we are dealing? The answer will be found in the fact that when used with a contrary subject, to predicate impossibility amounts to affirming necessity. Supposing, I mean, it impossible for something or other to be, it is necessary, not that it should be, but that it, *per contra*, should not be. Supposing, again, it impossible that something or other should not be, it must of necessity be. So, if those propositions affirming the impossible or the reverse will be found without change of their subject to follow from those predicating possibility or non-possibility, those predicating necessity will follow with the contrary subject. 'It is necessary,' 'it is impossible' are not of identical meaning and yet are connected inversely—a point upon which we have touched.

22 b

Ἡ ἀδύνατον οὕτως κείσθαι τὰς τοῦ ἀναγκαίου
 ἀντιφάσεις, τὸ μὲν γὰρ ἀναγκαῖον εἶναι δυνατόν
 εἶναι εἰ γὰρ μή, ἢ ἀπόφασις ἀκολουθήσει ἀνάγκη
 γὰρ ἢ φάναι ἢ ἀποφάναι ὥστ' εἰ μὴ δυνατόν
 εἶναι, ἀδύνατον εἶναι ἀδύνατον ἴρα εἶναι τὸ ἀναγ-
 καῖον εἶναι, ὅπερ ἄτοπον ἀλλὰ μὴν τῷ γε
 15 δυνατόν εἶναι τὸ οὐκ ἀδύνατον εἶναι ἀκολουθεῖ,
 τούτῳ δὲ τὸ μὴ ἀναγκαῖον εἶναι ὥστε συμβαίνει
 τὸ ἀναγκαῖον εἶναι μὴ ἀναγκαῖον εἶναι, ὅπερ
 ἄτοπον ἀλλὰ μὴν οὐδὲ τὸ ἀναγκαῖον εἶναι ἀκο-
 λουθεῖ τῷ δυνατόν εἶναι, οὐδὲ τὸ ἀναγκαῖον μὴ
 εἶναι τῷ μὲν γὰρ ἄμφω ἐνδέχεται συμβαίνειν,
 20 τούτων δὲ ὁποῖον ἂν ἀληθὲς ᾖ, οὐκέτι ἔσται
 ἐκεῖνα ἀληθὲς ἅμα γὰρ δυνατόν εἶναι καὶ μὴ
 εἶναι εἰ δ' ἀνάγκη εἶναι ἢ μὴ εἶναι, οὐκ ἔσται
 δυνατόν ἄμφω λείπεται τοίνυν τὸ οὐκ ἀναγ-
 καῖον μὴ εἶναι ἀκολουθεῖν τῷ δυνατόν εἶναι
 τοῦτο γὰρ ἀληθὲς καὶ κατὰ τοῦ ἀναγκαῖον εἶναι
 καὶ γὰρ αὕτη γίνεται ἀντίφασις τῇ ἐπομένῃ τῷ
 25 οὐκ ἀδύνατον εἶναι ἐκείνῳ γὰρ ἀκολουθεῖ τὸ ἀδύνατον
 εἶναι καὶ ἀναγκαῖον μὴ εἶναι, οὐ ἢ ἀπόφασις τὸ
 οὐκ ἀναγκαῖον μὴ εἶναι ἀκολουθοῦσί τε ἄρα καὶ
 αὗται αἱ ἀντιφάσεις κατὰ τὸν εἰρημένον τρόπον,
 καὶ οὐδὲν ἀδύνατον συμβαίνει τιθεμένων οὕτως

Ἀπορήσειε δ' ἂν τις εἰ τῷ ἀναγκαῖον εἶναι τὸ

ON INTERPRETATION VIII

Or is it the fact that one cannot arrange in the foregoing manner contradictories predicating necessity? For that which must be also may be. For if not, the negative follows, since one or the other *must* follow. And so, if a thing is not possible, then must it needs be impossible. Hence we pronounce it impossible for that which must needs be to be. But that statement, of course, is absurd. Upon 'may be,' however, 'not impossible' follows in logical sequence, 'not necessary' upon 'not impossible,' and things that must needs be need not be—which statement, again, is absurd. 'It is necessary, again, 'that it should be' cannot be inferred from 'it may be,' nor yet can the negative statement, 'it is necessary that it should not be.' I mean that 'it may be' implies a bilateral potentiality. Should one of the two propositions just mentioned, however, be true, there will then not be both the alternatives. The thing that may be yet may not be. But if we suppose for the moment it either must be or must not be, we rule one alternative out, and 'no need is there that it should not be' (which equally holds of what must be) must follow, therefore, from 'it may be.' We note, too, that this proposition negates that which follows on 'it cannot be,' since 'it is impossible' follows in logical sequence 'it cannot be,' just as there follows, in turn, 'it is necessary that it should not be,' and this proposition the one that we mentioned itself contradicts. So we see that in this case as well contradictories follow contradictories after the manner we mentioned, and, being arranged in that manner, they lead to no logical absurdities.

One may at this point raise the question, whether upon 'it is necessary' 'it may be' will logically

22 b

30 δυνατόν εἶναι ἔπεται εἴ τε γὰρ μὴ ἔπεται, ἡ
 αἰτίφασις ἀκολουθήσει, τὸ μὴ δυνατόν εἶναι καὶ
 εἰ τις τούτην μὴ φήσειεν εἶναι αἰτίφασιν, αἰάγκη
 λέγειν τὸ δυιατὸν μὴ εἶναι ἀπερ ἀμφω ψευδῇ
 κατὰ τοῦ ἀναγκαῖον εἶναι ἀλλὰ μὴν πάλιν τὸ
 αὐτὸ εἶναι δοκεῖ δυιατὸν τέμεισθαι καὶ μὴ τέμνε-
 35 σθαι καὶ εἶναι καὶ μὴ εἶναι, ὥστε ἔσται τὸ ἀναγ-
 καῖοι εἶναι ἐνδεχόμειον μὴ εἶναι τοῦτο δὲ ψεῦδος
 φαιερὸν δὴ ὅτι οὐ πᾶν τὸ δυνατόν ἢ εἶναι ἢ βαδί-
 ζειν καὶ τὰ ἀντικείμενα δύναται, ἀλλ' ἔστιν ἐφ'
 ὧν οὐκ ἀληθές, πρῶτον μὲν ἐπὶ τῶν μὴ κατὰ
 λόγον δυνατῶν, οἷον τὸ πῦρ θερμαντικὸν καὶ ἔχει
 23 a δυνάμιν ἀλογον αἱ μὲν οὖν μετὰ λόγου δυνάμεις
 αἱ αὐταὶ πλειόνων καὶ τῶν ἐναντίων, αἱ δ' ἄλογοι
 οὐ πᾶσαι, ἀλλ' ὥσπερ εἴρηται, τὸ πῦρ οὐ δυνατόν
 θερμαίνειν καὶ μή, οὐδ' ὅσα ἄλλα ἐνεργεῖ ἀεὶ
 ἓνια μέντοι δύναται καὶ τῶν κατὰ τὰς ἀλόγους
 δυνάμεις ἅμα τὰ ἀντικείμενα δέξασθαι ἀλλὰ
 5 τοῦτο μὲν τούτου χάριν εἴρηται, ὅτι οὐ πᾶσα
 δύναμις τῶν ἀντικειμένων, οὐδ' ὅσαι λέγονται
 κατὰ τὸ αὐτὸ εἶδος

Ἔναι δὲ δυνάμεις ὁμώνυμοί εἰσιν τὸ γὰρ
 δυιατὸν οὐχ ἀπλῶς λέγεται, ἀλλὰ τὸ μὲν ὅτι ἀλη-
 θές ὡς ἐνεργεία ὄν, οἷον δυνατόν βαδίζειν ὅτι
 10 βαδίζει, καὶ ὅλως δυνατόν εἶναι ὅτι ἤδη ἔστι κατ'
 ἐνεργεῖαν ὃ λέγεται εἶναι δυνατόν, τὸ δὲ ὅτι ἐνε-
 γήσειεν ἄν, οἷον δυνατόν εἶναι βαδίζειν ὅτι βαδί-
 σειεν ἄν καὶ αὕτη μὲν ἐπὶ τοῖς κινήτοις ἐστὶ

ON INTERPRETATION, VIII

follow. If not, must the contradictory, 'it cannot be logically follow or supposing you say that this statement is not the correct contradictory, it may not be logically follows. But both propositions are false as applied to what is of necessity. It seems the accepted opinion that things that may be or be cut may *per contra*, not be or be cut. And we should in that case be concluding that that which must be may not be which it goes without saying, is false. It is clear that not everything capable of being or walking possesses the opposite potentiality. Cases there are to the contrary. First, there are those things which have a non-rational potentiality. Among such, for instance, is fire, which is capable of giving out heat—a non-rational potentiality. Rational potentialities issue in more than one way or in contrary results or directions. Not so all irrational ones. That is, fire, to repeat what we said, cannot both give and not give out heat, nor can anything else always actual have any such potentiality. Some irrational potentialities, however, allow of such issues. So much, then, by way of explaining that, even where 'potentiality' is quite unambiguously used, not every potentiality admits of such opposite issues.

But sometimes the term is ambiguous. 'Possible' itself is ambiguous. It is used, on the one hand, of facts and of things that are actualized, it is 'possible' for someone to walk, inasmuch as he actually walks, and in general we call a thing 'possible,' since it is now realized. On the other hand, 'possible' is used of a thing that *might be* realized, it is 'possible' for someone to walk, since in certain conditions he would. It is only to that which can move that this

28 a

μόνοις ἢ δύναμις, ἐκείνη δὲ καὶ ἐπὶ τοῖς ἀκινήτοις
 ἀρδω δὲ ἀληθὲς εἰπεῖν τὸ μὴ ἀδύνατον εἶναι βαδί-
 ζειν ἢ εἶναι, καὶ τὸ βαδίζον ἤδη καὶ ἐνεργοῦν καὶ
 15 τὸ βαδιστικόν τὸ μὲν οὖν οὕτω δυνατὸν οὐκ
 ἀληθὲς κατὰ τοῦ ἀναγκαίου ἀπλῶς εἰπεῖν, θάτερον
 δὲ ἀληθὲς ὥστε ἐπεὶ τῷ ἐν μέρει τὸ καθόλου
 ἐπεται, τῷ ἐξ ἀνάγκης ὄντι ἔπεται τὸ δύνασθαι
 εἶναι, οὐ μέντοι πᾶν καὶ ἔστι δὴ ἀρχὴ ἴσως τὸ
 ἀναγκαῖον καὶ μὴ ἀναγκαῖον πάντων ἢ εἶναι ἢ
 20 μὴ εἶναι, καὶ τᾶλλα ὥς τούτοις ἀκολουθοῦντα
 ἐπισκοπεῖν δεῖ

Φανερόν δὴ ἐκ τῶν εἰρημένων ὅτι τὸ ἐξ ἀνάγκης
 ὄν κατ' ἐνέργειαν ἔστιν, ὥστε εἰ πρότερα τὰ αἰδία,
 καὶ ἡ ἐνέργεια δυνάμεως προτέρα καὶ τὰ μὲν
 ἄνευ δυνάμεως ἐνέργειαι εἰσιν, οἷον αἱ πρῶται
 25 οὐσίαι, τὰ δὲ μετὰ δυνάμεως, ἃ τῇ μὲν φύσει
 πρότερα τῷ δὲ χρόνῳ ὕστερα, τὰ δὲ οὐδέποτε
 ἐνέργειαι εἰσιν ἀλλὰ δυνάμεις μόνον

XIV Πότερον δὲ ἐναντία ἔστιν ἢ κατάφασις
 τῇ ἀποφάσει ἢ ἡ κατάφασις τῇ καταφάσει, καὶ
 30 ὁ λόγος τῷ λόγῳ ὁ λέγων ὅτι πᾶς ἄνθρωπος
 δίκαιος τῷ οὐδεὶς ἄνθρωπος δίκαιος, ἢ τὸ πᾶς

^a God and the intelligences moving the celestial or heavenly bodies. The argument implies that the necessary is also eternal. 'The main proof,' says Dr. Ross, 'of the priority of actuality is the following —What is eternal is prior in nature to what is perishable and nothing is eternal by virtue of potentiality. For that which has the potentiality of being has also the potentiality of not-being, while the eternal is that which from its very nature cannot fail to be. In a sense, therefore, all the primordial entities in the universe are free from potentiality. God is in the fullest sense actual, since He is always what He is at any time, and has no element of unrealized potentiality' (*Aristotle*, p. 177)

ON INTERPRETATION, XIII-XIV

kind of capacity belongs, while the former may also belong to such things as have no power of motion. Both of that which is walking and actual and of that which is capable of walking but does not now actually walk, it holds good that it is not impossible that it should walk (or should be). Now, this latter potentiality we cannot affirm of the necessary in its unqualified sense, but the other we can so affirm. In conclusion, then, as the universal must follow upon the particular, so will the possible follow on that which exists of necessity, although not in all of its senses. Of being, not-being, indeed, may necessity, I think, and its absence be properly called the first principles, so that all else must be viewed as but following or consequent on them.

It is evident from the foregoing that the necessary is also the actual. And the actual is prior to the potential, inasmuch as the eternal is prior. There are, first of all, those actualities entirely without possibility, such as the primary substances ^a. Then there is that class of things which are actual and also potential. actuality is prior to possibility with these in the order of nature, although it is not prior in time ^b. There are finally those things also that remain but the barest possibilities and never become actualities ^c.

XIV Here arises a doubt as to whether an affirmative statement is contrary to a negative statement or contrary to a second affirmation. Has the proposition 'every man is just' for its contrary 'no man is

^b Generated and perishable substances in the sublunary world

^c Such as the largest number, the least magnitude and so on. These are never realized, though conceivable

23 a

ἄνθρωπος δίκαιος τῷ πᾶς ἄνθρωπος ἄδικος, οἷον
 ἔστι Καλλίας δίκαιος—οὐκ ἔστι Καλλίας δίκαιος—
 Καλλίας ἀδικός ἐστι ποτέρα δὴ ἐναντία τούτων,
 εἰ γὰρ τὰ μὲν ἐν τῇ φωνῇ ἀκολουθεῖ τοῖς ἐν τῇ
 διανοίᾳ, ἐκεῖ δὲ ἐναιτία δόξα ἢ τοῦ ἐναντίου, οἷον
 ὅτι τὰς ἄνθρωπος δίκαιος τῇ πᾶς ἄνθρωπος ἀδικος,

35

καὶ ἐπὶ τῶν ἐν τῇ φωνῇ καταφάσεων ἀνάγκη
 ὁμοίως ἔχειν εἰ δὲ μὴ ἐκεῖ ἢ τοῦ ἐναντίου
 δόξα ἐναιτία ἐστίν, οὐδὲ ἢ κατάφασις τῇ κατα-
 φάσει ἔσται ἐναντία, ἀλλ' ἢ εἰρημένη ἀπόφασις
 ὥστε σκεπτέον ποία δόξα ἀληθῆς ψευδεῖ δόξη
 ἐναντία, πότερον ἢ τῆς ἀποφάσεως ἢ ἢ τὸ ἐναν-

40

τίον εἶναι δοξάζουσα λέγω δὲ ὥδε ἔστι τις

23 b

δόξα ἀληθῆς τοῦ ἀγαθοῦ ὅτι ἀγαθόν, ἄλλη δὲ
 ὅτι οὐκ ἀγαθὸν ψευδῆς, ἑτέρα δὲ ὅτι κακόν
 ποτέρα δὴ τούτων ἐναντία τῇ ἀληθεί, καὶ εἰ ἔστι
 μία, καθ' ὅποτέραν ἢ ἐναντία,

Τὸ μὲν δὴ τούτῳ οἰεσθαι τὰς ἐναντίας δόξας
 ὠρίσθαι, τῷ τῶν ἐναντίων εἶναι, ψεῦδος τοῦ γὰρ
 5 ἀγαθοῦ ὅτι ἀγαθὸν καὶ τοῦ κακοῦ ὅτι κακὸν ἢ
 αὐτῇ ἴσως καὶ ἀληθῆς ἔσται, εἴτε πλείους εἴτε μία
 ἐστίν ἐναντία δὲ ταῦτα ἀλλ' οὐ τῷ ἐναντίων
 εἶναι ἐναντία, ἀλλὰ μᾶλλον τῷ ἐναντίως

Εἰ δὴ ἔστι μὲν τοῦ ἀγαθοῦ ὅτι ἐστὶν ἀγαθὸν

^a Grote observes upon this that some of Aristotle's observations 'respecting the place and functions of the negative particle (ου), must be understood with reference to the variable order of words in a Greek or Latin sentence, for instance, the distinction between *Kallias non est iustus* and *Kallias est non iustus* does not suggest itself to one speaking English or French' (*Aristotle*, p. 137). But possibly this particular chapter is not by Aristotle himself

just' r Or is 'every man is unjust' the contrary? Callas is just, 'is not just, 'is unjust' illustrate what I mean^a Which of these propositions are contraries? Supposing that the verbal proposition corresponds with the intellectual judgement, and, further, that that judgement is contrary to a judgement asserting the contrary, as judging that every man is just is to judging every man is unjust, then the same thing assuredly holds of our verbal propositions as well On the other hand, if we suppose that the judgement asserting the contrary is not, in the mind of the speaker, the contrary one to another, no longer will one affirmation be contrary unto another The negation will be the true contrary Which of the true judgements, then, is the contrary one to the false? Is it that which denies the false judgement? Or that which pronounces the contrary? Take, for example, three judgements concerning a thing that is good—a true judgement or that 'it is good,' a false judgement or 'it is not good,' and a third, quite distinct, 'it is bad' Of the last two which constitutes really the contrary one to the true? Or supposing them one and the same, then which verbal expression is the contrary?

To fancy that contrary judgements are those that have contrary subjects is to take an erroneous view For the judgement that a good thing is good and the judgement that a bad thing is bad may be possibly one and the same, one or more, they are both of them true Yet the subjects are contrary here But what constitutes judgements as contrary is having two contrary senses, not having two contrary subjects

Suppose that we have two opinions regarding a thing that is good, one opining that that thing is

- 23^b δόξα, ἄλλη δ' ὅτι οὐκ ἀγαθόν, ἔστι δὲ ἄλλο τι ὃ οὐχ ὑπάρχει οὐδ' οἶόν τε ὑπάρξαι, τῶν μὲν δὴ
 10 ἄλλων οὐδεμίαν θετέον, οὔτε ὅσαι ὑπάρχειν τὸ μὴ ὑπάρχον δοξάζουσιν οὔθ' ὅσαι μὴ ὑπάρχειν τὸ ὑπάρχον (ἅπειροι γὰρ ἀμφότεροι, καὶ ὅσαι ὑπάρχειν δοξάζουσι τὸ μὴ ὑπάρχον καὶ ὅσαι μὴ ὑπάρχειν τὸ ὑπάρχον), ἀλλ' ἐν ὅσαις ἐστὶν ἡ ἀπάτη αὐται δὲ εἰσιν ἐξ ὧν αἱ γενέσεις ἐκ τῶν ἀντικειμένων δὲ αἱ γενέσεις, ὥστε καὶ αἱ ἀπάται
 15 Εἰ οὖν τὸ ἀγαθὸν καὶ ἀγαθὸν καὶ οὐ κακὸν ἐστὶ, καὶ τὸ μὲν καθ' ἑαυτὸ τὸ δὲ κατὰ συμβεβηκός (συμβέβηκε γὰρ αὐτῷ οὐ κακῷ εἶναι), μᾶλλον δὲ ἐκάστου ἀληθῆς ἢ καθ' ἑαυτό, καὶ ψευδῆς, εἶπερ καὶ ἀληθῆς ἢ μὲν οὖν ὅτι οὐκ ἀγαθὸν τὸ ἀγαθὸν τοῦ καθ' ἑαυτὸ ὑπάρχοντος ψευδῆς, ἢ δὲ τοῦ ὅτι
 20 κακὸν τοῦ κατὰ συμβεβηκός ὥστε μᾶλλον ἂν εἴη ψευδῆς τοῦ ἀγαθοῦ ἢ τῆς ἀποφάσεως ἢ ἡ τοῦ ἐναντίου δόξα διέψευσται δὲ μάλιστα περὶ ἐκαστον ὃ τὴν ἐναντίαν ἔχων δόξαν τὰ γὰρ ἐναντία τῶν πλείστον διαφερόντων περὶ τὸ αὐτό εἰ οὖν ἐναντία μὲν τούτων ἢ ἑτέρα, ἐναντιωτέρα δὲ ἢ
 25 τῆς ἀντιφάσεως, δῆλον ὅτι αὕτη ἂν εἴη ἐναντία ἢ δὲ τοῦ ὅτι κακὸν τὸ ἀγαθὸν συμπεπλεγμένη

^a In order to make this point clear, Aristotle, it seems, should have added 'whereas there can be but one contrary'

ON INTERPRETATION, XIV

good and the other one that it is not, and suppose there exist other qualities such as are neither inherent nor could be inherent in good, no opinion, notwithstanding, must be taken for the contrary one to the true that opines that some quality inheres, though it does not inhere, in the good or opines that it does not inhere, though it does so inhere, in the good, inasmuch as no limit of range is imposed on these types of opinion.^a We shall rather call contrary to the true ones those judgements, in which there is error. And these have to do with generation. Generation means passing or transition from one of two extremes to the other. Hence error is such a transition.

What is good, then, is good and not bad. The one quality belongs to it essentially, the other by accident only. For by accident is it not bad. But supposing that judgement the truest that deals with a thing's actual essence, that false one is really most false, that in like manner deals with its essence. A false judgement, dealing with essence, is 'that which is good is not good' 'It is bad,' though a false judgement also, concerns what is accidental only. So the judgement denying its goodness is falser than that predicating some other and contrary quality. And then most completely deceived is the man who on this or that point entertains an opinion or judgement which is contrary to that which is true. For contraries belong to those things that within the same class differ most. Supposing, then, that one of two judgements is contrary to that which is true but that that which is contradictory is even more contrary still, then the latter must be the real contrary. To judge that a good thing is bad is, moreover, a com-

23^b ἐστί καὶ γὰρ ὅτι οὐκ ἀγαθὸν αἰάγκη ἴσως ὑπο-
λαμβάνειν τὸν αὐτόν

Ἔτι δέ, εἰ καὶ ἐπὶ τῶν ἄλλων ὁμοίως δεῖ ἔχειν,
καὶ ταύτῃ ἂν δόξειε καλῶς εἰρηῆσθαι ἢ γὰρ παν-
ταχοῦ τὸ τῆς ἀντιφάσεως ἢ οὐδαμοῦ ὅσοις δὲ
30 μὴ ἐστὶν ἐναντία, περὶ τούτων ἔστι μὲν ψευδῆς ἡ
τῇ ἀληθεῖ ἀντικειμένη, οἷον ὁ τὸν ἄνθρωπον οὐκ
ἄνθρωπον οἰόμενος διέψευσται εἰ οὖν αὐται ἐναν-
τίαι, καὶ αἱ ἄλλαι αἱ τῆς ἀντιφάσεως

Ἔτι ὁμοίως ἔχει ἡ τοῦ ἀγαθοῦ ὅτι ἀγαθὸν καὶ
ἡ τοῦ μὴ ἀγαθοῦ ὅτι οὐκ ἀγαθόν, καὶ πρὸς ταύταις
ἡ τοῦ ἀγαθοῦ ὅτι οὐκ ἀγαθὸν καὶ ἡ τοῦ μὴ ἀγαθοῦ
35 ὅτι ἀγαθόν τῇ οὖν τοῦ μὴ ἀγαθοῦ ὅτι οὐκ ἀγαθὸν
ἀληθεῖ οὐση δόξῃ τίς ἂν εἴη ἡ ἐναντία, οὐ γὰρ
δὴ ἡ λέγουσα ὅτι κακόν ἅμα γὰρ ἂν ποτε εἴη
ἀληθὴς, οὐδέποτε δὲ ἀληθὴς ἀληθεῖ ἐναντία ἔστι
γάρ τι μὴ ἀγαθὸν κακόν, ὥστε ἐνδέχεται ἅμα
ἀληθεῖς εἶναι οὐδ' αὖ ἡ ὅτι οὐ κακόν ἀληθὴς
40 γὰρ καὶ αὕτη ἅμα γὰρ καὶ ταῦτα ἂν εἴη λείπε-
ται οὖν τῇ τοῦ μὴ ἀγαθοῦ ὅτι οὐκ ἀγαθὸν ἐναντία
24^a ἡ τοῦ μὴ ἀγαθοῦ ὅτι ἀγαθόν ψευδῆς γὰρ αὕτη
ὥστε καὶ ἡ τοῦ ἀγαθοῦ ὅτι οὐκ ἀγαθὸν τῇ τοῦ
ἀγαθοῦ ὅτι ἀγαθόν

Φανερόν δὲ ὅτι οὐδὲν διοίσει οὐδ' ἂν καθόλου
5 τιθῶμεν τὴν κατάφασιν ἢ γὰρ καθόλου ἀπόφασιν
ἐναντία ἔσται, οἷον τῇ δόξῃ τῇ δοξαζούσῃ ὅτι πᾶν
ὁ ἂν ἡ ἀγαθὸν ἀγαθόν ἐστὶν ἢ ὅτι οὐδὲν τῶν ἀγαθῶν
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posite judgement For the man who thus judges, I think, must as certainly judge it not good

Then again, the contradictory judgement is the contrary always or never And if this holds good in all others, so must it in this case as well, and the view that we took was correct In the case of things having no contraries we hold that that judgement is false which denies what the true one asserts Thus a man is, for instance, deceived who supposes a man not a man If the contraries here are the negatives, so we conclude, are they always

Then, that what is not good is not good is a similar or parallel judgement to one that a good thing is good, and that that which is good is not good is a parallel judgement to judging that that which is not good is good What is contrary, then, to the true one that what is not good is not good? Not, at any rate, that it is bad, that might well at the same time be true, and true judgements can never be contrary Some things that are not good are bad, so that both may together be true Nor is judging it not bad the contrary, seeing that, too, may be true, since both attributes might be compresent And so in the case of the judgement that what is not good is not good we are driven at last to conclude that the contrary is that it is good For that judgement, of course, is a false one Again, in a similar manner of the judgement that a good thing is good the true contrary is that it is not

To make the affirmation universal will evidently not alter matters The universal negative judgement will then be the obvious contrary Suppose, for example, a man judges everything good to be good then the contrary of this is his judging that nothing

- 24 a ἀγαθόν ἢ γὰρ τοῦ ἀγαθοῦ ὅτι ἀγαθόν, εἰ καθόλου
 τὸ ἀγαθόν, ἢ αὐτὴ ἐστὶ τῇ ὅτι ὁ ἂν ἢ ἀγαθὸν
 δοξαζούσῃ ὅτι ἀγαθόν τοῦτο δὲ οὐδὲν διαφέρει
 τοῦ ὅτι πᾶν ὁ ἂν ἢ ἀγαθὸν ἀγαθόν ἐστὶν ὁμοίως
- 24 b Ὡς καὶ ἐπὶ τοῦ μὴ ἀγαθοῦ

Ὡστε εἴπερ ἐπὶ δόξης οὕτως ἔχει, εἰσὶ δὲ αἱ ἐν
 τῇ φωνῇ καταφάσεις καὶ ἀποφάσεις σύμβολα τῶν
 ἐν τῇ ψυχῇ, δηλὸν ὅτι καὶ καταφάσει ἐναιτία
 μὲν ἀπόφασις ἢ περὶ τοῦ αὐτοῦ καθόλου, οἷον τῇ
 ὅτι πᾶν ἀγαθὸν ἀγαθὸν ἢ ὅτι πᾶς ἄνθρωπος
 5 ἀγαθὸς ἢ ὅτι οὐδὲν ἢ οὐδεὶς, ἀντιφατικῶς δὲ ὅτι
 ἢ οὐ πᾶν ἢ οὐ πᾶς φανερόν δὲ ὅτι καὶ ἀληθῇ
 ἀληθεῖ οὐκ ἐνδέχεται ἐναντίαν εἶναι οὔτε δόξαν
 οὔτε ἀντίφασιν¹ ἐναιτία μὲν γὰρ αἱ περὶ τὰ
 ἀντικείμενα, περὶ ταῦτα δὲ ἐνδέχεται ἀληθεύειν
 τὸν αὐτόν αμα δὲ οὐκ ἐνδέχεται τὰ ἐναντία ὑπ-
 ἄρχειν τῷ αὐτῷ

¹ ἀπόφασιν B

of that kind is good. For the judging what is good to be good, if the subject be taken universally, amounts to a judgement pronouncing whatever is good to be good, and the latter in turn to a judgement pronouncing good everything good. And the same is the case with the not good.

If this is the case with our judgements and verbal affirmations and denials are symbols of those mental judgements, it is clear the universal denial, when the subject is one and the same, is the positive statement's true contrary. For instance propositions affirming every good, every man to be good have for contraries propositions affirming no man, nothing good to be good. Contradictories, however, have for subjects 'not every man, 'not every good'. It is manifest, too, that true judgements and true propositions can never be contrary one to another. While two propositions that are true can together be truly asserted, two contrary propositions must predicate contrary qualities, and these in the selfsame subject can never together inhere.

THE PRIOR ANALYTICS

INTRODUCTION

I THE DEVELOPMENT OF ARISTOTLE'S LOGIC

THE invention of the syllogism, or rather the systematic treatment of the laws of inference, was perhaps Aristotle's greatest and most original achievement. It stands to reason that his approach to logical studies must have been through the Dialectic of the Academy, but although we can see something of the practical application of Plato's theories in such dialogues as the *Phaetetus*, *Parmenides*, *Sophist* and *Politicus*, there is little ground for supposing that they were ever fully developed on the formal side. Indeed our evidence points the other way. When Aristotle is consciously building upon Plato's foundations, or upon those of any other philosophical school, he is accustomed to point out and account for the mistakes of his predecessors, but in the *Analytics* the only overt reference to Plato (46 a 31) concerns the practice of definition by dichotomy (as exemplified in the last two dialogues mentioned above), and his description of it as "a kind of weak syllogism" seems to imply that it was Plato's nearest approach in this direction. It is moreover intrinsically probable that the systematic treatment of the inferential process should be attributed to Aristotle's own remarkable powers of analysis.

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The theory of syllogism, as we find it expressed in the *Prior Analytics*, is clearly the result of long study and experiment. Attempts have been made in recent years by two German scholars, F. Solmsen (*Die Entwicklung der aristotelischen Logik und Rhetorik*, conveniently summarized by Professor J. L. Stocks in *CQ*, 1933, pp. 115-124) and P. Gohlke (*Die Entstehung der aristotelischen Logik*) to trace the development of the theory. Solmsen arranges the main logical works in the following order: (1) *Topics* I-VII, (2) *Posterior Analytics* I, (3) *Topics* VIII and IX (*De Sophisticis Elenchis*), (4) *Posterior Analytics* II, (5) *Prior Analytics*. Dr. Gohlke on the other hand holds that the received order of the two *Analytics* is correct, and that *Topics* VIII and IX presuppose the *Analytics*. I do not find his arguments entirely convincing. Certainty about such a point is perhaps unattainable, but I am strongly inclined towards the view that the *Prior Analytics* contains at least some of Aristotle's maturest logical thought.

Of course the problem is complicated by the fact that the logical works as we possess them are almost certainly compilations from notes or rough drafts for Aristotle's discourses. The material is not always well arranged (e.g. chs. xv-xvii of *An. Pr.* II would come more naturally in the *Topics*, and there is no reason to suppose that the present arrangement has any chronological significance). It is moreover highly probable that corrections and afterthoughts have been inserted in the text without complete assimilation, and that many of the minor inconsistencies are due to this procedure. Dr. Gohlke's attempt to identify these later passages, and so to distinguish the different strata of thought, is attractively worked

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out, but his results must as yet be regarded as conjectural

II THE THEORY OF SYLLOGISM IN THE PRIOR ANALYTICS

Summary of the contents

The first book of the *Prior Analytics* falls into two halves. The first 26 chapters are devoted to the formal statement of the theory—the enunciation and demonstration of the laws of syllogistic reasoning, and the analysis of the various forms which the syllogism can take. The last 20 chapters contain instructions for the construction of syllogisms, either in general or for special purposes, and a number of practical directions and warnings to students.

Aristotle begins naturally by defining his subject and explaining his terminology. It is worth noting in this connexion that the use of the words *ορος* (bound or limit), *ακρῶς* (extreme) and *μέσον* (middle) to describe the terms, and of *διαστήμα* (interval) as an alternative to *πρότασις* or premiss, suggests that Aristotle was accustomed to employ some form of blackboard diagram, as it were, for the purpose of illustration. A premiss was probably represented by a line joining the letters chosen to stand for the terms. How quality and quantity were indicated can only be conjectured. These distinctions are stated in ch. ii. The quantitative analysis of judgements was almost certainly Aristotle's discovery; there is no trace of it in Plato, and it is certainly not explicit in the *Categories*; it is first formulated in ch. vii of the *De Interpretatione*. The point is, of course, vital to the theory

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of syllogism (*cf An Pr I* *xxiv* and *xxviii*) The rest of the chapter gives the rules for conversion of assertoric premisses Ch *iii* deals with the conversion of apodeictic and problematic premisses, which are now mentioned for the first time It is extremely probable that this "chapter" did not form part of the original course on the syllogism, but was "added" after Aristotle had outlined his theory of modality

Chs *iv-vi* describe the valid moods in the three figures It should be observed that Aristotle did not recognize the fourth or "Galenian" figure (at any rate as a separate type), in which he was probably right Ch *vii* sums up the findings of the three previous chapters, and shows how all syllogisms can be reduced to the universal syllogisms of the first figure

Chs *viii-xxii* are devoted to the analysis of modal syllogisms This part of Aristotle's theory is full of difficulties, and is discussed in a separate section (pp 189-193)

In ch *xxiii* Aristotle returns to his main theory, and distinguishing logical proofs as either ostensive or hypothetical, proceeds to examine the mechanism of syllogism He first explains the function of the middle term, and shows that the three figures exhaust the possible ways of relating the middle to the extreme terms Hence all ostensive syllogisms are effected by these three figures But hypothetical syllogisms also depend upon ostensive proof, and therefore all syllogisms are effected by the three figures and are ultimately reducible to the universal syllogisms of the first figure

Ch *xxiv* points out that in every syllogism (1) one premiss at least must be affirmative, and (2) one

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premiss at least must be universal i.e. the middle term must be distributed

Ch xxv lays down the materials necessary for drawing a syllogistic inference, viz two premisses containing three terms. This doctrine is of course implicit from the beginning, but it is first clearly stated here. Ch xxvi sums up the facilities for constructive and destructive proof.

The second section of Book I begins with an explanation, in chs xxvii-xxviii, of the method of finding premisses by selecting consequents and antecedents of the major and minor terms, and how the method is to be applied in the case of different propositions. Ch xxix criticizes the Platonic method of definition by dichotomy. Ch xxx shows how to reduce arguments to syllogistic form in the several figures.

In chs xxxi-xxxv we find a series of warnings against errors in selecting or enunciating terms and premisses. Ch xxxvi shows how far hypothetical proofs admit of reduction, and ch xxxvii treats of the resolution of one figure into another. Finally ch xxxviii explains the true form of contradictory statements.

Book II discusses various aspects and properties of the syllogism and similar methods of reasoning. The first chapter explains that more than one conclusion can be drawn from the same premisses, and the next three show how true conclusions can be drawn from false premisses. Chs v-vii describe circular or reciprocal proof, chs viii-x deal with the conversion of syllogisms, and chs xi-xiii with reduction *ad impossibile* in the three figures. Ch xiv compares the procedure of ostensive proof with that of reduction *ad impossibile*, and ch xv considers the question of drawing

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conclusions from contrary and contradictory premisses. Chs. xvi and xvii are devoted to the fallacies of *petitio principii* and false cause, while in ch. xviii Aristotle points out that falsity in an argument depends upon the first false statement which it contains. Chs. xix and xx treat of the syllogism in argument and refutation. Ch. xxi shows the possibility of being mistaken in a particular judgement even when one has knowledge of the universal truths upon which that judgement, when properly conceived, depends. Ch. xxii deals with the convertibility of terms, and with the comparison of desirable and undesirable objects. The last five chapters treat of argument by induction, by example, by reduction, by objection, and by probabilities or "signs."

Aristotle's view of the syllogism

The formulation of a logical system which in spite of modifications—some of which are questionable improvements—remains the basis of all subsequent logic, was so great a feat that criticism seems almost ungenerous, especially when we consider that here as elsewhere we are compelled to judge Aristotle, as it were, at second hand. If he himself had edited the logical works for publication, he would doubtless have removed many of the imperfections and inconsistencies which can be observed in our text. There are, however, certain defects which call for notice.

A purely formal logic which is detached from reality is a worthless instrument indeed, and since Aristotle's logic is avowedly the instrument of the mind in search of truth, we do not look in it for any such detachment. But there is reason to suppose

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that he expected more correspondence between the conclusion of a syllogism and objective reality than is compatible with the conception of the syllogism as a process of thought. At any rate in 34 b 14 ff he apparently denies the validity of a syllogism because the conclusion which follows from a pair of premisses stating a narrowly restricted relation proves less than could be inferred from complete knowledge of the facts. The premisses are

Everything which moves may (at a given time) be an animal

All men may move

The conclusion, says Aristotle, is apodeictic, not problematic, because man is necessarily an animal, and since an apodeictic conclusion cannot be drawn from problematic premisses, Aristotle decides that the syllogism is invalid. The same arbitrary objection occurs in lines 32-37. These are certainly extreme examples, they come in a passage which is so hastily expressed that it appears to be an afterthought designed to meet certain practical difficulties, and I have observed no exact parallel to them. But the general practice of rebutting the validity of a syllogism by selecting concrete examples (however natural and unobjectionable it may be in itself) suggests a tendency to look for objective truth in the conclusion. The careful discussion of the possibility of drawing a true conclusion from false premisses (*An Pr* II 11-14) may perhaps point in the same direction.

Elsewhere, too, Aristotle seems to emphasize the apodeictic function of the syllogism by regarding the conclusion as something distinct from the premisses rather than as potentially latent in them. The very

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definition of syllogism in 24 b 18 stresses the former aspect and throughout the early chapters of *An Pr* I, when he is establishing the valid moods of the three figures he proceeds by taking different pairs of premisses and then considering what conclusion if any can be drawn from them. Of course this is quite legitimate, but it is one-sided, and it comes almost as a surprise when in ch. viii *ad fin* he reverses the process and analyses the conclusion into its premisses. Moreover, he is led to change his normal practice here by a special motive—the desire to show that a problematic conclusion can be drawn either from two problematic premisses or from one problematic and one assertoric premiss. Here again the section in question has the air of an afterthought, at least it is curious that the point was not raised before. It is a singular failure to regard the syllogism as a coherent whole that leads to the errors which I have noted on 44 b 2 and 7. It is only fair, however, to add that in *An Pr* II xvi, especially 67 a 33-b 11, the true relation of conclusion to premisses is made quite explicit.

The Modal Analysis and its defects

The whole section (*An Pr* I viii–xxii) on modal syllogisms shows signs of superficial treatment. It seems clear to me that Aristotle either found this part of his theory unsatisfactory and left it incomplete (we know from Alexander and various scholia that Theophrastus and Eudemus lost no time in modifying it), or that he merely sketched it in outline and gave the task of working it out in detail to his pupils. The latter hypothesis is attractive, since it would account better for the lack of proper syn-

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thesis, but in default of linguistic or stylistic evidence it can only be entertained as a remote possibility

In the first place Aristotle never makes clear what he means by the apodeictic, assertoric and problematic relations. It is practically certain that he considers the distinction to be grounded upon something objective, yet he uses the same terms "animal" and "man" in 25 a 25, 26 a 8, b 7, and 28 a 32 to illustrate an assertoric, and in 30 a 24, b 33 31 b 41, 32 b 6 etc to illustrate an apodeictic relation. One might suppose the analysis of premisses as apodeictic, assertoric and problematic to refer to the predication of the definitory genus or differentia, of the property, and of the accident, but the only evidence for this correspondence seems to be in 43 b 6 ff. The association of the accident with problematic predication might perhaps also be inferred from a comparison of *Topics* 102 b 6 with *An. Pr.* 32 b 10. But it is a serious defect that so important a point should receive no explicit treatment, and the omission in itself justifies us in supposing that the modal system was never brought to perfection.

The whole question of the problematic relation is very difficult, and we can hardly acquit Aristotle of entertaining inconsistent views about it. Three conceptions of the "possible" appear in the *Analytics*: (1) That which is not impossible. This of course excludes neither the actual nor the necessary (25 a 38). (2) That which is neither impossible nor necessary, i.e. that which is neither necessarily so nor necessarily not so. This still does not exclude the assertoric relation (*cf.* 34 a 36-38), though it is doubtless generally intended to do so. It is the "definition" to which Aristotle frequently refers (33 b 23, 30 etc), and

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which underlies the main development of the modal analysis. But we also find (24 b 14, 32 b 4) the possible described as (3) that which, as contrasted with the purely contingent, obtains generally but not necessarily, i.e. the probable. It has been supposed that this is merely a particular case of (2), that indeed it is the normal case of that type, since the purely contingent is outside the proper range of logical science. Aristotle's language (32 b 13-22) certainly suggests this at first sight. But on this view the "problematic conversion" which holds good of (2) is hard to justify. If "all A may be B" is possible *qua* probable "no A may be B" is possible only *qua* improbable, the two judgements differ fundamentally in implication and the substitution of one for the other cannot but affect the inference to be drawn. Indeed in the 'earlier' passage (which is probably a later addition) Aristotle states definitely that a universal negative premiss of type (3) is not convertible, although a similar premiss of type (2) follows the general rule. Dr Gohlke thinks (pp 73 ff) that Aristotle was driven to restrict the sense of the problematic premiss so as to preclude conversion of the universal negative by the awkward results which would otherwise have followed in the second figure. This seems extremely probable. At least it seems obvious that the non-convertibility of such premisses ought to have been demonstrated in ch. III, if the doctrine formed part of the original system.

An even greater mystery surrounds Aristotle's attitude towards the convertibility of the particular negative problematic premiss. The question is discussed at length by both Maier and Becker, but it can only be briefly considered here. The main point

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is this why is it that Aristotle, after expressly admitting its convertibility (25 b 13, Maier appears to overlook this statement—at least I cannot find that he refers to it), apparently never avails himself of it? Becker (pp 60-63) shows that while in certain of Maier's examples there is a definite reason for not employing this form of conversion, in others no such reason can be quoted, so that the failure to employ it appears to be a genuine oversight. Gohlke dismisses the difficulty by supposing 25 b 13 to be a late addition. I cannot quite follow his theory of the development of Aristotle's idea of possibility.

In point of fact the problematic premiss of type (2) will not fit consistently into Aristotle's system. One of its most awkward features is that it has no single contradictory, and so resists the process of proof *per impossibile*, and so in ch. xv we find that it gives place to type (1). It is moreover almost valueless for purposes of argument. Why then did Aristotle adopt it as the normal type? Presumably because he felt that to call anything "possible" which was in reality necessary was an intolerable looseness of terminology. At the same time a desire for symmetrical tripartition induced him to frame a system in which apodeictic and problematic should show a perfectly antithetical correspondence about the assertoric mean. The attempt was bound to fail, because objectively there is no mean between the necessary and the not-necessary, the two conceptions together are exhaustive.

It follows that any satisfactory threefold system must depend upon a subjective distinction of modality. A judgement is apodeictic if it rests on demonstrable grounds, assertoric if the fact is appre-

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hended but the grounds are unknown, and problematic if the fact is regarded as capable of realization. But even so the dividing line between the first two is hard to draw, and the universal problematic judgement is more naturally expressed as a particular assertoric. When we say "all men may be white," we presumably mean "some men are white some are not-white, but we know no reason why the not white men should necessarily exist."

Thus the modal analysis, which depends for its value upon genuine distinctions, becomes practically useless. It was continued, with modifications, by Aristotle's immediate successors, but being little more than a formal exercise it fell more and more into neglect.

III MANUSCRIPTS AND OTHER SOURCES

The chief manuscripts for this part of the *Organon* are the following

A	Urbinas 35	saec 1x-x ineunt
B	Marcianus 201	an 955
C	Coislinianus 333	saec x1
d	Laurentianus 72 5	„ x 2
n	Ambrosianus L 93	saec x-x1
f	Marcianus App IV 5	an 1320
u	Basileensis F 11 21	saec x1-x11
m	Ambrosianus Q 87	saec xv
a	Angelicus C 13	?
c	Vaticanus 1024	"satis uetustus"
1	Laurentianus 72 15	saec xiv

Of these the first two are by far the best. Bekker preferred A, Waitz showed that B is generally more

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accurate, and this view is now generally accepted. C is considerably inferior to either, but it sometimes preserves the true reading. Of the others only d and n have much independent value, the rest are sometimes of use to decide a doubtful point. Light is also thrown on the text by the commentaries of Alexander, Philoponus, Themistius and Pacius, and the Latin versions of Boethius and the *vetus interpres Latinus*.

The present translation aims at preserving something of the effect of the original without too great a sacrifice of English idiom. I have tried to escape the anachronism of interpreting Aristotle's meaning too much in the terms of contemporary logic, of which indeed I do not profess to have an exhaustive knowledge, I have therefore avoided technicalities except such as are sanctioned by tradition, and have attempted to examine the arguments, where comment seemed necessary, in the light of what I conceive to be common sense.

Apart from the ancient commentators, the most helpful authorities which I have used are Waitz's admirable edition of the *Organon* and Maier's treatise (see Bibliography). I have often consulted the Oxford Translation, and the new French version by M. Tricot appeared just in time for me to refer to it on certain points. I am especially obliged to Dr A. Becker for sending me his most instructive monograph on the modal syllogisms, to my friend and former colleague Dr B. M. Laing for discussing various points with me, and to Professor T. M. Knox of St Andrews University for much excellent advice and criticism.

I much regret that sheer lack of time has prevented me from doing greater justice to a subject which has

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received little systematic treatment in this country for many years. It became apparent, however, that the appearance of this volume, already long overdue, would be indefinitely delayed if I attempted to examine all the points which interested me, and I felt that I could not tax the patience of the editors by keeping it back any longer. I hope that even in its present form it calls attention to some points which have not been noticed before.

SELECT BIBLIOGRAPHY

I append a short list of the principal editions, translations and works of reference which are likely to be most useful to the student of the *Analytics*

EDITIONS

Since the publication of Bekker's text (Berlin 1831, Oxford 1837) there has been only one critical edition of the *Organon*, that of T. Waitz (Leipzig 1844-1846)

TRANSLATIONS

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CRITICISM AND INTERPRETATION

H. Maier, *Die Syllogistik des Aristoteles*, Tübingen, 1900, O. Hamelin, *Le Systeme d'Aristote*, Paris 1920, F. Solmsen, *Die Entwicklung der aristotelischen Logik und Rhetorik*, 1929, J. L. Stocks, "The Composition of Aristotle's Logical Works," *Classical Quarterly*, 1933 pp. 115-124, A. Becker, *Die aristotelische Theorie der Möglichkeitsschlüsse*, Berlin 1922, P. Gohlke, *Die Entstehung der aristotelischen Logik*, Berlin 1936

THE TRADITIONAL MOOD-NAMES

For the benefit of those who are forgetful or who are not familiar with the mnemonic mood-names for the various syllogisms, I give a list of them with a brief explanation

Fig 1 (direct) Barbara Celarent, Darii, Ferio
(indirect) Baralipon, Celantes, Dabitis, Fapesmo, Frisesomorum

Fig 2 Cesare, Camestres, Festino, Baroco

Fig 3 Darapti, Felapton, Disamis, Datisi, Bocardo, Ferison

Fig 4 Bramantip, Camenes, Dimasis, Fesapo, Ferison

The first three vowels of each word show the quality and quantity of the premisses and conclusion, A standing for the universal and I for the particular affirmative, F for the universal and O for the particular negative. The consonants indicate the rules for reduction. The initial letters correspond in every case to those of the mood-names of the direct syllogisms of the first figure. The letters which immediately follow the significant vowels give the necessary procedure

m (muta) means that the premisses must be transposed

s (simpliciter) means that the premiss denoted by the preceding vowel must be converted simply

p (per accidens) means that the premiss must be converted by limitation

c (conversio) means that for the premiss the contradictory of the conclusion must be substituted

ΑΝΑΛΥΤΙΚΩΝ ΠΡΟΤΕΡΩΝ

A

24 a 10 I Πρῶτον εἰπεῖν περὶ τί καὶ τίνος ἐστὶν ἡ σκέψις, ὅτι περὶ ἀπόδειξιν καὶ ἐπιστήμης ἀποδεικτικῆς εἶτα διορίσαι τί ἐστὶ πρότασις καὶ τί ὅρος καὶ τί συλλογισμός, καὶ ποῖος τέλειος καὶ ποῖος ἀτελής, μετὰ δὲ ταῦτα τί τὸ ἐν ὅλῳ εἶναι ἢ μὴ εἶναι τόδε
1. τῷδε, καὶ τί λέγομεν τὸ κατὰ παντὸς ἢ μηδενὸς κατηγορεῖσθαι

Πρότασις μὲν οὖν ἐστὶ λόγος καταφατικὸς ἢ ἀποφατικὸς τινὸς κατὰ τινος οὗτος δὲ ἢ καθόλου ἢ ἐν μέρει ἢ ἀδιόριστος λέγω δὲ καθόλου μὲν τὸ παντὶ ἢ μηδενὶ ὑπάρχειν, ἐν μέρει δὲ τὸ τινὶ ἢ μὴ
20 τινὶ ἢ μὴ παντὶ ὑπάρχειν, ἀδιόριστον δὲ τὸ ὑπάρχειν ἢ μὴ ὑπάρχειν ἀνευ τοῦ καθόλου ἢ κατὰ μέρος, οἷον τὸ τῶν ἐναντίων εἶναι τὴν αὐτὴν ἐπιστήμην ἢ τὸ τὴν ἡδονὴν μὴ εἶναι ἀγαθόν

Διαφέρει δὲ ἡ ἀποδεικτικὴ πρότασις τῆς διαλεκτικῆς ὅτι ἡ μὲν ἀποδεικτικὴ λήψις θατέρου μορίου τῆς ἀντιφάσεώς ἐστιν (οὐ γὰρ ἐρωτᾷ ἀλλὰ

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BOOK I

I Our first duty is to state the scope of our inquiry, and to what science it pertains that it is concerned with demonstration, and pertains to a demonstrative science. Next we must define the meaning of 'premiss' and 'term' and 'syllogism', and distinguish between a perfect and an imperfect syllogism, and after this we must explain in what sense one term is said to be or not to be 'wholly contained' in another, and what we mean by 'predicated of all' or 'of none'.

A premiss is an affirmative or negative statement of something about some subject. This statement may be universal or particular or indefinite. By universal I mean a statement which applies to all, or to none, of the subject, by particular, a statement which applies to some of the subject, or does not apply to some, or does not apply to all, by indefinite, a statement which applies or does not apply without reference to universality or particularity, *e.g.*, 'contraries are studied by the same science' or 'pleasure is not good'.

The premiss of demonstration differs from the premiss of dialectic in that the former is the assumption of one member of a pair of contradictory statements (since the demonstrator does not ask a question

24 a

²⁵ λαμβάνει ὁ ἀποδεικνύων), ἡ δὲ διαλεκτικὴ ἐρώτησις ἀντιφάσεώς ἐστιν οὐδὲν δὲ διοίσει πρὸς τὸ γενέσθαι τὸν ἐκατέρου συλλογισμόν καὶ γὰρ ὁ ἀποδεικνύων καὶ ὁ ἐρωτῶν συλλογίζεται λαβὼν τι κατὰ τινος ὑπάρχειν ἢ μὴ ὑπάρχειν ὥστε ἔσται συλλογιστικὴ μὲν πρότασις ἀπλῶς κατάφασις ἢ

³⁰ ἀπόφασις τινος κατὰ τινος τὸν εἰρημένον τρόπον, ἀποδεικτικὴ δὲ ἐὰν ἀληθὴς ἢ καὶ διὰ τῶν ἐξ ἀρχῆς

24 b ¹⁰ ὑποθέσεων εἰλημμένη, διαλεκτικὴ δὲ πυνθανομένῳ μὲν ἐρώτησις ἀντιφάσεως, συλλογιζομένῳ δὲ λήψις τοῦ φαινομένου καὶ ἐνδόξου, καθάπερ ἐν τοῖς Τοπικοῖς εἴρηται

Τί μὲν οὖν ἐστὶ πρότασις, καὶ τί διαφέρει συλλογιστικὴ καὶ ἀποδεικτικὴ καὶ διαλεκτικὴ, δι' ¹⁵ ἀκριβείας μὲν ἐν τοῖς ἐπομένοις ῥηθήσεται, πρὸς δὲ τὴν παροῦσαν χρεῖαν ἱκανῶς ἡμῖν διωρίσθω τὰ νῦν

Ὅρον δὲ καλῶ εἰς ὃν διαλύεται ἡ πρότασις, οἷον τό τε κατηγορούμενον καὶ τὸ καθ' οὗ κατηγορεῖται, ἢ προστιθεμένου ἢ διαιρουμένου τοῦ εἶναι καὶ μὴ εἶναι

Συλλογισμὸς δέ ἐστι λόγος ἐν ᾧ τεθέντων τινῶν ²⁰ ἕτερόν τι τῶν κειμένων ἐξ ἀνάγκης συμβαίνει τῷ ταῦτα εἶναι λέγω δὲ τῷ ταῦτα εἶναι τὸ διὰ ταῦτα

^a i.e. that which is either self-evident or accepted as true for the immediate inquiry Cf *An Post* I ix, *Topics*, 100 a 27

^o A dialectical premiss may be either the alternative chosen by an actual opponent in answer to a question of the form 'Is X Y or not Y?' or the assumption of one alternative by a person reasoning independently

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but makes an assumption), whereas the latter is an answer to the question which of two contradictory statements is to be accepted. This difference, however, will not affect the fact that in either case a syllogism results, for both the demonstrator and the interrogator draw a syllogistic conclusion by first assuming that some predicate applies or does not apply to some subject. Thus a syllogistic premiss will be simply the affirmation or negation of some predicate of some subject, in the way already described, the premiss will be demonstrative if it is true and based upon fundamental postulates ^a, while the dialectical premiss will be, for the interrogator, an answer to the question which of two contradictory statements is to be accepted, and for the logical reasoner,^b an assumption of what is apparently true and generally accepted,—as has been stated in the *Topics* ^c

What is meant by a premiss, and what difference there is between syllogistic, demonstrative and dialectical premisses, will be explained with exactness later ^d, but for our immediate requirements the present definition may be taken as sufficient.

By a term I mean that into which the premiss can be analysed, viz, the predicate and the subject, with the addition or removal of the verb to be or not to be. Term defined

A syllogism is a form of words in which, when certain assumptions are made, something other than what has been assumed necessarily follows from the fact that the assumptions are such. By 'from the fact that they are such' I mean that it is because Syllogism defined

^c 104 a 8, cf also 100 a 29

^d Demonstrative in *An. Post.* I vi ix, dialectical in *Topics*

24 b

συμβαίνειν, τὸ δὲ διὰ ταῦτα συμβαίνειν τὸ μηδενὸς
ἔξωθεν ὅρου προσδεῖν πρὸς τὸ γενέσθαι τὸ ἀναγ-
καῖον

Τέλειον μὲν οὖν καλῶ συλλογισμὸν τὸν μηδενὸς
ἄλλου προσδεόμενον παρὰ τὰ εἰλημμένα πρὸς τὸ
25 φανῆναι τὸ ἀναγκαῖον, ἀτελῇ δὲ τὸν προσδεόμενον
ἢ ἐνὸς ἢ πλειόνων, ἃ ἔστι μὲν ἀναγκαῖα διὰ τῶν
ὑποκειμένων ὁρων, οὐ μὴν εἰληπται διὰ προτάσεων

Τὸ δὲ ἐν ὅλῳ εἶναι ἕτερον ἑτέρῳ καὶ τὸ κατὰ
παντὸς κατηγορεῖσθαι θατέρου θάτερον ταυτὸν
ἐστίν· λέγομεν δὲ τὸ κατὰ παντὸς κατηγορεῖσθαι
30 ὅταν μηδὲν ἢ λαβεῖν τῶν τοῦ ὑποκειμένου καθ’
οὗ θάτερον οὐ λεχθήσεται καὶ τὸ κατὰ μηδενὸς
ὡσαύτως

25 a

II Ἐπεὶ δὲ πᾶσα πρότασις ἐστίν ἢ τοῦ ὑπάρχειν
ἢ τοῦ ἐξ ἀνάγκης ὑπάρχειν ἢ τοῦ ἐνδέχασθαι
ὑπάρχειν, τούτων δὲ αἱ μὲν καταφατικαὶ αἱ δὲ
ἀποφατικαὶ καθ’ ἐκάστην πρόσρῃσιν, πάλιν δὲ τῶν
5 καταφατικῶν καὶ ἀποφατικῶν αἱ μὲν καθόλου αἱ
δὲ ἐν μέρει αἱ δὲ ἀδιόριστοι, τὴν μὲν ἐν τῷ ὑπ-
άρχειν καθόλου στερητικὴν ἀνάγκη τοῖς ὅροις ἀντι-
στρέφειν, οἷον εἰ μηδεμία ἡδονὴ ἀγαθόν, οὐδ’
ἀγαθὸν οὐδὲν ἐστὶν ἡδονή· τὴν δὲ κατηγορικὴν ἀντι-
στρέφειν μὲν ἀναγκαῖον, οὐ μὴν καθόλου ἀλλ’
ἐν μέρει, οἷον εἰ πᾶσα ἡδονὴ ἀγαθόν, καὶ ἀγαθόν
10 τι εἶναι ἡδονήν· τῶν δὲ ἐν μέρει τὴν μὲν κατα-
φατικὴν ἀντιστρέφειν ἀνάγκη κατὰ μέρος (εἰ γὰρ
ἡδονή τις ἀγαθόν, καὶ ἀγαθόν τι ἔσται ἡδονή), τὴν

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of them that the conclusion follows, and by this I mean that there is no need of any further term to render the conclusion necessary

I call a syllogism perfect if it requires nothing, apart from what is comprised in it, to make the necessary conclusion apparent, imperfect if it requires one or more propositions which, although they necessarily follow from the terms which have been laid down, are not comprised in the premisses

For one term to be wholly contained in another is the same as for the latter to be predicated of all of the former. We say that one term is predicated of all of another when no examples of the subject can be found of which the other term cannot be asserted. In the same way we say that one term is predicated of none of another

II Now every premiss is of the form that some attribute applies, or necessarily applies, or may possibly apply, to some subject^a. These three types are divided into affirmative and negative in accordance with each mode of attribution, and again of affirmative and negative premisses some are universal, others particular and others indefinite. In universal statement the negative premiss is necessarily convertible in its terms. *e g*, if no pleasure is good, neither will anything good be pleasure, but the affirmative, though necessarily convertible, is so not as a universal but as a particular statement. *e g*, if every pleasure is good, some good must also be pleasure. In particular statements the affirmative premiss must be convertible as particular, for if some pleasure is good, some good will also be pleasure, but the

^a This modal analysis is rejected by many modern logicians. Cf. *Introd* pp 189-193

25 a δὲ στερητικὴν οὐκ ἀναγκαῖον οὐ γὰρ εἰ ἄνθρωπος μὴ ὑπάρχει τινὲ ζῶω, καὶ ζῶον οὐχ ὑπάρχει τινὲ ἀνθρώπῳ

Πρῶτον μὲν οὖν ἔστω στερητικὴ καθόλου ἡ
 15 AB πρότασις εἰ οὖν μηδενὶ τῶν¹ B τὸ A ὑπάρχει, οὐδὲ τῶν A οὐδενὶ ὑπάρξει τὸ B εἰ γάρ τινι, οἷον τῷ Γ, οὐκ ἀληθὲς ἔσται τὸ μηδενὶ τῶν B τὸ A ὑπάρχειν τὸ γὰρ Γ τῶν B τί ἐστίν· εἰ δὲ παντὶ τὸ A τῷ B, καὶ τὸ B τινὲ τῷ A ὑπάρχει· εἰ γὰρ μηδενί, οὐδὲ τὸ A οὐδενὶ τῷ B ὑπάρξει· ἀλλ'
 20 ὑπέκειτο παντὶ ὑπάρχειν ὁμοίως δὲ καὶ εἰ κατὰ μέρος ἐστὶν ἡ πρότασις· εἰ γὰρ τὸ A τινὲ τῶν B, καὶ τὸ B τινὲ τῶν A ἀνάγκη ὑπάρχειν· εἰ γὰρ μηδενί, οὐδὲ τὸ A οὐδενὶ τῶν B²· εἰ δέ γε τὸ A τινὲ τῶν B μὴ ὑπάρχει, οὐκ ἀνάγκη καὶ τὸ B τινὲ τῷ A μὴ ὑπάρχειν, οἷον εἰ τὸ μὲν B ἐστὶ
 25 ζῶον τὸ δὲ A ἄνθρωπος· ἄνθρωπος μὲν γὰρ οὐ παντὶ ζῶω, ζῶον δὲ παντὶ ἀνθρώπῳ ὑπάρχει

III Τὸν αὐτὸν δὲ τρόπον ἐξεί καὶ ἐπὶ τῶν ἀναγκαίων προτάσεων ἡ μὲν γὰρ καθόλου στερητικὴ καθόλου ἀντιστρέφει, τῶν δὲ καταφατικῶν ἑκατέρω
 31 κατὰ μέρος· εἰ μὲν γὰρ ἀνάγκη τὸ A τῷ B μηδενὶ ὑπάρχειν, ἀνάγκη καὶ τὸ B τῷ A μηδενὶ ὑπάρχειν· εἰ γὰρ τινὲ ἐνδέχεται, καὶ τὸ A τῷ B τινὲ ἐνδέχοιτο αἰ· εἰ δὲ ἐξ ἀνάγκης τὸ A παντὶ ἢ τινὲ τῷ B ὑπάρχει, καὶ τὸ B τινὲ τῷ A ἀνάγκη ὑπάρχειν· εἰ γὰρ μὴ ἀνάγκη, οὐδ' ἂν τὸ A τινὲ τῶν B ἐξ
 35 ἀνάγκης ὑπάρχοι· τὸ δ' ἐν μέρει στερητικὸν οὐκ ἀντιστρέφει διὰ τὴν αὐτὴν αἰτίαν δι' ἣν καὶ πρότερον ἔφαμεν

¹ τῷ C¹, Bekker

² τῶν B ὑπάρξει codd dett

negative is not necessarily convertible, for it does not follow that if 'man' does not apply to some animal, neither will 'animal' apply to some man

First, then, let us take a negative universal premiss^a having the terms A and B. Then if A applies to no B,^b neither will B apply to any A, for if it applies to some, *e.g.* C, it will not be true that A applies to no B, because C is a B. If on the other hand A applies to all B, B also applies to some A, for if it applies to none, neither will A apply to any B, but *ex hypothesi* it applies to all B. Similarly too if the premiss is particular. For if A applies to some B, B must also apply to some A, since if it applies to none, neither will A apply to any B. But if A does not apply to some B, it does not necessarily follow that B does not apply to some A, *e.g.* if B is 'animal' and A 'man', for 'man' does not apply to every animal, but 'animal' applies to every man.

III The same principle will also obtain in the case^(b) of apodeictic premisses. The universal negative converts universally, whereas each of the affirmatives converts as a particular premiss. For if A necessarily applies to no B, B also necessarily applies to no A, for if it may apply to some, A might also apply to some B. But if A necessarily applies to all or some of B, B must also apply to some A, for if this is not necessarily so, neither will A necessarily apply to some B. The particular negative statement is not convertible, for the same reason which we have already stated.^c

^a *Sc.* of the assertoric type

^b It must be noted that in the Aristotelian formula the predicate regularly comes before the subject. The modern equivalent is 'No B is A'.

^c Ch. II *ad fin.*

25 a

Ἐπὶ δὲ τῶν ἐνδεχομένων, ἐπειδὴ πολλαχῶς λέγεται τὸ ἐνδέχασθαι (καὶ γὰρ τὸ ἀναγκαῖον καὶ τὸ μὴ ἀναγκαῖον καὶ τὸ δυνατόν ἐνδέχασθαι

40 λέγομεν), ἐν μὲν τοῖς καταφατικοῖς ὁμοίως ἔξει κατὰ τὴν ἀντιστροφὴν ἐν ἅπασιν εἰ γὰρ τὸ A

25 b

παντὶ ἢ τινὶ τῷ B ἐνδέχεται, καὶ τὸ B τινὶ τῷ A ἐνδέχοιτο ἂν (εἰ γὰρ μηδενί, οὐδ' ἂν τὸ A οὐδενὶ τῷ B δέδεικται γὰρ τοῦτο πρότερον) ἐν δὲ τοῖς ἀποφατικοῖς οὐχ ὡσαύτως, ἀλλ' ὅσα μὲν ἐνδέχε-

5 σθαι λέγεται ἢ τῷ ἐξ ἀνάγκης ὑπάρχειν¹ ἢ τῷ μὴ ἐξ ἀνάγκης ὑπάρχειν, ὁμοίως οἷον εἴ τις φαίη τὸν ἄνθρωπον ἐνδέχασθαι μὴ εἶναι ἵππον ἢ τὸ λευκὸν μηδενὶ ἱματίῳ ὑπάρχειν τούτων γὰρ τὸ μὲν ἐξ ἀνάγκης οὐχ ὑπάρχει, τὸ δὲ οὐκ ἀνάγκῃ ὑπάρχειν, καὶ ὁμοίως ἀντιστρέφει ἢ πρότασις εἰ γὰρ ἐν-

10 δέχεται μηδενὶ ἀνθρώπῳ ἵππον, καὶ ἄνθρωπον ἐγχωρεῖ μηδενὶ ἵππῳ καὶ εἰ τὸ λευκὸν ἐγχωρεῖ μηδενὶ ἱματίῳ, καὶ τὸ ἱμάτιον ἐγχωρεῖ μηδενὶ λευκῷ εἰ γὰρ τινὶ ἀνάγκῃ, καὶ τὸ λευκὸν ἱματίῳ τινὶ ἔσται ἐξ ἀνάγκης τοῦτο γὰρ δέδεικται πρότερον ὁμοίως δὲ καὶ ἐπὶ τῆς ἐν μέρει ἀποφατικῆς ὅσα δὲ τῷ ὡς ἐπὶ πολὺ καὶ τῷ πεφυκέναι λέγεται

15 ἐνδέχασθαι, καθ' ὃν τρόπον διορίζομεν τὸ ἐνδεχόμενον, οὐχ ὁμοίως ἔξει ἐν ταῖς στερητικαῖς ἀντιστροφαῖς, ἀλλ' ἢ μὲν καθόλου στερητικῇ πρότασις

¹ *υπαρχειν* AB (*μη supra lineam praeefixo*) Phil, Waitz
μη υπαρχειν recce

^a This is obviously a loose application of the term, and one which Aristotle does not always admit, cf 32 a 18-21 and *De Interp* 22 a 16 For a discussion of his treatment of problematic syllogism see *Introd* pp 190-192

With regard to possible premisses, since the term (c) problem
'possible' is used in several senses (for we call^{atic}
possible both that which is necessary^a and that which^{premisses}
is not necessary and that which is capable of being),
in all affirmative statements conversion will take place
under the same conditions as before. For if A may
apply to all or some of B, B might also apply to some
A, for if it could apply to none, neither could A
apply to any B. This has been proved above^b. But
in negative statements the case is not the same. In
all examples which are said to be possible in the
sense that the statement is necessarily true, or is not
necessarily true, the conditions are similar to those
already stated, e.g., if it were said to be possible
that a man should not be a horse, or that 'white'
should apply to no coat. For in the former example
the predicate necessarily does not apply to the sub-
ject, and in the latter it does not necessarily apply,
and the premiss converts like other negatives. For
if it is possible for 'horse' to apply to no man it is
also possible for 'man' to apply to no horse, and
if it is possible for 'white' to apply to no coat,
it is also possible for 'coat' to apply to nothing
white. For if it must apply to something that is
white, 'white' will also necessarily apply to some
coat. This has been proved above^c. Similar con-
ditions govern the conversion of particular negative
premisses.

But in such premisses as are said to be possible in
the sense that they are generally or naturally true
(for we define the possible in this way), the conditions
for the conversion of negatives will not be the same
as before. The universal negative premiss does not

^b 25 a 18 ff

^c 25 a 32

25 b

οὐκ ἀντιστρέφει, ἡ δὲ ἐν μέρει ἀντιστρέφει τοῦτο δὲ ἔσται φανερόν ὅταν περὶ τοῦ ἐνδεχομένου λέγωμεν

Νῦν δὲ τοσοῦτον ἡμῖν ἐστὼ πρὸς τοῖς εἰρημένοις
 20 δῆλον, ὅτι τὸ ἐνδέχασθαι μηδενὶ ἢ τινὶ μὴ ὑπάρχειν καταφατικὸν ἔχει τὸ σχῆμα τὸ γὰρ ἐνδέχεται τῷ ἔστιν ὁμοίως τάττεται, τὸ δὲ ἔστιν, οἷς ἂν προσκατηγορήται, κατάφασιν αἰεὶ ποιεῖ καὶ πάντως, οἷον τὸ ἔστιν οὐκ ἀγαθόν ἢ ἔστιν οὐ λευκόν ἢ ἀπλῶς τὸ ἔστιν οὐ τοῦτο δειχθήσεται δὲ καὶ τοῦτο
 25 διὰ τῶν ἐπομένων κατὰ δὲ τὰς ἀντιστροφὰς ὁμοίως ἔξουσι ταῖς ἄλλαις

IV Διωρισμένων δὲ τούτων λέγομεν ἤδη διὰ τίνων καὶ πότε καὶ πῶς γίγνεται πᾶς συλλογισμός ὕστερον δὲ λεκτέον περὶ ἀποδείξεως πρότερον δὲ περὶ συλλογισμοῦ λεκτέον ἢ περὶ ἀποδείξεως διὰ τὸ καθόλου μᾶλλον εἶναι τὸν
 30 συλλογισμὸν ἢ μὲν γὰρ ἀπόδειξις συλλογισμός τις, ὁ συλλογισμὸς δὲ οὐ πᾶς ἀπόδειξις

Ὅταν οὖν ὅροι τρεῖς οὕτως ἔχωσι πρὸς ἀλλήλους ὥστε τὸν ἔσχατον ἐν ὅλῳ εἶναι τῷ μέσῳ καὶ τὸν μέσον ἐν ὅλῳ τῷ πρώτῳ ἢ εἶναι ἢ μὴ εἶναι,
 35 ἀνάγκη τῶν ἀκρων εἶναι συλλογισμὸν τέλειον καλῶ δὲ μέσον μὲν ὁ καὶ αὐτὸ ἐν ἄλλῳ καὶ ἄλλο ἐν τούτῳ ἐστίν, ὁ καὶ τῇ θέσει γίγνεται μέσον ἀκρά δὲ τὸ αὐτὸ τε ἐν ἄλλῳ ὃν καὶ ἐν ᾧ ἄλλο ἐστίν εἰ γὰρ τὸ Α κατὰ παντὸς τοῦ Β καὶ τὸ Β κατὰ παντὸς τοῦ Γ, ἀνάγκη τὸ Α κατὰ παντὸς τοῦ Γ κατηγορεῖσθαι πρότερον γὰρ εἴρηται πῶς

^a Chs xiii ff

^b Ch xlvii

^c In the *Posterior Analytics*

^d 24 b 28

convert, whereas the particular negative does. This will become clear when we discuss the possible ^a

For the present we may regard this much as clear, in addition to what we have already said that the statement 'it is possible for A to apply to no B' or 'not to apply to some B' is affirmative in form, for the expression 'is possible' corresponds to 'is,' and the word 'is,' to whatever terms it is attached in predication, has always and without exception the effect of affirmation *e.g.*, 'is not good' or 'is not white' or in general 'is not X'. This also will be proved later ^b. In respect of conversion these premisses will be governed by the same conditions as other affirmatives.

IV Having drawn these distinctions we can now state by what means, and when, and how every syllogism is effected. Afterwards we must deal with demonstration ^c. The reason why we must deal with the syllogism before we deal with demonstration is that the syllogism is more universal, for demonstration is a kind of syllogism, but not every syllogism is a demonstration.

When three terms are so related to one another that the last is wholly contained in the middle and the middle is wholly contained in or excluded from the first, the extremes must admit of perfect syllogism. By 'middle term' I mean that which both is contained in another and contains another in itself, and which is the middle by its position also, and by 'extremes' (a) that which is contained in another, and (b) that in which another is contained. For if A is predicated of all B, and B of all C, A must necessarily be predicated of all C. We have already explained ^d what we mean by saying that one term

Figures and
moods of
syllogism.

The First
Figure

Middle
term

Extreme
terms
(1) Both
premisses
universal
Barbara

25 b

40 τὸ κατὰ παντὸς λέγομεν ὁμοίως δὲ καὶ εἰ τὸ
 26 a μὲν Α κατὰ μηδενὸς τοῦ Β τὸ δὲ Β κατὰ παντὸς
 τοῦ Γ, ὅτι τὸ Α οὐδενὶ τῷ Γ ὑπάρξει

Εἰ δὲ τὸ μὲν πρῶτον παντὶ τῷ μέσω ὑπάρχει, τὸ
 δὲ μέσον μηδενὶ τῷ ἐσχάτῳ ὑπάρχει, οὐκ ἔσται
 συλλογισμὸς τῶν ἀκρων οὐδὲν γὰρ ἀναγκαῖον
 5 συμβαίνει τῷ ταῦτα εἶναι καὶ γὰρ παντὶ καὶ
 μηδενὶ ἐνδέχεται τὸ πρῶτον τῷ ἐσχάτῳ ὑπάρχειν,
 ὥστε οὔτε τὸ κατὰ μέρος οὔτε τὸ καθόλου
 γίγνεται ἀναγκαῖον μηδενὸς δὲ ὄντος ἀναγκαίου
 διὰ τούτων οὐκ ἔσται συλλογισμὸς ὅροι τοῦ
 παντὶ ὑπάρχειν ζῶον—ἄνθρωπος—ἵππος, τοῦ μη-
 δενὶ ζῶον—ἄνθρωπος—λίθος

10 Οὐδ' ὅταν μήτε τὸ πρῶτον τῷ μέσω μήτε τὸ
 μέσον τῷ ἐσχάτῳ μηδενὶ ὑπάρχει, οὐδ' οὕτως ἔσται
 συλλογισμὸς ὅροι τοῦ ὑπάρχειν ἐπιστήμη—
 γραμμή—ιατρική, τοῦ μὴ ὑπάρχειν ἐπιστήμη—
 γραμμή—μονάς

Καθόλου μὲν οὖν ὄντων τῶν ὀρων δῆλον ἐν
 τούτῳ τῷ σχήματι πότε ἔσται καὶ πότε οὐκ ἔσται
 15 συλλογισμὸς, καὶ ὅτι ὄντος τε συλλογισμοῦ τοὺς
 ὅρους ἀναγκαῖον ἔχειν ὡς εἵπομεν, ἀν θ' οὕτως
 ἔχωσιν, ὅτι ἔσται συλλογισμὸς

Εἰ δ' ὁ μὲν καθόλου τῶν ὀρων ὁ δ' ἐν μέρει
 πρὸς τὸν ἕτερον, ὅταν μὲν τὸ καθόλου τεθῇ πρὸς
 τὸ μείζον ἀκρον ἢ κατηγορικὸν ἢ στερητικόν,
 τὸ δὲ ἐν μέρει πρὸς τὸ ἐλαττον κατηγορικόν,
 20 ἀνάγκη συλλογισμὸν εἶναι τέλειον, ὅταν δὲ πρὸς
 τὸ ἐλαττον ἢ καὶ ἄλλως πως ἔχωσιν οἱ ὅροι,

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is predicated of all of another Similarly too if A Celarent is predicated of none of B, and B of all of C, it follows that A will apply to no C

If, however, the first term applies to all the middle, AE- and the middle to none of the last, the extremes cannot admit of syllogism, for no conclusion follows necessarily from the fact that they are such, since it is possible for the first term to apply either to all or to none of the last, and so neither a particular nor a universal conclusion necessarily follows, and if no necessary conclusion follows from the premisses there can be no syllogism The positive relation of the extremes may be illustrated by the terms animal—man—horse, the negative relation by animal—man—stone

Again, when the first applies to none of the middle, LE- and the middle to none of the last, here too there can be no syllogism The positive relation of the extremes may be illustrated by the terms science—line—medicine, the negative relation by science—line—unit

Thus if the terms are in a universal relation it is clear, so far as this figure is concerned, when there will be a syllogism and when there will not It is clear also that if there is a syllogism the terms must be related as we have said, and that if they are so related, there will be a syllogism

If, however, one of the (extreme) terms is in a universal and the other in a particular relation to the remaining term, when the universal statement, whether affirmative or negative, refers to the major term, and the particular statement is affirmative and refers to the minor term, there must be a perfect syllogism, but when the universal statement refers to the minor term, or the terms are related in any

(2) One universal and one particular premiss

26 a

ἀδύνατον λέγω δὲ μείζον μὲν ἄκρον ἐν ᾧ τὸ μέσον ἐστίν, ἔλαττον δὲ τὸ ὑπὸ τὸ μέσον ὃν ὑπαρχέτω γὰρ τὸ μὲν A παντὶ τῷ B, τὸ δὲ B τινὶ τῷ Γ οὐκοῦν εἰ ἔστι παντὸς κατηγορεῖσθαι τὸ
 25 ἐν ἀρχῇ λεχθέν, ἀνάγκη τὸ A τινὶ τῷ Γ ὑπάρχειν καὶ εἰ τὸ μὲν A μηδενὶ τῷ B ὑπάρχει τὸ δὲ B τινὶ τῷ Γ, ἀνάγκη τὸ A τινὶ τῷ Γ μὴ ὑπάρχειν ὥρισται γὰρ καὶ τὸ κατὰ μηδενὸς πῶς λέγομεν ὥστε ἔσται συλλογισμὸς τέλειος ὁμοίως δὲ καὶ εἰ ἀδιόριστον εἴη τὸ ΒΓ κατηγορικὸν ὃν ὁ γὰρ αὐτὸς ἔσται συλ-
 80 λογισμὸς ἀδιόριστου τε καὶ ἐν μέρει ληφθέντος

Ἐὰν δὲ πρὸς τὸ ἐλάττον ἄκρον τὸ καθόλου τεθῇ ἢ κατηγορικὸν ἢ στερητικόν, οὐκ ἔσται συλλογισμὸς, οὔτε καταφατικοῦ οὔτε ἀποφατικοῦ τοῦ¹ ἀδιόριστου ἢ κατὰ μέρος ὄντος, οἷον εἰ τὸ μὲν A τινὶ τῷ B ὑπάρχει ἢ μὴ ὑπάρχει, τὸ δὲ B παντὶ
 35 τῷ Γ ὑπάρχει ὅροι τοῦ ὑπάρχειν ἀγαθόν—ἕξις—φρόνησις, τοῦ μὴ ὑπάρχειν ἀγαθόν—ἕξις—ἀμαθία

Πάλιν εἰ τὸ μὲν B μηδενὶ τῷ Γ, τὸ δὲ A τινὶ τῷ B ὑπάρχει ἢ μὴ ὑπάρχει ἢ μὴ παντὶ ὑπάρχει, οὐδ' οὕτως ἔσται συλλογισμὸς ὅροι λευκόν—ἵππος—κύκνος, λευκόν—ἵππος—κόραξ οἱ αὐτοὶ δὲ καὶ εἰ τὸ AB ἀδιόριστον

26 b

Οὐδ' ὅταν τὸ μὲν πρὸς τῷ μείζονι ἄκρῳ καθόλου γένηται ἢ κατηγορικὸν ἢ στερητικόν, τὸ δὲ πρὸς τῷ ἐλάττονι στερητικὸν κατὰ μέρος, οὐκ ἔσται συλ-

¹ τοῦ f, Waitz οὔτε

^a Aristotle's wording is a little unfortunate. He does not, of course, mean that the relation of the major to the middle or of the middle to the minor term is always that of genus to

other way, this is impossible (By the major term Major and minor terms I mean that in which the middle is contained and by the minor that which falls under the middle term ^a) I or let A apply to all B, and B to some C Then if Darii 'to be predicated of all' means what we stated at the beginning,^b A must apply to some C And if Ferio A applies to no B, but B applies to some C, A must necessarily not apply to some C (we have also defined what we mean by 'to be predicated of none' ^c) Thus we shall have a perfect syllogism Similarly too supposing the proposition BC to be indefinite, provided that it is affirmative, for we shall have the same syllogism whether BC is indefinite or particular

If, however, the universal statement, whether IA-OA- affirmative or negative, refers to the minor term, there will be no syllogism, whether the indefinite (or particular) statement is affirmative or negative, *e g*, if A applies or does not apply to some B, and B applies to all C The positive relation of the extremes may be illustrated by the terms good—state—intelligence, the negative relation by good—state—ignorance

Again, if B applies to no C, and A applies to some, IE-OE- or does not apply to some or all of B, in this case too there will be no syllogism We may take as terms white—horse—swan, white—horse—crow The same terms will also serve if the proposition AB is indefinite

Furthermore, when the statement relating to the major term is universal, whether affirmative or negative, and that relating to the minor is negative and particular, there will be no syllogism, whether the

specics, but merely that the predicate is naturally a more comprehensive notion than the subject

^b 24 b 28

^c 24 b 30

26 b

- λογισμὸς ἀδιόριστον τε καὶ ἐν μέρει ληφθέντος,
 οἷον εἰ τὸ μὲν A παντὶ τῷ B ὑπάρχει, τὸ δὲ B
 5 τινὶ τῷ Γ μὴ, ἢ εἰ μὴ παντὶ ὑπάρχει ὧ γὰρ ἂν
 τινι μὴ ὑπάρχη τὸ μέσον, τούτῳ καὶ παντὶ καὶ
 οὐδενὶ ἀκολουθήσει τὸ πρῶτον ὑποκείσθωσαν
 γὰρ οἱ ὅροι ζῶον—ἄνθρωπος—λευκόν εἶτα καὶ
 ὦν μὴ κατηγορεῖται λευκῶν ὁ ἄνθρωπος εἰλήφθω
 κύκνος καὶ χιών οὐκοῦν τὸ ζῶον τοῦ μὲν παντός
 10 κατηγορεῖται τοῦ δὲ οὐδενός, ὥστε οὐκ ἔσται
 συλλογισμὸς πάλιν τὸ μὲν A μηδενὶ τῷ B
 ὑπαρχέτω, τὸ δὲ B τινὶ τῷ Γ μὴ ὑπαρχέτω, καὶ
 οἱ ὅροι ἔστωσαν ἄψυχον—ἄνθρωπος—λευκόν εἶτα
 εἰλήφθωσαν, ὦν μὴ κατηγορεῖται λευκῶν ὁ ἄν-
 θρωπος, κύκνος καὶ χιών τὸ γὰρ ἄψυχον τοῦ μὲν
 παντός κατηγορεῖται τοῦ δὲ οὐδενός
- 15 Ἔτι ἐπεὶ ἀδιόριστον τὸ τινὶ τῷ Γ τὸ B μὴ
 ὑπάρχειν, ἀληθεύεται δὲ καὶ εἰ μηδενὶ ὑπάρχει καὶ
 εἰ μὴ παντὶ ὅτι τινὶ οὐχ ὑπάρχει, ληφθέντων δὲ
 τοιούτων ὁρων ὥστε μηδενὶ ὑπάρχειν οὐ γίγνεται
 συλλογισμὸς (τοῦτο γὰρ εἴρηται πρότερον), φανερόν
 οὖν ὅτι τῷ οὕτως ἔχειν τοὺς ὅρους οὐκ ἔσται
 20 συλλογισμὸς ἦν γὰρ ἂν καὶ ἐπὶ τούτων ὁμοίως
 δὲ δειχθήσεται καὶ εἰ τὸ καθόλου τεθείη στερη-
 τικόν

Οὐδέ γ' ἐὰν ἀμφω τὰ διαστήματα κατὰ μέρος ἢ
 κατηγορικῶς ἢ στερητικῶς, ἢ τὸ μὲν κατηγορικῶς
 τὸ δὲ στερητικῶς λέγεται, ἢ τὸ μὲν ἀδιόριστον
 τὸ δὲ διωρισμένον, ἢ ἀμφω ἀδιόριστα, οὐκ ἔσται
 25 συλλογισμὸς οὐδαμῶς ὅροι δὲ κοινοὶ πάντων
 ζῶον—λευκόν—ἵππος, ζῶον—λευκόν—λίθος

Φανερόν οὖν ἐκ τῶν εἰρημένων ὡς ἐὰν ἡ συλ-

minor premiss is indefinite or particular, *e g*, if A applies to all B, and B does not apply to some or all of C, for where the middle term does not apply to some of the minor, the major term may be associated with all or with none of the minor. Let us assume the terms animal—man—white, next as examples of white things of which 'man' is not predicated let us take 'swan' and 'snow'. Then 'animal' is predicated of all the former, but of none of the latter. Thus there will be no syllogism. Again, let A apply to no B, and let C not apply to some B, let the terms be inanimate—man—white, next take as examples of white things of which 'man' is not predicated 'swan' and 'snow'. 'Inanimate' is predicated of all the latter, but of none of the former.

Further, since the statement 'B does not apply to some C' is indefinite, and the statement is true whether B applies to no C or does not apply to all C, and since when such terms are chosen that B applies to no C, we get no syllogism (this has been stated above ^a) it is obvious that with the terms in this relation there will be no syllogism, otherwise there would have been one with the terms which we selected. There will be a similar proof if the universal statement is taken as negative.

Also, if both the attributive relations are particular, and both affirmative or both negative, or one affirmative and the other negative, or if one is indefinite and the other definite, or if both are indefinite in no case will there be a syllogism. Terms applicable to all these cases are animal—white—horse or animal—white—stone.

It is evident, then, from what we have said, that

26 b

λογισμὸς ἐν τούτῳ τῷ σχήματι κατὰ μέρος, ὅτι ἀνάγκη τοὺς ὅρους οὕτως ἔχειν ὥς εἵπομεν ἄλλως γὰρ ἐχόντων οὐδαμῶς γίνεταί· δηλὸν δὲ καὶ ὅτι πάντες οἱ ἐν αὐτῷ συλλογισμοὶ τέλειοί
 30 εἰσι πάντες γὰρ ἐπιτελοῦνται διὰ τῶν ἐξ ἀρχῆς ληφθέντων καὶ ὅτι πάντα τὰ προβλήματα δείκνυνται διὰ τούτου τοῦ σχήματος καὶ γὰρ τὸ παντὶ καὶ τὸ μηδενὶ καὶ τὸ τινὶ καὶ τὸ μὴ τινὶ ὑπάρχειν καλῶ δὲ τὸ τοιοῦτον σχῆμα πρῶτον

Ἦ Ὅταν δὲ τὸ αὐτὸ τῷ μὲν παντὶ τῷ δὲ
 35 μηδενὶ ὑπάρχει, ἢ ἐκατέρῳ παντὶ ἢ μηδενί, τὸ μὲν σχῆμα τὸ τοιοῦτον καλῶ δεύτερον, μέσον δὲ ἐν αὐτῷ λέγω τὸ κατηγορούμενον ἀμφοῖν, ἅκρα δὲ καθ' ὧν λέγεται τοῦτο, μείζον δὲ ἄκρον τὸ πρὸς τῷ μέσῳ κείμενον, ἔλαττον δὲ τὸ πορρωτέρῳ τοῦ μέσου τίθεται δὲ τὸ μέσον ἔξω μὲν τῶν ἀκρων, πρῶτον δὲ τῇ θέσει

27 a

Τέλειος μὲν οὖν οὐκ ἔσται συλλογισμὸς οὐδαμῶς ἐν τούτῳ τῷ σχήματι, δυνατὸς δ' ἔσται καὶ καθόλου καὶ μὴ καθόλου τῶν ὅρων ὄντων καθόλου μὲν οὖν ὄντων ἔσται συλλογισμὸς ὅταν τὸ μέσον τῷ μὲν παντὶ τῷ δὲ μηδενὶ ὑπάρχει, ἂν πρὸς
 5 ὅποτερωοῦν ἢ τὸ στερητικόν ἄλλως δ' οὐδαμῶς κατηγορεῖσθω γὰρ τὸ Μ τοῦ μὲν Ν μηδενὸς του δὲ Ξ παντός· ἐπεὶ οὖν ἀντιστρέφει τὸ στερητικόν, οὐδενὶ τῷ Μ ὑπάρξει τὸ Ν τὸ δέ γε Μ παντὶ τῷ Ξ ὑπέκειτο ὥστε τὸ Ν οὐδενὶ τῷ Ξ τοῦτο γὰρ δέδεικται πρότερον· πάλιν εἰ τὸ Μ τῷ μὲν Ν
 10 παντὶ τῷ δὲ Ξ μηδενί, οὐδὲ τῷ¹ Ξ τὸ Ν οὐδενὶ ὑπάρξει· εἰ γὰρ τὸ Μ οὐδενὶ τῷ Ξ, οὐδὲ τὸ Ξ

¹ τῷ Ξ το Ν Α², Philoponus (?), Waitz το Ν τῷ Ξ mu, Trendelenburg τὸ Ξ τῷ Ν BCdf

ARISTOTLE

27 a

οὐδενὶ τῷ Μ τὸ δέ γε Μ παντὶ τῷ Ν ὑπῆρχεν τὸ ἄρα Ξ οὐδενὶ τῷ Ν ὑπάρξει γεγένηται γὰρ πάλιν τὸ πρῶτον σχῆμα ἐπεὶ δὲ ἀντιστρέφει τὸ στερητικόν, οὐδὲ τὸ Ν οὐδενὶ τῷ Ξ ὑπάρξει, ὥστ' ἔσται ὁ αὐτὸς συλλογισμὸς ἐστὶ δὲ δεικνύναι

15 ταῦτα καὶ εἰς τὸ ἀδύνατον ἀγοντας

"Οτι μὲν οὖν γίννεται συλλογισμὸς οὕτως ἐχόντων τῶν ὄρων, φανερόν, ἀλλ' οὐ τέλειος οὐ γὰρ μόνον ἐκ τῶν ἐξ ἀρχῆς ἀλλὰ καὶ ἐξ ἄλλων ἐπιτελεῖται τὸ ἀναγκαῖον

Ἐὰν δὲ τὸ Μ παντὸς τοῦ Ν καὶ τοῦ Ξ κατηγορηται, οὐκ ἔσται συλλογισμὸς ὅροι τοῦ ὑπάρχειν οὐσία—ζῶον—ἄνθρωπος, τοῦ μὴ ὑπάρχειν οὐσία—ζῶον—ἀριθμὸς μέσον οὐσία οὐδ' ὅταν μήτε τοῦ Ν μήτε τοῦ Ξ μηδενὸς κατηγορηται τὸ Μ ὅροι τοῦ ὑπάρχειν γραμμή—ζῶον—ἄνθρωπος, τοῦ μὴ ὑπάρχειν γραμμή—ζῶον—λίθος

Φανερόν οὖν ὅτι ἂν ἡ συλλογισμὸς καθόλου τῶν ὄρων ὄντων, ἀνάγκη τοὺς ὅρους ἔχειν ὡς ἐν ἀρχῇ
20 εἵπομεν ἄλλως γὰρ ἐχόντων οὐ γίννεται τὸ ἀναγκαῖον

Ἐὰν δὲ πρὸς τὸν ἕτερον ἢ καθόλου τὸ μέσον, ὅταν μὲν πρὸς τὸν μείζω γένηται καθόλου ἢ κατηγορικῶς ἢ στερητικῶς, πρὸς δὲ τὸν ἐλάττω κατὰ μέρος καὶ ἀντικειμένως τῷ καθόλου (λέγω δὲ τὸ

^a So which proves the conclusion Both Cesare and Camestres are proved by Celarent

^b By assuming in each case the contradictory of the conclusion, viz, that N applies to some O, and combining this with the major premiss The resulting syllogisms (in Ferio

PRIOR ANALYTICS, I v

to no O, O will apply to no M. But *ex hypothesi* M applies to all N. Therefore O will apply to no N, for again we have the first figure. And since the negative statement is convertible, N will also apply to no O. Thus it will be the same syllogism as before ^a. It is also possible to prove these results by reduction *ad impossibile* ^b.

Thus it is evident that with the terms in this relation we get a syllogism, but not a perfect one, because the necessary conclusion is completed not only by means of the original premisses but by others as well.

If, however, M is predicated of all N and all O, ^{AA-} there can be no syllogism. The positive relation of the extremes is illustrated by the terms substance—animal—man, the negative relation by substance—animal—number (substance is the middle term). Nor can there be a syllogism if M is predicated of no N and of no O. The positive relation of the extremes ^{EE-} is illustrated by the terms line—animal—man, the negative relation by line—animal—stone.

Thus it is evident that if there is a syllogism where the terms are universally related, the terms must be related as we stated at the beginning ^c for if they are otherwise related no conclusion follows by logical necessity.

If on the other hand the middle term is universally related to *one* of the others, when it is in a universal relation, either positive or negative, to the major term, and in a particular relation in the opposite sense to that of the universal relation (by 'in the opposite

(2) One universal and one particular premiss

and Darii) give conclusions which are incompatible with the respective minor premisses

^c 27 a 3

27 a

- 30 ἀντικειμένως, εἰ μὲν τὸ καθόλου στερητικόν, τὸ ἐν
μέρει καταφατικόν εἰ δὲ κατηγορικόν τὸ καθόλου,
τὸ ἐν μέρει στερητικόν), ἀνάγκη γίνεσθαι συλ-
λογισμὸν στερητικὸν κατὰ μέρος εἰ γὰρ τὸ Μ τῷ
μὲν Ν μηδενὶ τῷ δὲ Ξ τινὶ ὑπάρχει, ἀνάγκη τὸ Ν
τινὶ τῷ Ξ μὴ ὑπάρχειν ἐπεὶ γὰρ ἀντιστρέφει τὸ
στερητικόν, οὐδενὶ τῷ Μ ὑπάρξει τὸ Ν τὸ δέ γε
35 Μ ὑπέκειτό τινι τῷ Ξ ὑπάρχειν ὥστε τὸ Ν τινὶ τῷ
Ξ οὐχ ὑπάρξει γίνεταί γὰρ συλλογισμὸς διὰ τοῦ
πρώτου σχήματος πάλιν εἰ τὸ μὲν Ν παντὶ τῷ Μ
τῷ δὲ Ξ τινὶ μὴ ὑπάρχει, ἀνάγκη τὸ Ν τινὶ τῷ Ξ
μὴ ὑπάρχειν εἰ γὰρ παντὶ ὑπάρχει κατηγορεῖται δὲ
27 b καὶ τὸ Μ παντὸς τοῦ Ν, ἀνάγκη τὸ Μ παντὶ τῷ Ξ
ὑπάρχειν ὑπέκειτο δὲ τινὶ μὴ ὑπάρχειν καὶ εἰ τὸ
Μ τῷ μὲν Ν παντὶ ὑπάρχει τῷ δὲ Ξ μὴ παντί,
ἔσται συλλογισμὸς ὅτι οὐ παντὶ τῷ Ξ τὸ Ν ἀπό-
δειξις δ' ἡ αὐτὴ ἐὰν δὲ τοῦ μὲν Ξ παντὸς τοῦ
5 δὲ Ν μὴ παντὸς κατηγορηται, οὐκ ἔσται συλλογι-
σμὸς ὅροι ζῶον—οὐσία—κόραξ, ζῶον—λευκόν—
κόραξ οὐδ' ὅταν τοῦ μὲν Ξ μηδενὸς τοῦ δὲ Ν
τινός ὅροι τοῦ ὑπάρχειν ζῶον—οὐσία—μονάς, τοῦ
μὴ ὑπάρχειν ζῶον—οὐσία—ἐπιστήμη
'Όταν μὲν οὖν ἀντικείμενον ἦ τὸ καθόλου τῷ κατὰ
10 μέρος, εἴρηται πότ' ἔσται καὶ πότ' οὐκ ἔσται
συλλογισμὸς ὅταν δὲ ὁμοιοσχήμονες ὦσιν αἱ προ-
τάσεις, οἷον ἀμφοτέραι στερητικαὶ ἢ καταφατικαί,
οὐδαμῶς ἔσται συλλογισμὸς ἔστωσαν γὰρ πρῶτον
στερητικαί, καὶ τὸ καθόλου κείσθω πρὸς τὸ μείζον

^a Viz in Ferio, 26 a 25

^b In point of fact it is the same syllogism There is no

PRIOR ANALYTICS, I v

sense ' I mean that if the universal relation is negative the particular relation is positive, and *vice versa*) to the minor term, the result must be a syllogism which is negative and particular *E g*, if M applies to no N but to some O, it must follow that N does not apply to some O For since the negative statement is convertible, N will apply to no M But *ex hypothesi* M applies to some O, and so N will not apply to some O, for we get a syllogism by means of the first figure ^a Again, if M applies to all N, but does not apply to some O, it must follow that N does not apply to some O For if it applies to all, and M is predicated of all N, M must apply to all O But *ex hypothesi* it does not apply to some And if M applies to all N but not to all O, there will be a syllogism to the effect that N does not apply to all O The proof is the same as before ^b If, however, M is predicated of all O but not of all N, there will be no syllogism Terms to illustrate this case are animal—substance—crow, animal—white—crow Nor will there be a syllogism when M is predicated of no O but of some N The positive relation of the extremes may be illustrated by the terms animal—substance—unit, the negative relation by animal—substance—science ^{IE-}

Thus we have stated under what conditions there will or will not be a syllogism when the universal is opposite in sense to the particular statement When the premisses are similar in form, *i e* both negative or both affirmative, there will in no case be a syllogism Let us first take them both as negative, and let the universal relation belong to the major term, *viz*, let ^{EO-}

real distinction between ' M does not apply to some O ' and ' M does not apply to all O ' ,

^c *i e* not of some N, *cf* previous note

ARISTOTLE

27 b

ἄκρον, οἷον τὸ Μ τῷ μὲν Ν μηδενὶ τῷ δὲ Ξ τινὶ
 15 μὴ ὑπαρχέτω ἐνδέχεται δὴ καὶ παντὶ καὶ μηδενὶ
 τῷ Ξ τὸ Ν ὑπάρχειν ὅροι τοῦ μὲν μὴ ὑπάρχειν
 μέλαν—χιών—ζῶον τοῦ δὲ παντὶ ὑπάρχειν οὐκ
 ἔστι λαβεῖν, εἰ τὸ Μ τῷ Ξ τινὶ μὲν ὑπάρχει τινὶ δὲ
 μὴ εἰ γὰρ παντὶ τῷ Ξ τὸ Ν τὸ δὲ Μ μηδενὶ τῷ
 Ν, τὸ Μ οὐδενὶ τῷ Ξ ὑπάρξει ἀλλ' ὑπέκειτο τινὶ
 20 ὑπάρχειν οὕτω μὲν οὖν οὐκ ἐγκωρεῖ λαβεῖν ὁρους,
 ἐκ δὲ τοῦ ἀδιορίστου δεικτέον ἐπεὶ γὰρ ἀληθεύεται
 τὸ τινὶ μὴ ὑπάρχειν τὸ Μ τῷ Ξ καὶ εἰ μηδενὶ
 ὑπάρχει, μηδενὶ δὲ ὑπάρχοντος οὐκ ἦν συλλο-
 γισμός, φανερόν ὅτι οὐδὲ νῦν ἔσται

Πάλιν ἐστῶσαν κατηγορικαί, καὶ τὸ καθόλου
 25 κείσθω ὁμοίως, οἷον τὸ Μ τῷ μὲν Ν παντὶ τῷ
 δὲ Ξ τινὶ ὑπαρχέτω ἐνδέχεται δὴ τὸ Ν τῷ Ξ καὶ
 παντὶ καὶ μηδενὶ ὑπάρχειν ὅροι τοῦ μηδενὶ ὑπ-
 ἀρχειν λευκόν—κύκνος—λίθος τοῦ δὲ παντὶ οὐκ
 ἔσται λαβεῖν διὰ τὴν αὐτὴν αἰτίαν ἤνπερ πρότερον,
 ἀλλ' ἐκ τοῦ ἀδιορίστου δεικτέον

Εἰ δὲ τὸ καθόλου πρὸς τὸ ἔλαττον ἄκρον ἐστὶ
 30 καὶ τὸ Μ τῷ μὲν Ξ μηδενὶ τῷ δὲ Ν τινὶ μὴ
 ὑπάρχει, ἐνδέχεται τὸ Ν τῷ Ξ καὶ παντὶ καὶ μη-
 δενὶ ὑπάρχειν ὅροι τοῦ ὑπάρχειν λευκόν—ζῶον
 —κόραξ, τοῦ μὴ ὑπάρχειν λευκόν—λίθος—κόραξ
 εἰ δὲ κατηγορικαὶ αἱ προτάσεις, ὅροι τοῦ μὴ
 ὑπάρχειν λευκόν—ζῶον—χιών, τοῦ ὑπάρχειν λευκόν
 —ζῶον—κύκνος

PRIOR ANALYTICS, I v

M apply to no N, and not apply to some O. Then it is possible both for N to apply to all O and for it to apply to no O. The negative relation of the extremes may be illustrated by the terms black—snow—animal, but we cannot find terms to illustrate the positive universal relation, since M applies to some O although it also does not apply to some. For if N applies to all O, and M to no N, M will apply to no O, but *ex hypothesi* it applies to some. Thus it is not possible to find terms under these conditions, and our proof must be drawn from the indefinite nature of the particular premiss. For since it is true to say that M does not apply to some O if it in fact applies to none, and we saw that when it applies to none there is no syllogism, evidently there will be no syllogism in the present case either.

Again, let us take the premisses as affirmative, and AI- let the universal relation be the same as before, *i.e.* let M apply to all N and to some O. Then it is possible both for N to apply to all O and for it to apply to no O. Examples of terms where it applies to none are white—swan—stone, but it will be impossible to find examples where it applies to all O, for the same reason as before, and our proof must be drawn from the indefinite nature of the particular premiss.

If the universal relation belongs to the minor term, OE- *i.e.* if M applies to no O and does not apply to some N, it is possible both for N to apply to all O and for it to apply to no O. Examples of terms where it does apply are white—animal—crow, where it does not IA- apply, white—stone—crow. If the premisses are affirmative, examples of terms where the relation of the extremes is negative are white—animal—snow, where it is positive, white—animal—swan.

27 b

35 Φανερόν οὖν, ὅταν ὁμοιοσχήμονες ὦσιν αἱ προτάσεις καὶ ἡ μὲν καθόλου ἡ δ' ἐν μέρει, ὅτι οὐδαμῶς γίνεταί συλλογισμός· ἀλλ' οὐδ' εἴ τι ἐκατέρῳ ὑπάρχει ἢ μὴ ὑπάρχει, ἢ τῷ μὲν τῷ δὲ μὴ, ἢ μηδετέρῳ¹ παντί, ἢ ἀδιορίστως ὅροι δὲ κοινοὶ πάντων λευκόν—ζῶον—άνθρωπος, λευκόν—ζῶον—ἄψυχον

28 a Φανερόν οὖν ἐκ τῶν εἰρημένων ὅτι ἐάν τε οὕτως ἔχωσιν οἱ ὅροι πρὸς ἀλλήλους ὥς ἐλέχθη, γίνεταί συλλογισμός ἐξ ἀνάγκης, ἂν τ' ἡ συλλογισμός, ἀνάγκη τοὺς ὅρους οὕτως ἔχειν δῆλον δὲ καὶ ὅτι

5 πάντες ἀτελεῖς εἰσιν οἱ ἐν τούτῳ τῷ σχήματι συλλογισμοί (πάντες γὰρ ἐπιτελοῦνται προσλαμβανόμενων τινῶν, ἀ ἡ ἐνυπάρχει τοῖς ὅροις ἐξ ἀνάγκης ἢ τίθενται ὥς ὑποθέσεις, οἷον ὅταν διὰ τοῦ ἀδυνάτου δεικνύωμεν), καὶ ὅτι οὐ γίνεταί καταφατικὸς συλλογισμός διὰ τούτου τοῦ σχήματος, ἀλλὰ πάντες στερητικοί, καὶ οἱ καθόλου καὶ οἱ κατὰ μέρος

10 VI Ἐὰν δὲ τῷ αὐτῷ τὸ μὲν παντὶ τὸ δὲ μηδενὶ ὑπάρχει, ἢ ἄμφω παντὶ ἢ μηδενί, τὸ μὲν σχῆμα τὸ τοιοῦτον καλῶ τρίτον, μέσον δ' ἐν αὐτῷ λέγω καθ' οὗ ἄμφω τὰ κατηγορούμενα, ἄκρα δὲ τὰ κατηγορούμενα, μεῖζον δ' ἄκρον τὸ πορρώτερον τοῦ μέσου, ἔλαττον δὲ τὸ ἐγγύτερον τίθεται δὲ τὸ

15 μέσον ἔξω μὲν τῶν ἄκρων ἔσχατον δὲ τῇ θέσει Τέλειος μὲν οὖν οὐ γίνεταί συλλογισμός οὐδ' ἐν τούτῳ τῷ σχήματι, δυνατὸς δ' ἐστὶ καὶ καθόλου

¹ μηδ' ετερω u, Waitz

^a 27 a 3-5, 26-32

^b Aristotle has in mind the formula which he uses in l 18,

PRIOR ANALYTICS, I v-vi

Thus it is evident that when the premisses are similar in form and when one is universal and the other particular, in no case do we get a syllogism, nor again if the middle term applies or does not apply to some of each subject, or applies to some of one but not to some of the other, or does not apply to all of either, or is related to them indefinitely. Examples of terms which are applicable to all these cases are white—animal—man white—animal—inanimate

(3) Other combinations of premisses
II-
OO-
IO-
OI-

Thus it is evident from the foregoing analysis that if the terms are related to one another in the manner described,^a a syllogism necessarily follows, and that if there is a syllogism, the terms must be thus related. It is obvious also that all syllogisms in this figure are imperfect (since they are all completed by assuming certain additional premisses which are either necessarily implicit in the terms or assumed as hypotheses, e.g., when we prove our result by reduction *ad impossibile*) and that we do not get an affirmative syllogism by this figure, all the syllogisms are negative, whether universal or particular.

VI If one of the terms applies to all and the other to none of the same subject, or if both terms apply to all or none of it, I call this kind of figure the Third, and in it by the middle I mean that of which both the predications are made, by extremes the predicates by the major term that which is the middle, and by the minor that which is nearer to it. The middle is placed outside the extremes, and is last by position.^b

Third Figure
Position of the terms

Now we do not get a perfect syllogism in this figure either, but there will be a valid^c syllogism whether

(1) Both premisses universal

where P stands for the major, R for the minor and S for the middle term

^c i.e. imperfect

28 a

καὶ μὴ καθόλου τῶν ὁρῶν ὄντων πρὸς τὸ μέσον
καθόλου μὲν οὖν ὄντων, ὅταν καὶ τὸ Π καὶ τὸ Ρ
παντὶ τῷ Σ ὑπάρχη, ὅτι τινὲ τῷ Ρ τὸ Π ὑπάρξει
20 ἐξ ἀνάγκης ἐπεὶ γὰρ ἀντιστρέφει τὸ κατηγορικόν,
ὑπάρξει τὸ Σ τινὲ τῷ Ρ, ὥστ' ἐπεὶ τῷ μὲν Σ παντὶ
τὸ Π τῷ δὲ Ρ τινὲ τὸ Σ, ἀνάγκη τὸ Π τινὲ τῷ Ρ
ὑπάρχειν γίνεσθαι γὰρ συλλογισμὸς διὰ τοῦ πρώ-
του σχήματος ἔστι δὲ καὶ διὰ τοῦ ἀδυνάτου καὶ
τῷ ἐκθέσθαι ποιεῖν τὴν ἀπόδειξιν εἰ γὰρ ἀμφω
25 παντὶ τῷ Σ ὑπάρχει, ἀν ληφθῇ τι τῶν Σ οἶον τὸ
Ν, τούτῳ καὶ τὸ Π καὶ τὸ Ρ ὑπάρξει, ὥστε τινὲ
τᾶ Ρ τὸ Π ὑπάρξει

Καὶ ἀν τὸ μὲν Ρ παντὶ τῷ Σ τὸ δὲ Π μηδενὶ
ὑπάρχη, ἔσται συλλογισμὸς ὅτι τὸ Π τινὲ τῷ Ρ
οὐχ ὑπάρξει ἐξ ἀνάγκης ὁ γὰρ αὐτὸς τρόπος τῆς
ἀποδείξεως ἀντιστραφείσης τῆς ΡΣ προτάσεως
30 δειχθείη δ' ἀν καὶ διὰ τοῦ ἀδυνάτου, καθάπερ ἐπὶ
τῶν προτέρων

Ἐὰν δὲ τὸ μὲν Ρ μηδενὶ τὸ δὲ Π παντὶ ὑπάρχη
τῷ Σ, οὐκ ἔσται συλλογισμὸς ὅροι τοῦ ὑπάρχειν
ζῶον—ἵππος—ἄνθρωπος, τοῦ μὴ ὑπάρχειν ζῶον
—ἄψυχον—ἄνθρωπος οὐδ' ὅταν ἄμφω κατὰ μη-
δενὸς τοῦ Σ λέγηται, οὐκ ἔσται συλλογισμὸς
85 ὅροι τοῦ ὑπάρχειν ζῶον—ἵππος—ἄψυχον, τοῦ μὴ
ὑπάρχειν ἄνθρωπος—ἵππος—ἄψυχον μέσον ἄψυχον

Φανερόν οὖν καὶ ἐν τούτῳ τῷ σχήματι πότ'
ἔσται καὶ πότ' οὐκ ἔσται συλλογισμὸς καθόλου τῶν
ὁρῶν ὄντων ὅταν μὲν γὰρ ἀμφότεροι οἱ ὅροι ὡσι
κατηγορικοί, ἔσται συλλογισμὸς ὅτι τινὲ ὑπάρχει

^a In Darn, 26 a 23

^b This does not, of course, mean that the conclusion is apodeictic, but that it follows necessarily from the premisses

the terms are in a universal relation to the middle or not. If they are in a universal relation, when both P and R apply to all S, it will necessarily follow that P applies to some R, for since the affirmative statement is convertible, S will apply to some R, and so since P applies to all S and S to some R P must apply to some R, for we get a syllogism by means of the first figure ^a. It is also possible to prove this by reduction *ad impossibile*, and by exposition, for where both terms apply to all S, if we take one of the Ss, e.g. N, both P and R will apply to it, and so P will apply to some R.

Also if R applies to all S, and P to none, there will be a syllogism to the effect that P necessarily ^b does not apply to some R. The method of proof is the same as before, the premiss RS being converted ^c. The result could also be proved by reduction *ad impossibile*, as in the former examples.

If, however, R applies to no S and P to all S, there will be no syllogism. Examples of terms where the relation of the extremes is positive are animal—horse—man, where it is negative, animal—animate—man. Nor will there be a syllogism when both terms are predicated of no S. Examples of terms where the relation of the extremes is positive are animal—horse—animate, where it is negative, man—horse—animate. Here 'animate' is the middle term.

It is evident, then, in this figure also when there will or will not be a syllogism if the terms are universally related. When both the terms are affirmative, ^d there will be a syllogism to the effect that one extreme

^a This gives a syllogism in Ferio, 26 a 25

^d A loose and, strictly speaking, meaningless expression Aristotle should have said 'when both premisses are affirmative'

- 28^b τὸ ἄκρον τῷ ἄκρῳ, ὅταν δὲ στερητικοί, οὐκ ἔσται ὅταν δ' ὁ μὲν ἡ στερητικὸς ὁ δὲ καταφατικός, ἐὰν μὲν ὁ μείζων γένηται στερητικὸς ἄτερος δὲ καταφατικός, ἔσται συλλογισμὸς ὅτι τινὶ οὐχ ὑπάρχει τὸ ἄκρον τῷ ἄκρῳ, ἐὰν δ' ἀνάπαλιν, οὐκ ἔσται
- 5 Ἐὰν δ' ὁ μὲν ἡ καθόλου πρὸς τὸ μέσον ὁ δ' ἐν μέρει, κατηγορικῶν μὲν ὄντων ἀμφοῖν ἀνάγκη γίνεσθαι συλλογισμόν, ἂν ὁποτεροσοῦν ἡ καθόλου τῶν ὄρων εἰ γὰρ τὸ μὲν P παντὶ τῷ Σ τὸ δὲ Π τινί, ἀνάγκη τὸ Π τινὶ τῷ P ὑπάρχειν ἐπεὶ γὰρ
- 10 ἀντιστρέφει τὸ καταφατικόν, ὑπάρξει τὸ Σ τινὶ τῷ Π, ὥστ' ἐπεὶ τὸ μὲν P παντὶ τῷ Σ τὸ δὲ Σ τινὶ τῷ Π, καὶ τὸ P τινὶ τῷ Π ὑπάρξει ὥστε τὸ Π τινὶ τῷ P πάλιν εἰ τὸ μὲν P τινὶ τῷ Σ τὸ δὲ Π παντὶ ὑπάρχει, ἀνάγκη τὸ Π τινὶ τῷ P ὑπάρχειν ὁ γὰρ αὐτὸς τρόπος τῆς ἀποδείξεως ἐστὶ δ' ἀποδείξαι καὶ διὰ τοῦ ἀδυνάτου καὶ τῇ
- 15 ἐκθέσει, καθάπερ ἐπὶ τῶν προτέρων
- Ἐὰν δ' ὁ μὲν ἡ κατηγορικὸς ὁ δὲ στερητικός, καθόλου δὲ ὁ κατηγορικός, ὅταν μὲν ὁ ἐλάττων ἡ κατηγορικός, ἔσται συλλογισμὸς εἰ γὰρ τὸ P παντὶ τῷ Σ τὸ δὲ Π τινὶ μὴ ὑπάρχει, ἀνάγκη τὸ Π τινὶ τῷ P μὴ ὑπάρχειν (εἰ γὰρ παντί, καὶ τὸ P
- 20 παντὶ τῷ Σ, καὶ τὸ Π παντὶ τῷ Σ ὑπάρξει ἀλλ' οὐχ ὑπῆρχεν δείκνυται δὲ καὶ ἄνευ τῆς ἀπαγωγῆς, ἐὰν ληφθῇ τι τῶν Σ ὡς τὸ Π μὴ ὑπάρχει) ὅταν δ' ὁ μείζων ἡ κατηγορικός, οὐκ ἔσται συλλογισμὸς, οἷον εἰ τὸ μὲν Π παντὶ τῷ Σ τὸ δὲ P τινὶ τῷ Σ μὴ ὑπάρχει ὅροι τοῦ παντὶ ὑπάρχειν ἐμψυχον—

^a By Darii in the first figure

^b Sc by converting the premiss RS, which again gives a syllogism in Darii

PRIOR ANALYTICS, I vi

applies to some of the other, but when they are negative there will be no syllogism. When one term is negative and the other affirmative, if the major is negative and the other affirmative, there will be a syllogism to the effect that one extreme does not apply to some of the other, but with the opposite arrangement there will be no syllogism.

If, however, one of the terms is in a universal and the other in a particular relation to the middle, where both are affirmative a syllogism must follow, whichever of the two terms is universal. For if R applies to all S and P to some S, P must apply to some R, for since the affirmative premiss is convertible, S will apply to some P, and so since R applies to all S and S to some P, R will also apply to some P,^a and so P will apply to some R. Again, if R applies to some S and P to all S, P must apply to some R. The method of proof is the same as before.^b It is also possible to prove this result by reduction *ad impossibile* and by exposition, just as in the previous examples.

If one term is affirmative and the other negative, and the former is universal, when the minor term is affirmative there will be a syllogism. For if R applies to all S, and P does not apply to some S, it necessarily follows that P does not apply to some R. For if it applies to all R, and R to all S, P will also apply to all S^c, but *ex hypothesi* it does not. This can also be proved without reduction *ad impossibile* if we take some S to which P does not apply. But when the major is affirmative, there will be no syllogism, e.g., if P applies to all S and R does not apply to some S. Examples of terms where the relation of the extremes is universal and positive are animate—man—animal,

(2) One
universal
and one
particular
premiss
Disamis

Datisi

Bocardo

AO-

28 b

25 *άνθρωπος—ζῶον* τοῦ δὲ μηδενὶ οὐκ ἔστι λαβεῖν
 ὅρους, εἰ τινὲ μὲν ὑπάρχει τῷ Σ τὸ Ρ τινὲ δὲ μὴ
 εἰ γὰρ παντὶ τὸ Π τῷ Σ ὑπάρχει τὸ δὲ Ρ τινὲ τῷ
 Σ, καὶ τὸ Π τινὲ τῷ Ρ ὑπάρξει ὑπέκειτο δὲ μηδενὶ
 ὑπάρχειν ἀλλ' ὥσπερ ἐν τοῖς πρότερον ληπτέον
 ἀδιορίστου γὰρ ὄντος τοῦ τινὲ μὴ ὑπάρχειν καὶ τὸ
 30 μηδενὶ ὑπάρχον ἀληθὲς εἰπεῖν τινὲ μὴ ὑπάρχειν
 μηδενὶ δὲ ὑπάρχοντος οὐκ ἦν συλλογισμός
 φανερόν οὖν ὅτι οὐκ ἔσται συλλογισμός

Ἐὰν δ' ὁ στερητικὸς ἡ καθόλου τῶν ὄρων, ὅταν
 μὲν ὁ μείζων ἡ στερητικὸς ὁ δὲ ἐλάττων κατη-
 γορικός, ἔσται συλλογισμός εἰ γὰρ τὸ Π μηδενὶ
 τῷ Σ τὸ δὲ Ρ τινὲ ὑπάρχει τῷ Σ, τὸ Π τινὲ τῷ Ρ
 35 οὐχ ὑπάρξει, πάλιν γὰρ ἔσται τὸ πρῶτον σχῆμα
 τῆς ΡΣ προτάσεως ἀντιστραφείσης ὅταν δὲ ὁ
 ἐλάττων ἡ στερητικὸς, οὐκ ἔσται συλλογισμός
 ὅροι τοῦ ὑπάρχειν ζῶον—άνθρωπος—ἄγριον, τοῦ
 μὴ ὑπάρχειν ζῶον—ἐπιστήμη—ἄγριον μέσον ἐν¹
 ἀμφοῖν τὸ ἄγριον

Οὐδ' ὅταν ἀμφοτέροι στερητικοὶ τεθῶσιν, ἡ δ'
 29 a ὁ μὲν καθόλου ὁ δ' ἐν μέρει ὅροι ὅταν ὁ ἐλάττων
 ἡ καθόλου πρὸς τὸ μέσον, ζῶον—ἐπιστήμη—
 ἄγριον, ζῶον—άνθρωπος—ἄγριον ὅταν δ' ὁ μείζων,
 τοῦ μὲν μὴ ὑπάρχειν κόραξ—χιών—λευκόν τοῦ δ'
 ὑπάρχειν οὐκ ἔστι λαβεῖν, εἰ τὸ Ρ τινὲ μὲν ὑπάρχει
 5 τῷ Σ τινὲ δὲ μὴ ὑπάρχει (εἰ γὰρ τὸ Π παντὶ τῷ

¹ εν om Cm

^a i e on the assumption that the relation of the extremes
 is universal and negative

but we cannot find terms where the relation is universal and negative, since R applies to some S although it also does not apply to some. For if P applies to all S, and R to some S, then P will apply to some R. But *ex hypothesi*^a it applies to none. The explanation must be apprehended as in the former examples^b, for since the statement that one term does not apply to another is indefinite, it is true to say that that which applies to none does not apply to some, but we saw^c that when R applies to no S there is no syllogism. Thus it is evident that there will be no syllogism in this case.

If, however, the negative term is universal, when the major is negative and the minor affirmative, there will be a syllogism. For if P applies to no S, and R applies to some S, P will not apply to some R, for we shall have the first figure^d again when the premiss RS is converted. But when the minor term is negative there will be no syllogism. Examples of terms where the relation of the extremes is positive are animal—man—wild, where it is negative, animal—science—wild. In both cases 'wild' is the middle term.

Nor will there be a syllogism when both terms are taken negatively, and one is universal and the other particular. Examples of terms when it is the minor term that is in a universal relation to the middle are animal—science—wild, animal—man—wild. When it is the major that is in this relation, examples of terms where the relation of the extremes is negative are crow—snow—white, but where it is positive terms cannot be found, since R applies to some S although it also does not apply to some (for if P

^b 27 b 20, 28

^c 28 a 30

^d In Ferio, 26 a 25

29 a

Ρ τὸ δὲ Ρ τινὶ τῷ Σ, καὶ τὸ Π τινὶ τῷ Σ ὑπέκειτο
δὲ μηδενί), ἀλλ' ἐκ τοῦ ἀδιορίστου δεικτέον

Οὐδ' ἂν ἐκάτερος τινὶ τῷ μέσω ὑπάρχη ἢ μὴ
ὑπάρχη, ἢ ὁ μὲν ὑπάρχη ὁ δὲ μὴ ὑπάρχη, ἢ ὁ μὲν
τινὶ ὁ δὲ μὴ παντί, ἢ ἀδιορίστως, οὐκ ἔσται συλ-
λογισμὸς οὐδαμῶς ὅροι δὲ κοινοὶ πάντων ζῶον—

10 ἄνθρωπος—λευκόν, ζῶον—ἀψυχον—λευκόν

Φανερόν οὖν καὶ ἐν τούτῳ τῷ σχήματι πότ'
ἔσται καὶ πότ' οὐκ ἔσται συλλογισμός, καὶ ὅτι
ἐχόντων τε τῶν ὄρων ὡς ἐλέχθη γίνεταί συλ-
λογισμὸς ἐξ ἀνάγκης, ἂν τ' ἡ συλλογισμός, ἀνάγκη
τοὺς ὅρους οὕτως ἔχειν φανερόν δὲ καὶ ὅτι

15 πάντες ἀτελεῖς εἰσιν οἱ ἐν τούτῳ τῷ σχήματι συλ-
λογισμοί (πάντες γὰρ τελειοῦνται προσλαμβανο-
μένων τινῶν) καὶ ὅτι συλλογίσασθαι τὸ καθόλου
διὰ τούτου τοῦ σχήματος οὐκ ἔσται οὔτε στερητικὸν
οὔτε καταφατικόν

VII Δῆλον δὲ καὶ ὅτι ἐν ἅπασιν τοῖς σχήμασιν,
20 ὅταν μὴ γίγηται συλλογισμός, κατηγορικῶν μὲν
ἢ στερητικῶν ἀμφοτέρων ὄντων τῶν ὄρων οὐδὲν
ὅλως γίνεταί ἀναγκαῖον, κατηγορικοῦ δὲ καὶ
στερητικοῦ, καθόλου ληφθέντος τοῦ στερητικοῦ
ἀεὶ γίνεταί συλλογισμὸς τοῦ ἐλάττονος ἄκρου
πρὸς τὸ μείζον, οἷον εἰ τὸ μὲν Α παντὶ τῷ Β ἢ
25 τινί, τὸ δὲ Β μηδενὶ τῷ Γ ἀντιστρεφόμενων γὰρ
232

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applies to all R, and R to some S, P also applies to some S, but *ex hypothesi* it applies to none), the proof must be drawn from the indefinite nature of the particular premiss ^a

Furthermore, if both terms apply or do not apply to some of the middle, or if one applies to some and the other does not, or if one applies to some and the other does not apply to all, or if they are related to the middle indefinitely, there will in no case be a syllogism. Examples of terms common to all these cases are animal—man—white, animal—animate—white

Thus it is evident in this figure also when there will or will not be a syllogism, and that where the terms are related in the manner described ^b a syllogism necessarily follows, and that if there is a syllogism the terms must be so related. It is evident also that all the syllogisms in this figure are imperfect (since they are all completed by assuming certain additional premisses), and that it will be impossible to reach a universal conclusion, either negative or affirmative, by means of this figure

VII It is clear also that in all the figures, whenever we get no (direct) syllogism, where the terms are both affirmative or both negative, there is no necessary conclusion at all, but where one term is affirmative and the other negative, if the negative term is universal we always get a syllogism establishing a relation of the minor to the major extreme ^c. *E.g.*, if A applies to all ^d or some ^e B, and B to no C, for if

^a Cf 27 b 20

^b 28 a 18, 26, 28 b 5, 15, 31

^c The minor being the predicate and the major the subject

^d Fapesmo in the first, Fesapo in the fourth figure

^e Frisesomorum in the first, Fresison in the fourth figure

(3) Other combinations of premisses II-, OO-, IO-, OI-

General remarks on the three figures Indirect conclusion

29^a

τῶν προτάσεων ἀνάγκη τὸ Γ τινὶ τῷ Α μὴ ὑπάρχειν ὁμοίως δὲ καὶ τῶν ἐτέρων σχημάτων αἰ γὰρ γίνεταί διὰ τῆς ἀντιστροφῆς συλλογισμός δηλονότι δὲ καὶ ὅτι τὸ ἀδιόριστον ἀντὶ τοῦ κατηγορικοῦ τοῦ ἐν μέρει τιθέμενον τὸν αὐτὸν ποιήσει συλλογισμὸν ἐν ἅπασιν τοῖς σχήμασιν

- 30 Φανερόν δὲ καὶ ὅτι πάντες οἱ ἀτελεῖς συλλογισμοὶ τελειοῦνται διὰ τοῦ πρώτου σχήματος ἢ γὰρ δεικτικῶς ἢ διὰ τοῦ ἀδυνάτου περαίνονται πάντες ἀμφοτέρως δὲ γίνεταί τὸ πρῶτον σχῆμα, δεικτικῶς μὲν τελειουμένων, ὅτι διὰ τῆς ἀντιστροφῆς ἐπεραίνοντο πάντες, ἢ δ' ἀντιστροφή τὸ πρῶτον
- 3¹ ἐποίει σχῆμα, διὰ δὲ τοῦ ἀδυνάτου δεικνυμένων, ὅτι τεθέντος τοῦ ψευδοῦς ὁ συλλογισμὸς γίνεταί διὰ τοῦ πρώτου σχήματος οἷον ἐν τῷ τελευταίῳ σχήματι, εἰ τὸ Α καὶ τὸ Β παντὶ τῷ Γ ὑπάρχει, ὅτι τὸ Α τινὶ τῷ Β ὑπάρχει εἰ γὰρ μηδενί, τὸ δὲ Β παντὶ τῷ Γ, οὐδενὶ τῷ Γ τὸ Α ἀλλ' ἦν παντὶ ὁμοίως δὲ καὶ ἐπὶ τῶν ἄλλων

29^b

Ἔστι δὲ καὶ ἀναγαγεῖν πάντας τοὺς συλλογισμοὺς εἰς τοὺς ἐν τῷ πρώτῳ σχήματι καθόλου συλλογισμοὺς οἱ μὲν γὰρ ἐν τῷ δευτέρῳ φανερόν ὅτι δι' ἐκείνων τελειοῦνται, πλὴν οὐχ ὁμοίως πάντες, ἀλλ' οἱ μὲν καθόλου τοῦ στερητικοῦ ἀντιστραφέντος, τῷ δ' ἐν μέρει ἑκάτερος διὰ τῆς εἰς τὸ ἀδύνατον ἀπαγωγῆς οἱ δ' ἐν τῷ πρώτῳ οἱ κατὰ μέρος ἐπιτελοῦνται μὲν καὶ δι' αὐτῶν, ἔστι δὲ καὶ διὰ

^a In either case we get by conversion C applies to no B
B applies to no A
C does not apply to some A (Ferio)

^b In the second and third figures this is effected simply by

the premisses are converted it necessarily follows that C does not apply to some A ^a Similarly too in the other figures, for we always get a syllogism by the process of conversion ^b It is obvious also that in all the figures if the particular affirmative is replaced by the indefinite the result will be the same syllogism

It is evident also that all imperfect syllogisms are completed by means of the first figure For all the conclusions are reached either by demonstration or by reduction *ad impossibile*, and in both cases we get the first figure in the case of those which are completed by demonstration because, as we have seen, all the conclusions are reached by means of conversion, and the conversion produces the first figure, and in the case of those which are demonstrated by reduction *ad impossibile* because if a false premiss is assumed we get the syllogism by means of the first figure *Eg*, in the last figure, if A and B apply to all C, we get a syllogism ^c to the effect that A applies to some B, for if it applies to no B, and B applies to all C, A applies to no C But *ex hypothesi* it applies to all C Similarly too in the other cases

It is possible also to reduce all syllogisms to the universal syllogisms in the first figure Those in the second figure are obviously completed by their help, but not all in a similar manner the universal syllogisms are completed by the conversion of the negative statement, and each of the particular ones by a reduction *ad impossibile* The particular syllogisms in the first figure are indeed completed by means of themselves, but it is possible also to prove them by means

transposing the premisses AE gives Cesare and Felapton, IE gives Festino and Ferison

^c In Darapti

29 b

- τοῦ δευτέρου σχήματος δεικνύναι εἰς ἀδύνατον ἀπαγοντας, οἷον εἰ τὸ Α παντὶ τῷ Β τὸ δὲ Β τινὶ τῷ Γ, ὅτι τὸ Α τινὶ τῷ Γ εἰ γὰρ μηδενί, τῷ δὲ Β παντί, οὐδενὶ τῷ Γ τὸ Β ὑπάρξει τοῦτο γὰρ ἴσμεν διὰ τοῦ δευτέρου σχήματος ὁμοίως δὲ καὶ ἐπὶ τοῦ στερητικοῦ ἔσται ἡ ἀπόδειξις εἰ γὰρ τὸ Α μηδενὶ τῷ Β τὸ δὲ Β τινὶ τῷ Γ ὑπάρχει, τὸ Α τινὶ τῷ Γ οὐχ ὑπάρξει εἰ γὰρ παντί, τῷ δὲ Β μηδενὶ ὑπάρχει, οὐδενὶ τῷ Γ τὸ Β ὑπάρξει τοῦτο
- 15 δ' ἦν τὸ μέσον σχῆμα ὥστ' ἐπεὶ οἱ μὲν ἐν τῷ μέσῳ σχήματι συλλογισμοὶ πάντες ἀνάγονται εἰς τοὺς ἐν τῷ πρώτῳ καθόλου συλλογισμούς, οἱ δὲ κατὰ μέρος ἐν τῷ πρώτῳ εἰς τοὺς ἐν τῷ μέσῳ, φανερόν ὅτι καὶ οἱ κατὰ μέρος ἀναχθήσονται εἰς τοὺς ἐν τῷ πρώτῳ σχήματι καθόλου συλλογισμούς
- 20 Οἱ δ' ἐν τῷ τρίτῳ καθόλου μὲν ὄντων τῶν ὄρων εὐθὺς ἐπιτελοῦνται δι' ἐκείνων τῶν συλλογισμῶν, ὅταν δ' ἐν μέρει ληφθῶσι, διὰ τῶν ἐν μέρει συλλογισμῶν τῶν ἐν τῷ πρώτῳ σχήματι οὗτοι δὲ ἀνήχθησαν εἰς ἐκείνους, ὥστε καὶ οἱ ἐν τῷ τρίτῳ σχήματι οἱ κατὰ μέρος φανερόν οὖν ὅτι πάντες
- 25 ἀναχθήσονται εἰς τοὺς ἐν τῷ πρώτῳ σχήματι καθόλου συλλογισμούς

Οἱ μὲν οὖν τῶν συλλογισμῶν ὑπάρχειν ἢ μὴ ὑπάρχειν δεικνύντες εἴρηται πῶς ἔχουσι, καὶ καθ' αὐτοὺς οἱ ἐκ τοῦ αὐτοῦ σχήματος καὶ πρὸς ἀλλήλους οἱ ἐκ τῶν ἐτέρων σχημάτων¹

VIII Ἐπεὶ δ' ἕτερόν ἐστιν ὑπάρχειν τε καὶ ἐξ

¹ σχηματων om d

^a Camestres

^b 26 b 34

^c i.e. the universal syllogisms of the first figure

of the second figure if we employ reduction *ad impossibile*, e.g., if A applies to all B, and B to some C, to prove that A applies to some C. For if it applies to no C, but to all B, B will apply to no C, for we know this by means of the second figure^a. The proof will take a similar form also in the case of the negative relation. For if A applies to no B, and B applies to some C, A will not apply to some C. For if it applies to all C, but to no B, B will apply to no C, and this is of the form which we described^b as the middle figure. And so since the syllogisms in the middle figure can all be reduced to the universal syllogisms in the first figure, and the particular syllogisms in the first figure to the universal syllogisms in the second, it is evident that the particular syllogisms (in the first figure) can also be reduced to the universal syllogisms in that figure.

As for the syllogisms in the third figure, when the terms are universal, they are completed directly by means of the syllogisms mentioned above^c, but when the terms are particular, they are completed by means of the particular syllogisms in the first figure. But these, as we have seen, can be reduced to those mentioned above, and therefore so can the particular syllogisms in the third figure. Thus it is evident that all syllogisms can be reduced to the universal syllogisms in the first figure.

Thus we have stated, with reference to those syllogisms which demonstrate that a predicate simply applies or does not apply to a subject, how those of the same figure are related among themselves, and how those of different figures are related to one another.

VIII Since 'to apply' is not the same as 'neces-

29 b

30 ἀνάγκης ὑπάρχειν καὶ ἐνδέχεσθαι ὑπάρχειν (πολλὰ γὰρ ὑπάρχει μὲν, οὐ μέντοι ἐξ ἀνάγκης τὰ δ' οὐτ' ἐξ ἀνάγκης οὐθ' ὑπάρχει ὅλως, ἐνδέχεται δ' ὑπάρχειν), δῆλον ὅτι καὶ συλλογισμὸς ἐκάστου τούτων ἕτερος ἔσται, καὶ οὐχ ὁμοίως ἐχόντων τῶν ὄρων, ἀλλ' ὁ μὲν ἐξ ἀναγκαίων ὁ δ' ἐξ ὑπαρχόντων

30 a ὁ δ' ἐξ ἐνδεχομένων

Ἐπὶ μὲν οὖν τῶν ἀναγκαίων σχεδὸν ὁμοίως ἔχει καὶ ἐπὶ τῶν ὑπαρχόντων ὡσαύτως γὰρ τιθεμένων τῶι ὄρων ἐν τε τῷ ὑπάρχειν καὶ τῷ ἐξ ἀνάγκης ὑπάρχειν ἢ μὴ ὑπάρχειν ἔσται τε καὶ οὐκ ἔσται

30 a συλλογισμὸς, πλὴν διοίσει τῷ προσκεῖσθαι τοῖς ὀροῖς τὸ ἐξ ἀνάγκης ὑπάρχειν ἢ μὴ ὑπάρχειν τό τε γὰρ στερητικὸν ὡσαύτως ἀντιστρέφει, καὶ τὸ ἐν ὅλῳ εἶναι καὶ τὸ κατὰ παντὸς ὁμοίως ἀποδύομεν

Ἐν μὲν οὖν τοῖς ἄλλοις τὸν αὐτὸν τρόπον δεῖ-
 5 χθήσεται διὰ τῆς ἀντιστροφῆς τὸ συμπέρασμα ἀναγκαῖον ὥσπερ ἐπὶ τοῦ ὑπάρχειν ἐν δὲ τῷ μέσῳ σχήματι ὅταν ἡ τὸ καθόλου καταφατικὸν τὸ δ' ἐν μέρει στερητικόν, καὶ πάλιν ἐν τῷ τρίτῳ ὅταν τὸ μὲν καθόλου κατηγορικὸν τὸ δ' ἐν μέρει στερητικόν, οὐχ ὁμοίως ἔσται ἢ ἀπόδειξις, ἀλλ' ἀνάγκη

10 ἐκθεμένους ὧ τινὶ ἐκάτερον μὴ ὑπάρχει, κατὰ τούτου ποιεῖν τὸν συλλογισμὸν ἔσται γὰρ ἀναγ-

^a Cf note on 25 a 2

^b Cf 25 a 5

^c 24 b 26

^a The syllogisms in Baroco and Bocardo, when assertoric, are proved by reduction *ad impossibile*, i.e. by assuming the contradictory of the conclusion which it is required to prove (27 a 38, 28 b 19). But the contradictory of an apodeictic judgement is problematic and the combination of an apo-

sarily to apply ' or ' possibly to apply ' (because there are many predicates which apply, but not necessarily, and others neither apply necessarily nor indeed apply at all, but it is possible that they should apply), it is clear that the syllogism also is different in each of these cases, and that the terms are not related in the same way, but that one type of syllogism is composed of apodeictic, another of assertoric, and another of problematic premisses ^a

Assertoric,
apodeictic
and
problematic
syllogisms

If the premisses are apodeictic the conditions are, roughly speaking, the same as when they are assertoric. When the terms are related in the same way, then both in assertoric and in apodeictic propositions, whether affirmative or negative, a syllogism will or will not result in the same way. The only difference will be that the terms will have attached to them the words ' necessarily applies ' or ' necessarily does not apply ' . For the negative premiss converts in the same way,^b and we shall give the same explanation^c of the expression ' to be wholly contained in ' or ' to be predicated of all ' .

Apodeictic
generally
follow the
rules for
assertoric
syllogisms

Thus in all the other cases the conclusion will be shown to be necessary in the same way as in an assertoric syllogism, by means of conversion, but in the middle figure, when the universal statement is affirmative and the particular negative, and again in the third figure when the universal statement is affirmative and the particular negative, the proof will not take the same form ^d . We must take examples of that portion of its subject to which each predicate does not apply, and draw the conclusion from this, for with this combination of terms we shall get a

Exceptions

deictic with a problematic premiss cannot give an apodeictic conclusion (ch. xvi)

30 a

καίως ἐπὶ τούτων εἰ δὲ κατὰ τοῦ ἐκτεθέντος ἐστὶν ἀναγκαῖος, καὶ κατ' ἐκείνου τινός τὸ γὰρ ἐκτεθὲν ὅπερ ἐκεῖνό τί ἐστιν γίνεταί δὲ τῶν συλλογισμῶν ἐκάτερος ἐν τῷ οἰκείῳ σχήματι

- 15 IX Συμβαίνει δέ ποτε καὶ τῆς ἐτέρας προτάσεως ἀναγκαίως οὐσης ἀναγκαῖον γίνεσθαι τὸν συλλογισμόν, πλὴν οὐχ ὅποτέρας ἐτυχεν, ἀλλὰ τῆς πρὸς τὸ μείζον ἄκρον οἷον εἰ τὸ μὲν A τῷ B ἐξ ἀνάγκης εἰληπται ὑπάρχον (ἢ μὴ ὑπάρχον), τὸ δὲ B τῷ Γ ὑπάρχον μόνον οὕτως γὰρ εἰλημμένων τῶν
20 προτάσεων ἐξ ἀνάγκης τὸ A τῷ Γ ὑπάρξει (ἢ οὐχ ὑπάρξει) ἐπεὶ γὰρ παντὶ τῷ B ἐξ ἀνάγκης ὑπάρχει (ἢ οὐχ ὑπάρχει) τὸ A, τὸ δὲ Γ τι τῶν B ἐστί, φανερόν ὅτι καὶ τῷ¹ Γ ἐξ ἀνάγκης ἔσται θάτερον τούτων

- Εἰ δὲ τὸ μὲν AB μὴ ἐστὶν ἀναγκαῖον τὸ δὲ BG
25 ἀναγκαῖον, οὐκ ἔσται τὸ συμπέρασμα ἀναγκαῖον εἰ γὰρ ἔστι,² συμβήσεται τὸ A τινὶ τῷ B ὑπάρχειν ἐξ ἀνάγκης διὰ τε τοῦ πρώτου καὶ διὰ τοῦ τρίτου σχήματος τοῦτο δὲ ψεῦδος ἐνδέχεται γὰρ τοιοῦτον εἶναι τὸ B ὡ ἐγχωρεῖ τὸ A μηδενὶ ὑπάρχειν ἔτι καὶ ἐκ τῶν ὁρων φανερόν ὅτι οὐκ ἔσται τὸ συμπέρασμα ἀναγκαῖον, οἷον εἰ τὸ μὲν A εἴη
30 κίνησις, τὸ δὲ B ζῶον, ἐφ' ὧ δὲ τὸ Γ ἄνθρωπος ζῶον μὲν γὰρ ὁ ἄνθρωπος ἐξ ἀνάγκης ἐστί, κινεῖται δὲ τὸ ζῶον οὐκ ἐξ ἀνάγκης, οὐδ' ὁ ἄνθρωπος

¹ τῷ AB¹C το B^o du

² ἐστί ABdu ἔσται Cf

^a e g, we have in Baroco M necessarily applies to all N
M necessarily does not apply to
some O

necessary conclusion And if the conclusion is necessarily true of the selected examples, then it will be necessarily true of some of the original term, since that is identical with the selected example ^a Each of these syllogisms is effected in its own figure ^b

IX It sometimes happens that we get an apodeictic syllogism even when only one of the premisses —not either of the two indifferently, but the major premiss—is apodeictic *e g*, if A has been taken as necessarily applying or not applying to B, and B as simply applying to C If the premisses are taken in this way A will necessarily apply (or not apply) to C For since A necessarily applies (or does not apply) to all B, and C is some B, obviously A must also apply (or not apply) to C ^c

An apodeictic major premiss sometimes gives an apodeictic conclusion even if the minor premiss is assertoric First figure (a) Universal syllogisms

If, however, the premiss AB is not apodeictic, but BC is, the conclusion will not be apodeictic If it is, it must follow, both by the first and by the third figure, that A applies to some B But this is false, for B may be such that it is possible for A to apply to no B Further, it is also evident from a consideration of the terms that the conclusion will not be apodeictic *e g*, supposing A to be 'motion,' B 'animal,' and C 'man' Man is necessarily an animal, but the animal is not necessarily moved, nor is the man Similarly

If we take part of O, P, such that M necessarily applies to no P and substitute this for the minor premiss, we can infer that N necessarily applies to no P, *i e*, necessarily does not apply to some O Similarly with Bocardo

^b Baroco by Camestres, and Bocardo by Felapton

^c The argument is fallacious, and Bekker's defence of it (*ATM* p 39) depends upon a symbolism which obscures the real issue The relation of A to C cannot be apodeictic unless C is *necessarily* 'some B' Aristotle does not distinguish clearly between assertoric and apodeictic relations, cf *Intro* p 190

30 a

ὁμοίως δὲ καὶ εἰ στερητικὸν εἴη τὸ AB ἢ γὰρ αὐτὴ ἀπόδειξις

- Ἐπὶ δὲ τῶν ἐν μέρει συλλογισμῶν, εἰ μὲν τὸ
 35 καθόλου ἔστιν ἀναγκαῖον, καὶ τὸ συμπέρασμα ἔσται
 ἀναγκαῖον, εἰ δὲ τὸ κατὰ μέρος, οὐκ ἀναγκαῖον,
 οὔτε στερητικῆς οὔτε κατηγορικῆς ούσης τῆς
 καθόλου προτάσεως ἔστω δὴ πρῶτον τὸ καθόλου
 ἀναγκαῖον, καὶ τὸ μὲν A παντὶ τῷ B ὑπαρχέτω ἐξ
 ἀνάγκης, τὸ δὲ B τινὶ τῷ Γ ὑπαρχέτω μόνον
 40 ἀνάγκη δὴ τὸ A τινὶ τῷ Γ ὑπάρχειν ἐξ ἀνάγκης
 τὸ γὰρ Γ ὑπὸ τὸ B ἐστὶ, τῷ δὲ B παντὶ τὸ A¹
 30 b ὑπῆρχεν ἐξ ἀνάγκης ὁμοίως δὲ καὶ εἰ στερητικὸς
 εἴη ὁ συλλογισμὸς ἢ γὰρ αὐτὴ ἔσται ἀπόδειξις
 εἰ δὲ τὸ κατὰ μέρος ἔστιν ἀναγκαῖον, οὐκ ἔσται τὸ
 συμπέρασμα ἀναγκασίον οὐδὲν γὰρ ἀδύνατον συμ-
 5 πίπτει, καθάπερ οὐδ' ἐν τοῖς καθόλου συλλογισμοῖς
 ὁμοίως δὲ καὶ τῶν στερητικῶν ὅροι κίνησις—
 ζῶον—λευκόν

- X Ἐπὶ δὲ τοῦ δευτέρου σχήματος, εἰ μὲν ἢ
 στερητικὴ πρότασις ἔστιν ἀναγκαία, καὶ τὸ συμ-
 πέρασμα ἔσται ἀναγκαῖον, εἰ δ' ἢ κατηγορικὴ, οὐκ
 10 ἀναγκαῖον ἔστω γὰρ πρῶτον ἢ στερητικὴ ἀναγ-
 καία, καὶ τὸ A τῷ μὲν B μηδενὶ ἐνδεχέσθω, τῷ
 δὲ Γ ὑπαρχέτω μόνον ἐπεὶ οὖν ἀντιστρέφει τὸ
 στερητικόν, οὐδὲ τὸ B τῷ A οὐδενὶ ἐνδέχεται
 τὸ δὲ A παντὶ τῷ Γ ὑπάρχει, ὥστ' οὐδενὶ τῷ Γ τὸ
 B ἐνδέχεται τὸ γὰρ Γ ὑπὸ τὸ A ἐστὶν ὡσαύτως
 δὲ καὶ εἰ πρὸς τῷ Γ τεθείη² τὸ στερητικόν εἰ γὰρ
 15 τὸ A μηδενὶ τῷ Γ ἐνδέχεται, οὐδὲ τὸ Γ οὐδενὶ τῷ
 A ἐγχωρεῖ τὸ δὲ A παντὶ τῷ B ὑπάρχει, ὥστ'

¹ τὸ A om B, Waitz habent post ἀναγκης dfu

² τεθειη Alexander, Philoponus, Themistius τεθη codd

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also if the premiss AB is negative, for the proof is the same

In particular syllogisms, if the universal premiss is apodeictic, the conclusion will also be apodeictic, but if it is the particular premiss that is apodeictic, the conclusion is not apodeictic, whether the universal premiss is negative or affirmative. Let us first take the universal premiss as apodeictic, and let A necessarily apply to all B, and B simply apply to some C. Then it must follow that A necessarily applies to some C. For C falls under B,^a and *ex hypothesi* A applies necessarily to all B. Similarly too if the syllogism is negative, for the proof will be the same. But if the particular premiss is apodeictic, the conclusion will not be apodeictic, for there is no impossibility involved (if it is not true), just as there was none in the universal syllogisms. Similarly too in the case of negative premisses.^b Examples of terms are motion—animal—white.

X In the second figure, if the negative premiss is apodeictic, the conclusion will also be apodeictic, but not if the affirmative premiss is apodeictic. First let the negative premiss be apodeictic, and let it be impossible for A to apply to any B, but let it simply apply to C. Then since the negative premiss is convertible, it is also impossible for B to apply to any A. But A applies to all C. Therefore B cannot apply to any C, for C falls under A.^c The same also holds good if the negative statement refers to C. For if A cannot apply to any C, neither can C apply to any A. But A applies to all B. Therefore C cannot

^a Cf 26 a 22 note, and for the fallacy see note on 30 a 15-23

^b i.e. when one of the premisses is negative

^c Cf notes on 26 a 22, 30 a 15-23

80 b

οὐδενὶ τῶν Β τὸ Γ ἐνδέχεται γίνεσθαι γὰρ τὸ
πρῶτον σχῆμα πάλιν οὐκ ἄρα οὐδὲ τὸ Β τῷ Γ
ἀντιστρέφει γὰρ ὁμοίως

Εἰ δ' ἡ κατηγορική πρότασις ἐστὶν ἀναγκαία, οὐκ
20 ἔσται τὸ συμπέρασμα ἀναγκαῖον ὑπαρχέτω γὰρ
τὸ Α παντὶ τῷ Β ἐξ ἀνάγκης, τῷ δὲ Γ μηδενὶ
ὑπαρχέτω μόνον ἀντιστραφέντος οὖν τοῦ στερη-
τικοῦ τὸ πρῶτον γίνεσθαι σχῆμα δέδεικται δ' ἐν
τῷ πρώτῳ ὅτι μὴ ἀναγκαίως οὔσης τῆς πρὸς τὸ
μειζον στερητικῆς οὐδὲ τὸ συμπέρασμα ἔσται
ἀναγκαῖον, ὥστ' οὐδ' ἐπὶ τούτων ἔσται ἐξ ἀνάγκης

25 "Ἐτι δ' εἰ τὸ συμπέρασμα ἐστὶν ἀναγκαῖον,
συμβαίνει τὸ Γ τινὶ τῷ Α μὴ ὑπάρχειν ἐξ ἀνάγκης
εἰ γὰρ τὸ Β τῷ Γ μηδενὶ ὑπάρχει ἐξ ἀνάγκης, οὐδὲ
τὸ Γ τῷ Β οὐδενὶ ὑπάρξει ἐξ ἀνάγκης τὸ δέ γε
Β τινὶ τῷ Α ἀνάγκη ὑπάρχειν, εἴπερ καὶ τὸ Α
παντὶ τῷ Β ἐξ ἀνάγκης ὑπῆρχεν, ὥστε τὸ Γ ἀνάγκη
30 τινὶ τῷ Α μὴ ὑπάρχειν ἀλλ' οὐδὲν κωλύει τὸ Α
τοιούτον ληφθῆναι ὡ παντὶ τὸ Γ ἐνδέχεται ὑπ-
άρχειν

"Ἐτι καὶ ὅρους ἐκθέμενον εἴη δεῖξαι ὅτι τὸ συμ-
πέρασμα οὐκ ἔστιν ἀναγκαῖον ἀπλῶς, ἀλλὰ τούτων
όντων ἀναγκαῖον οἷον ἔστω τὸ Α ζῶον, τὸ δὲ
Β ἄνθρωπος, τὸ δὲ Γ λευκόν, καὶ αἱ προτάσεις
35 ὁμοίως εἰλήφθωσαν ἐνδέχεται γὰρ τὸ ζῶον μηδενὶ
λευκῷ ὑπάρχειν οὐχ ὑπάρξει δὴ οὐδ' ὁ ἄνθρωπος
οὐδενὶ λευκῷ, ἀλλ' οὐκ ἐξ ἀνάγκης ἐνδέχεται γὰρ
ἄνθρωπον γενέσθαι λευκόν, οὐ μέντοι ἕως ἂν ζῶον
μηδενὶ λευκῷ ὑπάρχη ὥστε τούτων μὲν ὄντων
ἀναγκαῖον ἔσται τὸ συμπέρασμα, ἀπλῶς δ' οὐκ
ἀναγκαῖον

31 a 'Ὅμοίως δ' ἔξει καὶ ἐπὶ τῶν ἐν μέρει συλλογι-

apply to any B, for we get the first figure again, and so neither can B apply to C, for the premiss is convertible as before

But if the affirmative premiss is apodeictic, the conclusion will not be apodeictic (1) Let A necessarily apply to all B, and let it merely apply to no C. Then by the conversion of the negative statement we get the first figure, and it has been proved^a in the first figure that if the negative major premiss is not apodeictic, the conclusion will not be apodeictic either. Therefore it will not be apodeictic in the present example.

(2) Further, if the conclusion is apodeictic, it follows that C necessarily does not apply to some A. For if B necessarily applies to no C, C will also necessarily apply to no B. But B must apply to some A, that is if A *ex hypothesi* must apply to all B. Therefore C necessarily does not apply to some A. There is, however, no reason why A should not be so taken that C may possibly apply to all of it.

(3) Further, it can be shown by taking examples of terms that the conclusion is necessary, not absolutely, but given certain conditions. *E.g.*, let A be 'animal,' B 'man,' and C 'white', and let the premisses be taken in the same way as before^b, for it is possible that 'animal' should apply to nothing that is white. Then 'man' too will apply to nothing that is white. But this will not be so of necessity, for a white man may come into being, but not so long as 'animal' applies to nothing that is white. Thus given these conditions the conclusion will be necessary, but it will not be absolutely necessary.

The same principle will obtain in the case of

^a 30 a 23 ff

^b In 30 b 20

31 a

σμῶν ὅταν μὲν γὰρ ἡ στερητικὴ πρότασις καθόλου
 τ' ἢ καὶ ἀναγκαῖα, καὶ τὸ συμπέρασμα ἔσται
 ἀναγκαῖον ὅταν δὲ ἡ κατηγορικὴ καθόλου ἢ δὲ
 5 στερητικὴ κατὰ μέρος, οὐκ ἔσται τὸ συμπέρασμα
 ἀναγκαῖον ἔστω δὴ πρῶτον ἡ στερητικὴ καθόλου
 τε καὶ ἀναγκαῖα, καὶ τὸ Α τῷ μὲν Β μηδενὶ ἐν-
 δεχέσθω ὑπάρχειν, τῷ δὲ Γ τινὶ ὑπαρχέτω ἐπεὶ
 οὖν ἀντιστρέφει τὸ στερητικόν, οὐδὲ τὸ Β τῷ Α
 οὐδενὶ ἐνδέχεται ἂν ὑπάρχειν τὸ δέ γε Α τινὶ τῷ Γ
 10 ὑπάρχει ὥστ' ἐξ ἀνάγκης τινὶ τῶν Γ οὐχ ὑπάρξει¹
 τὸ Β πάλιν ἔστω ἡ κατηγορικὴ καθόλου τε καὶ
 ἀναγκαῖα, καὶ κείσθω πρὸς τῷ Β τὸ κατηγορικόν
 εἰ δὴ τὸ Α παντὶ τῷ Β ἐξ ἀνάγκης ὑπάρχει τῷ δὲ
 Γ τινὶ μὴ ὑπάρχει, ὅτι μὲν οὐχ ὑπάρξει τὸ Β τινὶ
 τῷ Γ, φανερόν, ἀλλ' οὐκ ἐξ ἀνάγκης οἱ γὰρ αὐτοὶ
 15 ὅροι ἐσονται πρὸς τὴν ἀπόδειξιν οἵπερ ἐπὶ τῶν
 καθόλου συλλογισμῶν

Ἄλλ' οὐδ' εἰ τὸ στερητικὸν ἀναγκαῖον ἐστὶν ἐν
 μέρει ληφθέν, οὐκ ἔσται τὸ συμπέρασμα ἀναγκαῖον
 διὰ γὰρ τῶν αὐτῶν ὁρῶν ἡ ἀπόδειξις

XI Ἐν δὲ τῷ τελευταίῳ σχήματι καθόλου μὲν
 ὄντων τῶν ὄρων πρὸς τὸ μέσον καὶ κατηγορικῶν
 20 ἀμφοτέρων τῶν προτάσεων, εἰς ὅποτερον οὖν ἡ
 ἀναγκαῖον, καὶ τὸ συμπέρασμα ἔσται ἀναγκαῖον
 εἰς δὲ τὸ μὲν ἢ στερητικὸν τὸ δὲ κατηγορικόν,
 ὅταν μὲν τὸ στερητικὸν ἀναγκαῖον ᾗ, καὶ τὸ
 συμπέρασμα ἔσται ἀναγκαῖον, ὅταν δὲ τὸ κατ-
 ηγορικόν, οὐκ ἔσται ἀναγκαῖον

Ἔστωσαν γὰρ ἀμφοτέραι κατηγορικαὶ πρῶτον αἱ
 25 προτάσεις, καὶ τὸ Α καὶ τὸ Β παντὶ τῷ Γ ὑπαρχέτω,
 ἀναγκαῖον δ' ἔστω τὸ ΑΓ ἐπεὶ οὖν τὸ Β παντὶ

¹ ὑπάρχει Α

PRIOR ANALYTICS, I x-xi

particular syllogisms When the negative premiss ^(b) is universal and apodeictic, the conclusion will also be apodeictic, but when the affirmative premiss is universal and the negative particular, the conclusion will not be apodeictic First let the negative premiss be universal and necessary, and let it be impossible for A to apply to any B, but let A apply to some C Then since the negative premiss is convertible, it is also impossible for B to apply to any A But A applies to some C, and so B will necessarily not apply to some C ^a Again, let the affirmative premiss be universal and apodeictic, and let the affirmative premiss refer to B Then if A necessarily applies to all B, and does not apply to some C, evidently B will not apply to some C, but this will not be so of necessity The terms to demonstrate this will be the same as in the universal syllogisms ^b

Nor will the conclusion be apodeictic if the negative statement is apodeictic and particular This may be demonstrated by means of the same terms

XI In the last figure, where the <extreme> terms are in a universal relation to the middle, and both premisses are affirmative, if either statement is apodeictic, the conclusion will also be apodeictic If, however, one is negative and the other affirmative, when the negative is apodeictic, the conclusion will also be apodeictic ^c, but when the affirmative is apodeictic, the conclusion will not be apodeictic

First let both premisses be affirmative, and let both A and B apply to all C, and let the premiss AC be apodeictic Then since B applies to all C, C will also

^a The proof breaks down, being dependent upon the syllogism in 30 a 21-23 ^b 30 b 33

^c Actually none of these conclusions can be apodeictic, cf 30 a 23 note

81 a

τῷ Γ ὑπάρχει, καὶ τὸ Γ τινὶ τῷ Β ὑπάρξει διὰ τὸ
 ἀντιστρέφειν τὸ καθόλου τῷ κατὰ μέρος ὥστ' εἰ
 παντὶ τῷ Γ τὸ Α ἐξ ἀνάγκης ὑπάρχει καὶ τὸ Γ
 30 τῷ Β τινί, καὶ τῷ Β τινὶ ἀναγκαῖον ὑπάρχειν τὸ Α
 τὸ γὰρ Β ὑπὸ τὸ Γ ἔστιν γίνεταί οὖν τὸ πρῶτον
 σχῆμα ὁμοίως δὲ δειχθήσεται καὶ εἰ τὸ ΒΓ
 ἔστιν ἀναγκαῖον ἀντιστρέφει γὰρ τὸ Γ τῷ Α τινί,
 ὥστ' εἰ παντὶ τῷ Γ τὸ Β ἐξ ἀνάγκης ὑπάρχει, καὶ
 τῷ Α τινὶ ὑπάρξει ἐξ ἀνάγκης

Πάλιν ἔστω τὸ μὲν ΑΓ στερητικόν, τὸ δὲ ΒΓ
 35 καταφατικόν, ἀναγκαῖον δὲ τὸ στερητικόν ἐπεὶ
 οὖν ἀντιστρέφει τινὶ τῷ Β τὸ Γ, τὸ δὲ Α οὐδενὶ
 τῷ Γ ἐξ ἀνάγκης, οὐδὲ τῷ Β τινὶ ὑπάρξει ἐξ
 ἀνάγκης τὸ Α τὸ γὰρ Β ὑπὸ τὸ Γ ἔστιν εἰ δὲ τὸ
 κατηγορικὸν ἀναγκαῖον, οὐκ ἔσται τὸ συμπέρασμα
 ἀναγκαῖον ἔστω γὰρ τὸ ΒΓ κατηγορικὸν καὶ
 40 ἀναγκαῖον, τὸ δὲ ΑΓ στερητικὸν καὶ μὴ ἀναγκαῖον
 ἐπεὶ οὖν ἀντιστρέφει τὸ καταφατικόν, ὑπάρξει καὶ
 τὸ Γ τινὶ τῷ Β ἐξ ἀνάγκης, ὥστ' εἰ τὸ μὲν Α
 81 b μὴδενὶ τῶν Γ τὸ δὲ Γ τινὶ τῶν Β, τὸ Α τινὶ τῶν Β
 οὐχ ὑπάρξει ἀλλ' οὐκ ἐξ ἀνάγκης δέδεικται γὰρ ἐν
 τῷ πρώτῳ σχήματι ὅτι τῆς στερητικῆς προτάσεως
 μὴ ἀναγκαίᾳς οὔσης οὐδὲ τὸ συμπέρασμα ἔσται
 ἀναγκαῖον

Ἔτι καὶ διὰ τῶν ὁρῶν εἴη φανερόν ἔστω γὰρ
 5 τὸ μὲν Α ἀγαθόν, τὸ δ' ἐφ' ᾧ Β ζῶον, τὸ δὲ Γ
 ἵππος τὸ μὲν οὖν ἀγαθὸν ἐνδέχεται μὴδενὶ ἵππῳ
 ὑπάρχειν, τὸ δὲ ζῶον ἀνάγκη παντὶ ὑπάρχειν ἀλλ'
 οὐκ ἀνάγκη ζῶόν τι μὴ εἶναι ἀγαθόν, εἴπερ ἐν-
 δέχεται πᾶν εἶναι ἀγαθόν ἢ εἰ μὴ τοῦτο δυνατόν,
 ἀλλὰ τὸ ἐργηγορέναι ἢ καθεύδειν ὅρον θετέον ἅπαν
 10 γὰρ ζῶον δεκτικὸν τούτων

apply to some B (because the universal converts with the particular), so that if A must apply to all C, and C applies to some B, A must also apply to some B, for B falls under C. Thus we get the first figure. The proof will be similar also if the premiss BC is apodeictic, for by conversion C applies to some A, so that if B necessarily applies to all C, it will also necessarily apply to some A.

Again, let AC be negative and BC affirmative, and let the negative premiss be apodeictic. Then since by conversion C applies to some B, and A necessarily applies to no C, A will also necessarily not apply to some B, for B falls under C. But if it is the affirmative premiss that is apodeictic, the conclusion will not be apodeictic. Let BC be affirmative and apodeictic, and AC be negative and assertoric. Then since the affirmative premiss is convertible, C will also necessarily apply to some B, so that if A applies to no C and C (necessarily) applies to some B, A will not apply to some B. But this will not be so of necessity, for it has been proved^a in the first figure that if the negative premiss is not apodeictic neither will the conclusion be apodeictic.

Further, this fact can be clearly shown by taking examples of terms. Let A be 'good,' B 'animal,' and C 'horse.' Then 'good' may apply to no horse, but 'animal' must apply to every horse. But it is not necessary that some animal should not be good, since every animal may be good. Or if this is not possible, let the term be taken as 'waking' or 'sleeping', for every animal is receptive of these states.

^a The reference is presumably to 30 a 32

81 b

Εἰ μὲν οὖν οἱ ὅροι καθόλου πρὸς τὸ μέσον εἰσίν,
 εἰρηται πότε ἔσται τὸ συμπέρασμα ἀναγκαῖον εἰ δ'
 ὁ μὲν καθόλου ὁ δ' ἐν μέρει, κατηγορικῶν μὲν
 ὄντων ἀμφοτέρων, ὅταν τὸ καθόλου γένηται ἀναγ-
 15 καῖον, καὶ τὸ συμπέρασμα ἔσται ἀναγκαῖον ἀπό-
 δεῖξις δ' ἡ αὐτὴ ἡ καὶ πρότερον ἀντιστρέφει γὰρ
 καὶ τὸ ἐν μέρει κατηγορικόν εἰ οὖν ἀνάγκη τὸ Β
 παντὶ τῷ Γ ὑπάρχειν, τὸ δὲ Α ὑπὸ τὸ Γ ἔστιν,
 ἀνάγκη τὸ Β τινὶ τῷ Α ὑπάρχειν εἰ δὲ τὸ Β τῷ Α
 τινί, καὶ τὸ Α τῷ Β τινὶ ὑπάρχειν ἀναγκαῖον
 20 ἀντιστρέφει γὰρ ὁμοίως δὲ καὶ εἰ τὸ ΑΓ εἴη
 ἀναγκαῖον καθόλου ὅν τὸ γὰρ Β ὑπὸ τὸ Γ ἔστιν

Εἰ δὲ τὸ ἐν μέρει ἔστιν ἀναγκαῖον, οὐκ ἔσται τὸ
 συμπέρασμα ἀναγκαῖον ἔστω γὰρ τὸ ΒΓ ἐν
 μέρει τε καὶ ἀναγκαῖον, τὸ δὲ Α παντὶ τῷ Γ
 ὑπαρχέτω, μὴ μέντοι ἐξ ἀνάγκης ἀντιστραφέντος
 οὖν τοῦ ΒΓ τὸ πρῶτον γίνεταί σχῆμα, καὶ ἡ μὲν
 25 καθόλου πρότασις οὐκ ἀναγκαία, ἡ δ' ἐν μέρει
 ἀναγκαία ὅτε δ' οὕτως ἔχοιεν αἱ προτάσεις, οὐκ
 ἦν τὸ συμπέρασμα ἀναγκαῖον ὥστ' οὐδ' ἐπὶ τού-
 των ἔτι δὲ καὶ ἐκ τῶν ὁρῶν φανερόν ἔστω γὰρ
 τὸ μὲν Α ἐγγήγορσις, τὸ δὲ Β δίπουν, ἐφ' ᾧ
 δὲ τὸ Γ ζῶον τὸ μὲν οὖν Β τινὶ τῷ Γ ἀνάγ-
 30 κη ὑπάρχειν, τὸ δὲ Α τῷ Γ ἐνδέχεται, καὶ τὸ Α
 τῷ Β οὐκ ἀναγκαῖον οὐ γὰρ ἀνάγκη δίπουν τι
 καθεύδειν ἢ ἐγγήγορέναι ὁμοίως δὲ καὶ διὰ τῶν
 αὐτῶν ὁρῶν δειχθήσεται καὶ εἰ τὸ ΑΓ εἴη ἐν μέρει
 τε καὶ ἀναγκαῖον

Εἰ δ' ὁ μὲν κατηγορικός ὁ δὲ στερητικός τῶν

^a 31 a 24 ff it is of course equally invalid

^b i.e. C applies to all A, which by conversion gives the relation 'A applies to some C'

Thus we have stated in what circumstances the conclusion will be apodeictic if the extreme terms are in a universal relation to the middle. But if one term is in a universal and the other in a particular relation, both premisses being affirmative, when the universal relation is apodeictic, the conclusion will also be apodeictic. The proof is the same as before ^a, for the affirmative particular premiss is also convertible. Thus if B must apply to all C, and A falls under C,^b B must apply to some A. And if B must apply to some A, A must also apply to some B, for the premiss is convertible. Similarly too supposing that the premiss AC is apodeictic and universal, for B falls under C ^c.

If, however, it is the particular premiss that is apodeictic, the conclusion will not be apodeictic. Let BC be particular and apodeictic, and let A apply to all C, but not of necessity. Then by the conversion of BC we get the first figure, and the universal premiss is not apodeictic, but the particular is. Now we saw ^a that whenever the premisses are thus related the conclusion is not apodeictic, and so neither will it be so in the present case. Further, this fact can be clearly shown by taking examples of terms. Let A be 'waking,' and B 'biped,' and C 'animal.' Then B must apply to some C, and A may apply to C, but A does not necessarily apply to B, for it is not necessary that a particular biped should be asleep or awake. The proof can be effected similarly by means of the same terms supposing AC to be particular and apodeictic.

If, however, one of the terms is positive and the

^c Cf. previous note
^a 30 a 35, b 1 ff

- 31^b ὄρων, ὅταν μὲν ἡ τὸ καθόλου στερητικὸν τε καὶ
 35 ἀναγκαῖον, καὶ τὸ συμπέρασμα ἐστὶ ἀναγκαῖον
 εἰ γὰρ τὸ Α τῷ Γ μηδενὶ ἐνδέχεται, τὸ δὲ Β τινὶ
 τῷ Γ ὑπάρχει, τὸ Α τινὶ τῷ Β ἀνάγκη μὴ ὑπάρχειν
 ὅταν δὲ τὸ καταφατικὸν ἀναγκαῖον τεθῇ, ἡ καθόλου
 ὃν ἡ ἐν μέρει, ἡ τὸ στερητικὸν κατὰ μέρος, οὐκ
 ἐστὶ τὸ συμπέρασμα ἀναγκαῖον τὰ μὲν γὰρ ἄλλα
 40 ταῦτα ἃ καὶ ἐπὶ τῶν προτέρων ἐροῦμεν, ὅροι δ'
 ὅταν μὲν ἡ τὸ καθόλου κατηγορικὸν ἀναγκαῖον,
 32^a ἐγρήγορσις—ζῶον—ἄνθρωπος, μέσον ἄνθρωπος,
 ὅταν δ' ἐν μέρει τὸ κατηγορικὸν ἀναγκαῖον, ἐγρή-
 γορσις—ζῶον—λευκόν (ζῶον μὲν γὰρ ἀνάγκη τινὶ
 λευκῷ ὑπάρχειν, ἐγρήγορσις δ' ἐνδέχεται μηδενί,
 καὶ οὐκ ἀνάγκη τινὶ ζῳῷ μὴ ὑπάρχειν ἐγρήγορσιν),
 5 ὅταν δὲ τὸ στερητικὸν ἐν μέρει ὃν ἀναγκαῖον ᾗ,
 δῖπουν—κινούμενον—ζῶον, ζῶον μέσον¹

XII Φανερόν οὖν ὅτι τοῦ μὲν ὑπάρχειν οὐκ ἐστὶ
 συλλογισμὸς ἐὰν μὴ ἀμφοτέραι ὦσιν αἱ προτάσεις
 ἐν τῷ ὑπάρχειν, τοῦ δ' ἀναγκαίου ἐστὶ καὶ τῆς
 ἐτέρας μόνον ἀναγκαίας οὔσης ἐν ἀμφοτέροις δέ,
 10 καὶ καταφατικῶν καὶ στερητικῶν ὄντων τῶν συλ-
 λογισμῶν, ἀνάγκη τὴν ἐτέραν πρότασιν ὁμοίαν
 εἶναι τῷ συμπεράσματι (λέγω δὲ τὸ ὁμοίαν, εἰ μὲν
 ὑπάρχον, ὑπάρχουσαν, εἰ δ' ἀναγκαῖον, ἀναγκαίαν)
 ὥστε καὶ τοῦτο δηλόν, ὅτι οὐκ ἐστὶ τὸ συμ-
 πέραςμα οὔτ' ἀναγκαῖον οὔθ' ὑπάρχον εἶναι μὴ
 ληφθείσης ἀναγκαίας ἢ ὑπαρχούσης προτάσεως
 15 Περὶ μὲν οὖν τοῦ ἀναγκαίου, πῶς γίγνεται καὶ

¹ ζῶον μεσον d², Waitz, ita (sed ζῶον in litura) B διπουν
 μέσον ζῶον Ad¹ διπουν μεσον n μεσον ζῶον C, Bekker
 om u

other negative, when the universal premiss is negative and apodeictic, the conclusion will also be apodeictic, for if it is impossible for A to apply to any C, and B applies to some C, A necessarily does not apply to some B. But when the affirmative premiss, whether universal or particular, or the negative particular premiss, is apodeictic, the conclusion will not be apodeictic. The rest of the proof will be the same as before,^a and the terms will be (1) when the universal affirmative premiss is apodeictic, waking—animal—man (man being the middle term), (2) when the affirmative apodeictic premiss is particular, waking—animal—white (for 'animal' must apply to something white, but 'waking' may apply to nothing white, and it is not necessary that 'waking' should not apply to some particular animal), (3) when the negative particular premiss is apodeictic, biped—moving—animal (animal being the middle term).

XII It is evident, then, that whereas there is no assertoric syllogism unless both premisses are in the assertoric mode, there is an apodeictic syllogism even if only one of the premisses is apodeictic.^b But in both cases, whether the syllogisms are affirmative or negative, one of the premisses must be similar to the conclusion. By 'similar' I mean that if the conclusion is assertoric the premiss must be assertoric, and if the conclusion is apodeictic the premiss must be apodeictic. Hence this also is clear that it will not be possible for the conclusion to be either apodeictic or assertoric unless a premiss is taken as apodeictic or assertoric.

With regard, then, to the apodeictic mode of syllogism, how it is obtained and in what respect it

Deductions
from the
foregoing
analysis

Problematic
syllogisms

^b On this fallacy see 30 a 23 note

32 a

- τίνα διαφορὰν ἔχει πρὸς τὸ ὑπάρχον, εἴρηται
 σχεδὸν ἱκανῶς XIII περὶ δὲ τοῦ ἐνδεχομένου
 μετὰ ταῦτα λέγομεν πότε καὶ πῶς καὶ διὰ τίνων
 ἔσται συλλογισμὸς λέγω δ' ἐνδέχεσθαι καὶ τὸ
 ἐνδεχόμενον, οὐ μὴ ὄντος ἀναγκαίου τεθέντος δ'
 20 ὑπάρχειν, οὐδὲν ἔσται διὰ τοῦτ' ἀδύνατον (τὸ γὰρ
 ἀναγκαῖον ὁμωνύμως ἐνδέχεσθαι λέγομεν) ὅτι δὲ
 τοῦτ' ἔστι τὸ ἐνδεχόμενον, φανερόν ἐκ τε τῶν ἀπο-
 φάσεων καὶ τῶν καταφάσεων τῶν ἀντικειμένων
 τὸ γὰρ οὐκ ἐνδέχεται ὑπάρχειν καὶ ἀδύνατον
 ὑπάρχειν καὶ ἀνάγκη μὴ ὑπάρχειν ἥτοι ταῦτά ἐστιν
 25 ἢ ἀκολουθεῖ ἀλλήλοις, ὥστε καὶ τὰ ἀντικείμενα
 τούτοις, τὸ ἐνδέχεται ὑπάρχειν καὶ οὐκ ἀδύνατον
 ὑπάρχειν καὶ οὐκ ἀνάγκη μὴ ὑπάρχειν, ἥτοι ταῦτά
 ἔσται ἢ ἀκολουθοῦντα ἀλλήλοις κατὰ παντὸς γὰρ
 ἢ φάσις¹ ἢ ἡ ἀπόφασίς ἐστίν ἔσται ἄρα τὸ ἐν-
 δεχόμενον οὐκ ἀναγκαῖον καὶ τὸ μὴ ἀναγκαῖον
 ἐνδεχόμενον
- 30 Συμβαίνει δὲ πάσας τὰς κατὰ τὸ ἐνδέχεσθαι
 προτάσεις ἀντιστρέφειν ἀλλήλαις λέγω δὲ οὐ τὰς
 καταφατικὰς ταῖς ἀποφατικαῖς, ἀλλ' ὅσαι κατα-
 φατικὸν ἔχουσι τὸ σχῆμα κατὰ τὴν ἀντίθεσιν, οἷον
 τὸ ἐνδέχεσθαι ὑπάρχειν τῷ ἐνδέχεσθαι μὴ ὑπάρχειν,
 καὶ τὸ παντὶ ἐνδέχεσθαι τῷ ἐνδέχεσθαι μηδενὶ καὶ
 85 μὴ παντί, καὶ τὸ τινὶ τῷ μὴ τινὶ τὸν αὐτὸν δὲ
 τρόπον καὶ ἐπὶ τῶν ἄλλων ἐπεὶ γὰρ τὸ ἐνδεχό-

¹ φασις 1B κατάφασις^a Cf 2o a 37

^b This is not proved by the preceding argument. It is indeed implied there that unless ἀναγκαῖον ὑπάρχειν = οὐκ ἀναγκαῖον μὴ ὑπαρχειν it cannot be equivalent to ἐνδεχόμενον ὑπαρχειν. But one would expect explicit proof of so important a point, and I am therefore disposed to agree with Becker
 251

PRIOR ANALYTICS, I XII-XIII

differs from the assertoric, we have given, broadly speaking, a sufficient account XIII Next we shall state with regard to the possible, when and in what sense and by what means we shall get a syllogism I call a thing possible if when, not being necessary, it is assumed to be true, no impossibility will thereby be involved (⟨I say 'not being necessary'⟩ because we apply the term 'possible' equivocally to that which is necessary^a) That this is the meaning of the expression 'to be possible' is evident if we consider the contradictory negations and affirmations For 'it is not possible that it should apply' and 'it cannot apply' and 'it is necessary that it should not apply' are either the same or imply one another, and so their contradictories, 'it is possible that it should apply' and 'it can apply' and 'it is not necessary that it should not apply' are either the same or imply one another, for either the assertion or the negation is predicated of every subject That which is possible, then, will not be necessary, and that which is not necessary will be possible^b

It follows that all problematic premisses are convertible with one another I mean, not that the affirmative are convertible with the negative, but that all which have an affirmative form are convertible with their opposites *e g.*, 'to be possible to apply' with 'to be possible not to apply' and 'to be possible to apply to all' with 'to be possible to apply to none' or 'not to apply to all', and 'to be possible to apply to some' with 'to be possible not to apply to some', and similarly in the remaining cases For

(*ATM* 11-13) that the argument' is the addition of a well-meaning pupil Maier (*Syllogistik des Aristoteles*, II 1 139-140) seems to evade the difficulty

32 a

μενον οὐκ ἔστιν ἀναγκαῖον, τὸ δὲ μὴ ἀναγκαῖον
 ἐγγωρεῖ μὴ ὑπάρχειν, φανερόν ὅτι εἰ ἐνδέχεται τὸ
 Α τῷ Β ὑπάρχειν, ἐνδέχεται καὶ μὴ ὑπάρχειν καὶ
 40 εἰ παντὶ ἐνδέχεται ὑπάρχειν, καὶ παντὶ ἐνδέχεται
 32 b μὴ ὑπάρχειν ὁμοίως δὲ καὶ τῶν ἐν μέρει κατα-
 φάσεων ἢ γὰρ αὐτὴ ἀπόδειξις εἰσὶ δ' αἱ τοιαῦται
 προτάσεις κατηγορικαὶ καὶ οὐ στερητικαί τὸ γὰρ
 ἐνδέχεσθαι τῷ εἶναι ὁμοίως τάττεται, καθάπερ
 ἐλέχθη πρότερον

5 Διωρισμένων δὲ τούτων πάλιν λέγομεν ὅτι τὸ
 ἐνδέχεσθαι κατὰ δύο λέγεται τρόπους, ἓνα μὲν τὸ
 ὡς ἐπὶ τὸ πολὺ γίνεσθαι καὶ διαλείπειν τὸ ἀναγ-
 καῖον, οἷον τὸ πολιοῦσθαι ἄνθρωπον ἢ τὸ αὐξά-
 νεσθαι ἢ φθίνειν, ἢ ὅλως τὸ πεφυκὸς ὑπάρχειν
 (τοῦτο γὰρ οὐ συνεχὲς μὲν ἔχει τὸ ἀναγκαῖον διὰ
 10 τὸ μὴ αἰεὶ εἶναι ἄνθρωπον, ὅντος μέντοι ἀνθρώπου
 ἢ ἐξ ἀνάγκης ἢ ὡς ἐπὶ τὸ πολὺ ἔστιν), ἄλλον δὲ τὸ
 ἀόριστον, ὃ καὶ οὕτως καὶ μὴ οὕτως δυνατόν, οἷον
 τὸ βαδίζειν ζῶον ἢ τὸ βαδίζοντος γενέσθαι σεισμόν,
 ἢ ὅλως τὸ ἀπὸ τύχης γιγνόμενον οὐδὲν γὰρ μᾶλλον
 15 οὕτως πέφυκεν ἢ ἐναντίως ἀντιστρέφει μὲν οὖν
 καὶ κατὰ τὰς ἀντικειμένας προτάσεις ἐκάτερον τῶν
 ἐνδεχομένων, οὐ μὴν τὸν αὐτόν γε τρόπον, ἀλλὰ
 τὸ μὲν πεφυκὸς εἶναι τῷ μὴ ἐξ ἀνάγκης ὑπάρχειν
 (οὕτω γὰρ ἐνδέχεται μὴ πολιοῦσθαι ἄνθρωπον), τὸ
 δ' ἀόριστον τῷ μηδὲν μᾶλλον οὕτως ἢ ἐκείνως

^a 25 b 21

^b The distinction is not clearly expressed, and has nothing to do with necessity. In the former sense the possible is probable but not necessary, and its opposite is therefore improbable but not impossible. In the latter sense the possible is neither necessary nor more probable than its opposite. See *Introd* p 191

since the possible is not necessary, and that which is not necessary may not apply, it is evident that if it is possible for A to apply to B, it is also possible for it not to apply, and if it is possible for it to apply to all B, it is also possible for it not to apply to all. Similarly too in the case of particular affirmations, for the same proof obtains. Such premisses are affirmative, not negative, for the senses of 'to be possible' correspond to those of 'to be,' as has been already stated ^a

Having made these distinctions clear, we may further remark that the expression 'to be possible' is used in two senses. (1) to describe what generally happens but falls short of being necessary, *e g*, a man's becoming grey-haired or growing or wasting away, or in general that which is naturally applicable to a subject (for such an attribute has no continuous necessity, because a man does not always exist, but so long as a man exists the attribute applies to him either of necessity or as a general rule), and (2) to describe the indeterminate, which is capable of happening both in a given way and otherwise *e g*, the walking of an animal, or the happening of an earthquake while it is walking, or in general a chance occurrence, for it is no more natural that such a thing should happen in one way than in the opposite way. The possible in each of these two senses, then, is convertible with its opposite premiss, not, however, in the same way. That which is naturally so converts because it does not necessarily apply (for it is in this sense that it is possible for a man not to become grey-haired), but the indeterminate converts because it happens no more in one way than in another ^b

Two senses of the possible
(1) That which happens usually but not necessarily,
(2) That which happens or does not happen in differently

32 b

Ἐπιστήμη δὲ καὶ συλλογισμὸς ἀποδεικτικὸς τῶν
 μὲν ἀορίστων οὐκ ἐστὶ διὰ τὸ ἄτακτον εἶναι τὸ
 20 μέσον, τῶν δὲ πεφυκότων ἔστι, καὶ οὐκ οἱ λόγοι
 καὶ αἱ σκέψεις γίνονται περὶ τῶν οὕτως ἐνδεχο-
 μένων ἐκείνων δ' ἐγχωρεῖ μὲν γενέσθαι συλ-
 λογισμὸν, οὐ μὴν εἰσθῆναι ζητεῖσθαι

Ταῦτα μὲν οὖν διορισθήσεται μᾶλλον ἐν τοῖς
 ἐπομένοις νῦν δὲ λέγομεν πότε καὶ τίς ἔσται
 25 συλλογισμὸς ἐκ τῶν ἐνδεχομένων προτάσεων

Ἐπεὶ δὲ τὸ ἐνδέχεσθαι τόδε τῷδε ὑπάρχειν διχῶς
 ἔστιν ἐκλαβεῖν ἢ γὰρ ὡς ὑπάρχει τόδε ἢ ὡς ἐνδέχεται
 αὐτὸ ὑπάρχειν (τὸ γὰρ καθ' οὗ τὸ Β τὸ Α ἐν-
 δέχεσθαι τούτων σημαίνει θάτερον, ἢ καθ' οὗ λέγε-
 ται τὸ Β ἢ καθ' οὗ ἐνδέχεται λέγεσθαι, τὸ δὲ καθ'
 30 οὗ τὸ Β τὸ Α ἐνδέχεσθαι ἢ παντὶ τῷ Β τὸ Α
 ἐγχωρεῖν οὐδὲν διαφέρει) φανερόν ὅτι διχῶς ἂν
 λέγοιτο τὸ Α τῷ Β παντὶ ἐνδέχεσθαι ὑπάρχειν
 πρῶτον οὖν εἰπόμεν, εἰ καθ' οὗ τὸ Γ τὸ Β ἐν-
 δέχεται, καὶ καθ' οὗ τὸ Β τὸ Α, τίς ἔσται καὶ
 ποῖος συλλογισμὸς οὕτω γὰρ αἱ προτάσεις ἀμφό-
 35 τεραι λαμβάνονται κατὰ τὸ ἐνδέχεσθαι, ὅταν δὲ

^a The middle term is here treated as proximate cause, cf *An Post* I 78 b 4, II 11, 93 a 3 ff. For the general sense cf *Met* VI (E), 11, XI (K), VIII, *An Post* I xxx

^b There is no obvious fulfilment of this promise. Jenkinson refers to *An Post* I VIII

PRIOR ANALYTICS, I XIII

There is no scientific knowledge or demonstrative syllogism of indeterminate propositions, because the middle term *a* is not established, but there are both in the case of propositions which are naturally applicable, and, speaking broadly, it is with propositions which are possible in this sense that all discussions and inquiries are concerned. There can be a syllogism of those which are possible in the other sense, but it is not usually required.

These distinctions shall receive fuller treatment later.^b Our present concern is to state in what circumstances a syllogism can be drawn from problematic premisses, and what the nature of the syllogism will be.

Since the statement that it is possible for one term to apply to another can be taken in two different senses, viz., either that it may apply to a subject to which the other term applies, or that it may apply to a subject to which the other term may apply (for the statement that A may be predicated of that of which B is predicated means one of two things: either that it may be predicated of the subject of which B is predicated, or that it may be predicated of the subject of which B may be predicated, and the statement that A may be predicated of the subject of which B is predicated differs in no way from the statement that A may apply to all B), it is evident that there are two senses in which it can be said that A may apply to all B. First, then, let us state what and of what kind the syllogism will be if B may be predicated of the subject of which C may be predicated, and A may be predicated of the subject of which B may be predicated, for in this type both premisses are problematic, but when A may be

Two senses
of the state-
ment 'A
may apply
to all B'

32 b

καθ' οὗ τὸ Β ὑπάρχει τὸ Α ἐνδέχεται, ἢ μὲν ὑπάρχουσα ἢ δ' ἐνδεχομένη ὥστ' ἀπὸ τῶν ὁμοιοσχημόνων¹ ἀρκτέον, καθάπερ καὶ ἐν τοῖς ἄλλοις

XIV Ὅταν οὖν τὸ Α παντὶ τῷ Β ἐνδέχεται καὶ τὸ Β παντὶ τῷ Γ, συλλογισμὸς ἐστὶ τέλειος ὅτι
 40 τὸ Α παντὶ τῷ Γ ἐνδέχεται ὑπάρχειν τοῦτο δὲ
 38 a φανερόν ἐκ τοῦ ὁρισμοῦ τὸ γὰρ ἐνδέχεσθαι παντὶ ὑπάρχειν οὕτως ἐλέγομεν ὁμοίως δὲ καὶ εἰ τὸ μὲν Α ἐνδέχεται μηδενὶ τῷ Β τὸ δὲ Β παντὶ τῷ Γ, ὅτι τὸ Α ἐνδέχεται μηδενὶ τῷ Γ τὸ γὰρ καθ' οὗ τὸ Β ἐνδέχεται τὸ Α μὴ ἐνδέχεσθαι τοῦτ' ἦν, τὸ μηδὲν
 5 ἀπολείπειν τῶν ὑπὸ τὸ Β ἐνδεχομένων

Ὅταν δὲ τὸ Α παντὶ τῷ Β ἐνδέχεται τὸ δὲ Β ἐνδέχεται μηδενὶ τῷ Γ, διὰ μὲν τῶν εἰλημμένων προτάσεων οὐδεὶς γίννεται συλλογισμὸς, ἀντιστραφείσης δὲ τῆς ΒΓ κατὰ τὸ ἐνδέχεσθαι γίννεται ὁ αὐτὸς ὅσπερ πρότερον ἐπεὶ γὰρ ἐνδέχεται
 10 τὸ Β μηδενὶ τῷ Γ ὑπάρχειν, ἐνδέχεται καὶ παντὶ ὑπάρχειν (τοῦτο δ' εἴρηται πρότερον), ὥστ' εἰ τὸ μὲν Β παντὶ τῷ Γ τὸ δ' Α παντὶ τῷ Β, πάλιν ὁ αὐτὸς γίννεται συλλογισμὸς ὁμοίως δὲ καὶ εἰ πρὸς ἀμφοτέρας τὰς προτάσεις ἢ ἀπόφασις τεθείη μετὰ τοῦ ἐνδέχεσθαι λέγω δ' οἶον εἰ τὸ Α ἐνδέχεται
 15 μηδενὶ τῶν Β καὶ τὸ Β μηδενὶ τῶν Γ διὰ μὲν γὰρ τῶν εἰλημμένων προτάσεων οὐδεὶς γίννεται συλλογισμὸς, ἀντιστρεφόμενων δὲ πάλιν ὁ αὐτὸς ἔσται ὥς καὶ πρότερον φανερόν οὖν ὅτι τῆς ἀποφάσεως τιθεμένης πρὸς τὸ ἐλάττον ἄκρον ἢ πρὸς ἀμφοτέρας τὰς προτάσεις ἢ οὐ γίννεται συλλογισμὸς ἢ γίννεται
 20 μὲν ἄλλ' οὐ τέλειος ἐκ γὰρ τῆς ἀντιστροφῆς γίννεται τὸ ἀναγκαῖον

¹ ὁμοιοσχημῶν Α¹

predicated of the subject of which B is predicated, one premiss is problematic and the other assertoric. Let us, then, begin with the type whose premisses are similar in quality, as in the other examples.

XIV When A may apply to all B, and B to all C, there will be a perfect syllogism to the effect that A may apply to all C. This is evident from the definition, for we said ^a that 'to be possible to apply to all' has this meaning. Similarly also if A may apply to no B, and B may apply to all C, there will be a syllogism to the effect that A may apply to no C, for we saw ^b that the proposition that A may not be predicated of the subject of which B may be predicated means that none of the possibilities which fall under the term B is wanting.

When, however, A may apply to all B and B may apply to no C, we get no syllogism by means of the premisses so taken, but when the premiss BC is converted in respect of possibility, we get the same syllogism as before ^c. For since B may apply to no C, it may also apply to all C (this has been stated above), and so if B may apply to all C and A may apply to all B, we get the same syllogism again. Similarly also supposing the negative sense to refer to both premisses in conjunction with the sense of possibility. I mean, *e.g.*, if A may apply to no B, and B to no C, for we get no syllogism by means of the premisses so taken, but on their conversion we shall have once again the same syllogism as before. Thus it is evident that if the negative refers to the minor term or to both the premisses we either get no syllogism, or get a syllogism which is not perfect, for the necessary conclusion depends upon the conversion.

First figure
(1) Both
premisses
problem-
atic
(a)
Universal
syllogisms

^a 32 b 25 ff

^b 32 b 38-40

^c 32 a 29 ff

ARISTOTLE

33 a

Ἐὰν δ' ἡ μὲν καθόλου τῶν προτάσεων ἡ δ' ἐν
μέρει ληφθῇ, πρὸς μὲν τὸ μείζον ἄκρον κειμένης
τῆς καθόλου συλλογισμὸς ἔσται τέλειος εἰ γὰρ
τὸ Α παντὶ τῷ Β ἐνδέχεται τὸ δὲ Β τινὶ τῷ Γ, τὸ
Α τινὶ τῷ Γ ἐνδέχεται τοῦτο δὲ φανερόν ἐκ τοῦ

20 ὁρισμοῦ τοῦ ἐνδέχεσθαι παντί¹ πάλιν εἰ τὸ Α
ἐνδέχεται μηδενὶ τῷ Β τὸ δὲ Β τινὶ τῶν Γ εἰδέχεται
ὑπάρχειν, ἀνάγκη τὸ Α ἐνδέχεσθαι τινι τῶν Γ μὴ
ὑπάρχειν ἀποδείξεις δ' ἡ αὐτὴ ἔαν δὲ στερητικὴ
ληφθῇ ἡ ἐν μέρει πρότασις ἡ δὲ καθόλου κατα-

30 Α παντὶ τῷ Β ἐνδέχεται τὸ δὲ Β τινὶ τῷ Γ
ἐνδέχεται μὴ ὑπάρχειν—διὰ μὲν τῶν εἰλημμένων
προτάσεων οὐ γίνεται φανερός συλλογισμὸς, ἀντι-
στραφείσης δὲ τῆς ἐν μέρει καὶ τεθέντος τοῦ Β
τινὶ τῷ Γ ἐνδέχεσθαι ὑπάρχειν τὸ αὐτὸ ἔσται
συμπέρασμα ὃ καὶ πρότερον, καθάπερ ἐν τοῖς ἐξ
ἀρχῆς

35 Ἐὰν δ' ἡ πρὸς τὸ μείζον ἄκρον ἐν μέρει ληφθῇ
ἡ δὲ πρὸς τὸ ἔλαττον καθόλου, ἔαν τ' ἀμφοτέραι
καταφατικαὶ τεθῶσιν ἔαν τε στερητικαὶ ἔαν τε
μὴ ὁμοιοσχήμονες ἔαν τ' ἀμφοτέραι ἀδιόριστοι ἡ
κατὰ μέρος, οὐδαμῶς ἔσται συλλογισμὸς οὐδὲν γὰρ
κωλύει τὸ Β ὑπερτείνειν τοῦ Α καὶ μὴ κατηγορεῖ-

40 σθαι ἐπ' ἴσων ὥ δ' ὑπερτείνει τὸ Β τοῦ Α, εἰλήφθω

33 b τὸ Γ τούτω γὰρ οὔτε παντὶ οὔτε μηδενὶ οὔτε τινὶ
οὔτε μὴ τινὶ ἐνδέχεται τὸ Α ὑπάρχειν, εἴπερ ἀντι-
στρέφουσιν αἱ κατὰ τὸ ἐνδέχεσθαι προτάσεις καὶ
τὸ Β πλείοσιν ἐνδέχεται ἢ τὸ Α ὑπάρχειν ἔτι δὲ
καὶ ἐκ τῶν ὄρων φανερόν οὕτω γὰρ ἔχουσιν

¹ παντι (deleto quod cet omnes fere habent codd, αβγ)
B om Bekker

PRIOR ANALYTICS, I xiv

If one of the premisses is taken as universal and the other as particular, when the major premiss is universal there will be a perfect syllogism. For if A may apply to all B, and B to some C, A may apply to some C. This is evident from the definition of 'to be possible to apply to all'^a. Again, if A may apply to no B, and B may apply to some C, it necessarily follows that A may not apply to some C. The proof is the same as before. But if the particular premiss is negative and the universal affirmative, the premisses being in the same relation as before—*i e*, if A may apply to all B, and B may not apply to some C—, we get no obvious syllogism by means of the premisses so taken, but when the particular premiss is converted, *i e*, when B is taken as possibly applying to some C, we shall have the same conclusion as before,^b just as in the first examples.^c

If the major premiss is particular and the minor universal, whether they are both taken as affirmative, or both as negative, or as dissimilar in form, or if both are taken as indefinite or particular, in none of these cases will there be a syllogism. For there is nothing to prevent the term B from having a wider extension than the term A, and not being coterminous with it in predication. Let C represent the difference in extension between B and A. (Then there will be no syllogism,) for it is not possible that A should either apply to all or apply to none or apply to some or not apply to some of C, that is, if the problematic premisses are convertible and B may apply to more subjects than those to which A may apply. Further, this fact can be clearly shown by taking examples of terms, for the premisses are related in this way both

^a 32 b 25 ff

^b 1 24

^c 32 b 5-17

33 b

5 τῶν προτάσεων τὸ πρῶτον τῷ ἐσχάτῳ καὶ οὐδενὶ ἐνδέχεται καὶ παντὶ ὑπάρχειν ἀναγκαῖον ὅροι δὲ κοινοὶ πάντων τοῦ μὲν ὑπάρχειν ἐξ ἀνάγκης ζῶον—λευκόν—ἄνθρωπος, τοῦ δὲ μὴ ἐνδέχεσθαι ζῶον—λευκόν—ἱμάτιον

Φανερόν οὖν τοῦτον τὸν τρόπον ἐχόντων τῶν ὁρων ὅτι οὐδεὶς γίγνεται συλλογισμός ἡ γὰρ τοῦ
 10 ὑπάρχειν ἡ τοῦ ἐξ ἀνάγκης ἡ τοῦ ἐνδέχεσθαι πᾶς ἐστὶ συλλογισμός τοῦ μὲν οὖν ὑπάρχειν καὶ τοῦ ἀναγκαίου φανερόν ὅτι οὐκ ἔστιν, ὁ μὲν γὰρ καταφατικὸς ἀναιρεῖται τῷ στερητικῷ, ὁ δὲ στερητικὸς τῷ καταφατικῷ λείπεται δὴ τοῦ ἐνδέχεσθαι εἶναι τοῦτο δ' ἀδύνατον δέδεικται γὰρ ὅτι οὕτως
 15 ἐχόντων τῶν ὁρων καὶ παντὶ τῷ ἐσχάτῳ τὸ πρῶτον ἀνάγκη καὶ οὐδενὶ ἐνδέχεται ὑπάρχειν ὥστ' οὐκ ἂν εἴη τοῦ ἐνδέχεσθαι συλλογισμός τὸ γὰρ ἀναγκαῖον οὐκ ἦν ἐνδεχόμενον

Φανερόν δὲ ὅτι καθόλου τῶν ὁρων ὄντων ἐν ταῖς ἐνδεχομέναις προτάσεσιν αἰεὶ γίγνεται συλλογισμός
 20 ἐν τῷ πρώτῳ σχήματι, καὶ κατηγορικῶν καὶ στερητικῶν ὄντων, πλὴν κατηγορικῶν μὲν τέλειος, στερητικῶν δὲ ἀτελής

Δεῖ δὲ τὸ ἐνδέχεσθαι λαμβάνειν μὴ ἐν τοῖς ἀναγκαίοις, ἀλλὰ κατὰ τὸν εἰρημένον διορισμόν ἐνίοτε δὲ λανθάνει τὸ τοιοῦτον

25 XV Ἐὰν δ' ἡ μὲν ὑπάρχειν ἡ δ' ἐνδέχεσθαι λαμβάνηται τῶν προτάσεων, ὅταν μὲν ἡ πρὸς τὸ μείζον ἄκρον ἐνδέχεσθαι σημαίνῃ, τέλειοί τ' ἔσονται πάντες οἱ συλλογισμοὶ καὶ τοῦ ἐνδέχεσθαι κατὰ τὸν εἰρημένον διορισμόν, ὅταν δ' ἡ πρὸς τὸ

^a Since the premisses give contradictory conclusions, no inference of fact or necessity can be drawn from them

when the first term cannot apply to any and when it must apply to all of the last. Examples of terms common to all cases where the first term must apply to the last are animal—white—man, where it cannot apply, animal—white—cloak.

Thus it is evident that when the terms are related in this way we get no syllogism, for every syllogism is either assertoric or apodeictic or problematic. Now evidently there is no assertoric or apodeictic syllogism in this case, for the affirmative is invalidated by the negative conclusion, and the negative by the affirmative ^a. The remaining alternative, then, is that the syllogism should be problematic. But this is impossible, for it has been shown that the terms are related in this way both when the first must apply to all and when it can apply to none, of the last. Thus there cannot be a problematic syllogism, for we have seen ^b that that which is necessary is not possible.

It is also evident that when the terms in problematic premisses are universal, we always get a syllogism in the first figure, whether the terms are both positive or both negative, with the difference, however, that when they are positive the syllogism is perfect, and when they are negative it is imperfect.

The term 'possible' must be understood, not with reference to that which is necessary, but in accordance with the definition already given ^c. Points of this kind are sometimes overlooked.

XV If one of the premisses is assertoric and the other problematic, when it is the major premiss that expresses possibility, all the syllogisms will be perfect and will be of the 'possible' type in accordance with the definition of possibility given above ^d, but

B One
assertoric
and one
problematic
premiss
(1) Both
premisses
universal

^b 32 a 28

^c 32 a 18

^d 32 a 18

33 b

ἔλαττον, ἀτελεῖς τε πάντες, καὶ οἱ στερητικοὶ τῶν
 30 συλλογισμῶν οὐ τοῦ κατὰ τὸν διορισμὸν ἐνδεχο-
 μένου, ἀλλὰ τοῦ μηδενὶ ἢ μὴ παντὶ ἐξ ἀνάγκης
 ὑπάρχειν εἰ γὰρ μηδενὶ ἢ μὴ παντὶ ἐξ ἀνάγκης,
 ἐνδέχεσθαι φάμεν καὶ μηδενὶ καὶ μὴ παντὶ ὑπάρχειν

Ἐνδεχέσθω γὰρ τὸ Α παντὶ τῷ Β, τὸ δὲ Β
 παντὶ τῷ Γ κείσθω ὑπάρχειν ἐπεὶ οὖν ὑπὸ τὸ Β
 35 ἐστὶ τὸ Γ τῷ δὲ Β παντὶ ἐνδέχεται τὸ Α, φανερόν
 ὅτι καὶ τῷ Γ παντὶ ἐνδέχεται γίγνεται δὴ τέλειος
 συλλογισμὸς ὁμοίως δὲ καὶ στερητικῆς ούσης
 τῆς ΑΒ προτάσεως τῆς δὲ ΒΓ καταφατικῆς,
 καὶ τῆς μὲν ἐνδέχεσθαι τῆς δὲ ὑπάρχειν λαμ-
 βανούσης, τέλειος συλλογισμὸς ὅτι τὸ Α ἐνδέχεται
 40 μηδενὶ τῷ Γ ὑπάρχειν

34 a Ὅτι μὲν οὖν τοῦ ὑπάρχειν τιθεμένου πρὸς τὸ
 ἔλαττον ἄκρον τέλειοι γίνονται συλλογισμοί,
 φανερόν ὅτι δ' ἐναντίως ἔχοντος ἔσονται συλ-
 λογισμοὶ διὰ τοῦ ἀδυνάτου δεικτέον ἅμα δ' ἔσται
 δῆλον καὶ ὅτι ἀτελεῖς ἢ γὰρ δείξις οὐκ ἐκ τῶν
 5 εἰλημμένων προτάσεων

Πρῶτον δὲ λεκτέον ὅτι εἰ τοῦ Α ὄντος ἀνάγκη
 τὸ Β εἶναι, καὶ δυνατοῦ ὄντος τοῦ Α δυνατόν ἔσται
 τὸ Β ἐξ ἀνάγκης ἔστω γὰρ οὕτως ἐχόντων τὸ
 μὲν ἐφ' ᾧ τὸ Α δυνατόν, τὸ δ' ἐφ' ᾧ τὸ Β ἀδύ-
 νατον εἰ οὖν τὸ μὲν δυνατόν, ὅτε δυνατόν εἶναι,
 10 γένοιτ' ἂν, τὸ δ' ἀδύνατον, ὅτ' ἀδύνατον, οὐκ
 ἀν γένοιτο, ἅμα δ' εἰ τὸ Α δυνατόν καὶ τὸ Β ἀδύνατον,
 ἐνδέχοιτ' ἂν τὸ Α γενέσθαι ἄνευ τοῦ Β, εἰ δὲ

^a This is a mistake on Aristotle's part, the qualification applies equally to the affirmative syllogisms. It is due to the fact that proof *per impossibile* cannot establish both values of a problematic premiss. See note on 34 b 6

^b Cf 25 a 37, 32 a 20

when it is the minor premiss, they will all be imperfect, and such as are negative ^a will not be 'possible' in accordance with the definition, but will be to the effect that the predicate does not necessarily apply to any, or to all, of the subject, for if it does not necessarily apply to any or to all, we say that it may apply to none or may not apply to all ^b

For example, let A possibly apply to all B, and let it be assumed that B applies to all C. Then since C falls under B, and A may apply to all B, evidently A may apply to all C. Thus we get a perfect syllogism. Similarly too if the premiss AB is negative and BC affirmative, the former being problematic and the latter assertoric, there is a perfect syllogism to the effect that A may apply to no C.

(a) Major problem-
atic minor
assertoric

Thus it is evident that when the assertoric sense refers to the minor extreme we get perfect syllogisms, but to prove that syllogisms will result when it is in the opposite relation we must employ reduction *ad impossibile*. At the same time it will also become apparent that these syllogisms will be imperfect, for the proof will not be drawn from the premisses originally assumed.

We must first observe that if when A is, B must be, then if A is possible, B must necessarily be possible ^c. For assuming this relation ^d between A and B, let us suppose A to be possible and B impossible. Then (1) if the possible, when it is possible for it to be, may come to be, but the impossible, when it is impossible, cannot come to be, and also (2) if A is possible and B impossible, then it may be possible for A to come to be apart from B, and if

Proof that
A implies B
and A is
possible
B must also
be possible

^c Cf. *Metaphysics* IX (O) 1047 b 14-30

^d i.e. that A implies B

34 a

- γενέσθαι, καὶ εἶναι τὸ γὰρ γεγονός, ὅτε γέγονεν,
 ἐστὶν δεῖ δὲ λαμβάνειν μὴ μόνον ἐν τῇ γενέσει
 τὸ ἀδύνατον καὶ δυνατόν, ἀλλὰ καὶ ἐν τῷ ἀλη-
 15 θεύεσθαι καὶ ἐν τῷ ὑπάρχειν, καὶ ὁσαύτως ἄλλως
 λέγεται τὸ δυνατόν ἐν ἀπασι γὰρ ὁμοίως ἕξει
 ἔτι τὸ ὄντος τοῦ Α τὸ Β εἶναι οὐχ ὡς ἐνός τινος
 ὄντος τοῦ Α τὸ Β ἔσται δεῖ ὑπολαβεῖν οὐ γὰρ
 ἐστὶν οὐδὲν ἐξ ἀνάγκης ἐνός τινος ὄντος, ἀλλὰ
 δυοῖν ἐλαχίστοις, οἷον ὅταν αἱ προτάσεις οὕτως
 ἐχωσιν ὡς ἐλέχθη κατὰ τὸν συλλογισμόν εἰ γὰρ
 20 τὸ Γ κατὰ τοῦ Δ τὸ δὲ Δ κατὰ τοῦ Ζ, καὶ τὸ Γ
 κατὰ τοῦ Ζ ἐξ ἀνάγκης καὶ εἰ δυνατόν δ' ἐκάτερον,
 καὶ τὸ συμπέρασμα δυνατόν ὥσπερ οὖν εἰ τις
 θείῃ τὸ μὲν Α τὰς προτάσεις τὸ δὲ Β τὸ συμ-
 πέρασμα, συμβαίνει ἂν οὐ μόνον ἀναγκαῖον τοῦ
 Α ὄντος καὶ τὸ Β εἶναι ἀναγκαῖον, ἀλλὰ καὶ
 δυνατοῦ δυνατόν
- 21 Τούτου δὲ δειχθέντος φανερόν ὅτι ψεύδους ὑπο-
 τεθέντος καὶ μὴ ἀδυνάτου καὶ τὸ συμβαίνει διὰ
 τὴν ὑπόθεσιν ψεύδους ἔσται καὶ οὐκ ἀδύνατον
 οἷον εἰ τὸ Α ψεύδους μὲν ἐστὶ μὴ μέντοι ἀδύνατον,
 ὄντος δὲ τοῦ Α τὸ Β ἐστὶ, καὶ τὸ Β ἔσται ψεύδους
 μὲν οὐ μέντοι ἀδύνατον ἔπει γὰρ δέδεικται ὅτι
 30 εἰ τοῦ Α ὄντος τὸ Β ἐστὶ, καὶ δυνατοῦ ὄντος τοῦ
 Α ἔσται τὸ Β δυνατόν, ὑπόκειται δὲ τὸ Α δυνατόν
 εἶναι, καὶ τὸ Β ἔσται δυνατόν εἰ γὰρ ἀδύνατον,
 ἅμα δυνατόν ἐστὶ τὸ αὐτὸ καὶ ἀδύνατον
- Διωρισμένων δὴ τούτων ὑπαρχέτω τὸ Α παντὶ
 35 τῷ Β, τὸ δὲ Β παντὶ τῷ Γ ἐνδεχέσθω ἀνάγκη

^a The reference seems to be to 24 b 18, but the point is never proved cf 40 b 35, *An Post* 73 a 8, 94 a 24

to come to be, then to be, for that which has come to be, when it has come to be, is. We must understand the terms 'possible' and 'impossible' with respect not only to generation but also to true statement and to attribution, and in all the other senses in which the term 'possible' is used, for the same principle will obtain in all of them. Further, we must not suppose that the proposition 'if A is, B is' means that B will be if some *one* assumption A is granted, for nothing necessarily follows from the granting of one assumption: two at least are required, as, *e g*, when the premisses are related as we said ^a with respect to the syllogism. For if C is predicated of D, and D of E, C must also be predicated of E. Moreover, if each of the premisses is possible, the conclusion is also possible. Thus supposing that A represents the premisses and B the conclusion, it will follow, not only that when A is necessary B is necessary too, but also that when A is possible B is possible.

As the result of this proof it is evident that if a hypothesis is false ^b but not impossible, the result which is reached by means of the hypothesis will be false but not impossible. For example, if A is false but not impossible, and if when A is, B is, then B will be false but not impossible. For since it has been proved that if when A is, B is, when A is possible, B will also be possible, and since it is assumed that A is possible, then B will also be possible, for if it is impossible, the same thing will be at once possible and impossible.

Now that we have made these points clear, let us assume that A applies to all B, and that B may

Hence if a premiss is possible, falsity does not invalidate the conclusion

(b) Major assertoric minor

^b For the sense of 'false' here see 34 a 37

ARISTOTLE

34 a

οὖν τὸ Α παντὶ τῷ Γ ἐνδέχεσθαι ὑπάρχειν μὴ γὰρ ἐνδεχέσθω, τὸ δὲ Β παντὶ τῷ Γ κείσθω ὥς ὑπάρχον τοῦτο δὲ ψεύδους μὲν οὐ μέντοι ἀδύνατον εἰ οὖν τὸ μὲν Α μὴ ἐνδέχεται τῷ Γ τὸ δὲ Β παντὶ ὑπάρχει τῷ Γ, τὸ Α οὐ παντὶ τῷ Β ἐνδέχεται

40 γίννεται γὰρ συλλογισμὸς διὰ τοῦ τρίτου σχήματος ἀλλ' ὑπέκειτο παντὶ ἐνδέχεσθαι ὑπάρχειν ἀνάγκη

34 b

ἄρα τὸ Α παντὶ τῷ Γ ἐνδέχεσθαι ψεύδους γὰρ τεθέντος καὶ οὐκ ἀδυνάτου τὸ συμβαῖνόν ἐστιν ἀδύνατον

^a i.e. it is not implied by the original premiss Cf Alexander 185 16-20 Becker, 4 T M 55 f

^b If Aristotle means this conclusion to be apodeictic he is inconsistent cf 31 b 37 ff Becker suggests that since *ἀνάγκη* is often used merely to indicate the necessary relation of conclusion to premisses, *οὐκ ἐνδέχεται* may be used here in the same sense At best the ambiguity is unhappy It seems more likely that Aristotle was deceived by his own formula See next note

^c Actually the assumption was that A applies to all B Probably Aristotle employs the weaker form as being the normal contradictory of 'A cannot apply to all B' (see previous note) The substitution does not affect the validity of the argument

^d The form of the argument (and its fallacy) can be clearly seen in the following example, for which I am indebted to Professor T M Knox

If (a) All Fellows are wise
and (b) All graduates may be Fellows
to prove that (c) All graduates may be wise
Assume the contradictory of (c), viz ,

(d) Some graduates cannot be wise
For (b) substitute the false but not impossible premiss

(e) All graduates are Fellows

(f) Some Fellows [cannot be] are not wise

apply to all C Then it necessarily follows that A may apply to all C For let us assume that it cannot possibly apply, and let B be taken as applying to all C (this is false,^a but not impossible) If then A cannot apply to <all> C, but B applies to all C, A cannot^b apply to all B, for we get a syllogism by means of the third figure But *ex hypothesi* A may^c apply to all B Hence it necessarily follows that A may apply to all C, for by making a false though not impossible assumption we get an impossible result^d

problem
atic Pro
per impos
sibile
(1) Both
premisses
affirmativ

But this is incompatible with

(a) All Fellows [may be] are wise

[since (c) is not incompatible with (a)

(d) must be incompatible with (a)]

(c), the contrary of (d), must be true

First it should be noted that the proof excludes the negative values of (b) It could only establish that no graduates are necessarily not wise (*cf* 33 b 29) But it fails even to do this The flaws in the argument are indicated by square brackets The first two have been noted above and are relatively unimportant In the third case the argument clearly depends upon some tacit assumption, which Becker (*ATM* 53) formulates thus

Wenn $G_1\xi$ & $G_2\xi$ unmöglich ist in bezug auf $F\xi$,

$G_2\xi$ dagegen möglich ist

dann ist G_1 unmöglich

„ „
„ „

In my opinion his formula is too general and his examples unsuitable for the case in hand The assumption is rather If the conjunction of two premisses (d) and (e) gives a conclusion (f) which is incompatible with a given hypothesis (a), whereas one of these premisses (e) is compatible with the said hypothesis, then the other premiss (f) must be incompatible with the said hypothesis

It will be seen that in our example neither (d) nor (e) is in itself incompatible with (a) The incompatibility only becomes apparent when each premiss is examined in the light of the other, i.e. it is the result of their conjunction Thus Aristotle's assumption is unsound and the proof fails

Ἐγχωρεῖ δὲ καὶ διὰ τοῦ πρώτου σχήματος ποιῆσαι τὸ ἀδύνατον θέντας τῷ Γ τὸ Β ὑπάρχειν εἰ γὰρ τὸ Β παντὶ τῷ Γ ὑπάρχει τὸ δὲ Α παντὶ τῷ Β ἐνδέχεται, κἂν τῷ Γ παντὶ ἐνδέχοιτο τὸ Α ἀλλ' ὑπέκειτο μὴ παντὶ ἐγχωρεῖν

Δεῖ δὲ λαμβάνειν τὸ παντὶ ὑπάρχειν μὴ κατὰ χρόνον ὀρίσαντας, οἷον ἰὺν ἢ ἐν τῷδε τῷ χρόνῳ, ἀλλ' ἀπλῶς διὰ τοιούτων γὰρ προτάσεων καὶ τοὺς συλλογισμοὺς ποιοῦμεν, ἐπεὶ κατὰ γε τὸ νῦν λαμβανομένης τῆς προτάσεως οὐκ ἔσται συλλογισμός οὐδὲν γὰρ ἴσως κωλύει ποτὲ καὶ παντὶ κινουμένῳ ἀνθρώπων ὑπάρχειν, οἷον εἰ μηδὲν ἄλλο κινοῖτο τὸ δὲ κινούμενον ἐνδέχεται παντὶ ἵππῳ ἀλλ' ἀνθρώπων οὐδενὶ ἵππῳ ἐνδέχεται ἔτι ἔστω τὸ μὲν πρῶτον ζῶον, τὸ δὲ μέσον κινούμενον, τὸ δ' ἔσχατον ἀνθρώπος αἱ μὲν οὖν προτάσεις ὁμοίως ἔξουσιν, τὸ δὲ συμπέρασμα ἀναγκαῖον, οὐκ ἐνδεχό-

^a I follow the traditional view that this paragraph is intended to offer an alternative *per impossibile* proof of the syllogism in 34 a 34-36. If we keep the same example as before, the argument appears to be

The premisses (g) All Fellows may be wise
and (e) All graduates are Fellows

which are compatible with the original premisses (a) and (b), give the conclusion (c) All graduates may be wise, which is therefore compatible with (a) and (b). Hence (d), the contradictory of (c), is incompatible with (a) and (b), and therefore false. Therefore (c) is true.

The argument only establishes the conclusion as a possibility, not as a necessary inference. Hence Becker (*ATM* 57) offers a different explanation, ingenious but hardly convincing.

^b This warning against temporal qualifications was no doubt designed to defend the foregoing syllogism against objections in the form of the examples which follow in the

PRIOR ANALYTICS, I xv

We can also exhibit an impossibility through the first figure, by assuming that B applies to C. For if B applies to all C, and A may apply to all B, A may also apply to all C. But it was assumed that it cannot apply to all ^a

We must understand the expression 'applying to all,' not as qualified in respect of time, ^b *e.g.*, 'now' or 'at such-and-such a time,' but in an absolute sense, for it is by means of premisses taken in this latter way that we effect our syllogisms. If the premiss is taken as relating to the present moment, there will be no syllogism. For presumably there is no reason why at some time 'man' should not apply to everything that is in motion *i.e.*, if nothing else were then in motion, but the term 'in motion' may apply to all horses, and 'man' cannot apply to any horse. Again, let us take the first term as 'animal,' the middle as 'in motion,' and the last as 'man.' Then the premisses will be related in the same way as before, but the conclusion is apodeictic

Universal
premisses
must have
no tempor-
qualifica-
tion

text. The whole paragraph, however, is ill thought out. We have already seen that the major premiss above is treated now as assertoric, now as problematic. Presumably we are here to regard it as assertoric, although the formula *οὐδὲν κωλύει*, etc., points more naturally to a problematic sense. If assertoric, the judgement 'everything in motion is a man' is certainly not universal but collective or enumerative. But the fallacy of the syllogism in which it appears as major premiss is due rather to the incompatibility of the two premisses, the conditions which validate the major exclude the minor.

In the second example the conclusion 'all men may be animals' is the only legitimate inference from the premisses, which are perfectly compatible. Aristotle apparently rejects it because he expects a valid conclusion to state the full and permanent logical relation between the terms which it contains. Cf. *Introd.* p. 188

34 b

μενον ἐξ ἀνάγκης γὰρ ὁ ἄνθρωπος ζῶον φανερόν
οὖν ὅτι τὸ καθόλου ληπτέον ἀπλῶς, καὶ οὐ χρόνῳ
διορίζοντας

Πάλιν ἔστω στερητική πρότασις καθόλου ἢ AB,
20 καὶ εἰλήφθω τὸ μὲν A μηδενὶ τῷ B ὑπάρχειν, τὸ
δὲ B παντὶ ἐνδεχέσθω ὑπάρχειν τῷ Γ τούτων
οὖν τεθέντων ἀνάγκη τὸ A ἐνδέχεσθαι μηδενὶ τῷ
Γ ὑπάρχειν μὴ γὰρ ἐνδεχέσθω, τὸ δὲ B τῷ
Γ κείσθω ὑπάρχον, καθάπερ πρότερον ἀνάγκη δὴ
τὸ A τινὶ τῷ B ὑπάρχειν γίνεταί γὰρ συλ-
25 λογισμὸς διὰ τοῦ τρίτου σχήματος τοῦτο δὲ
ἀδύνατον ὥστ' ἐνδέχοιτ' ἂν τὸ A μηδενὶ τῷ Γ
ψεύδους γὰρ τεθέντος ἀδύνατον τὸ συμβαῖνον
οὗτος οὖν ὁ συλλογισμὸς οὐκ ἔστι τοῦ κατὰ τὸν
διορισμὸν ἐνδεχομένου, ἀλλὰ τοῦ μηδενὶ ἐξ ἀνάγκης
αὕτη γάρ ἐστιν ἡ ἀντίφασις τῆς γενομένης ὑπο-
30 θέσεως, ἐτέθη γὰρ ἐξ ἀνάγκης τὸ A τινὶ τῷ Γ
ὑπάρχειν, ὁ δὲ διὰ τοῦ ἀδυνάτου συλλογισμὸς τῆς
ἀντικειμένης ἐστὶν ἀντιφάσεως

Ἔτι δὲ καὶ ἐκ τῶν ὀρων φανερόν ὅτι οὐκ ἔσται
τὸ συμπέρασμα ἐνδεχόμενον ἔστω γὰρ τὸ μὲν
A κόραξ, τὸ δ' ἐφ' ᾧ B διανοούμενον, ἐφ' ᾧ δὲ Γ
ἄνθρωπος οὐδενὶ δὴ τῷ B τὸ A ὑπάρχει, οὐδὲν
85 γὰρ διανοούμενον κόραξ τὸ δὲ B παντὶ ἐνδέχεται
τῷ Γ, παντὶ γὰρ ἀνθρώπῳ τὸ διανοεῖσθαι ἀλλὰ
τὸ A ἐξ ἀνάγκης οὐδενὶ τῷ Γ οὐκ ἄρα τὸ συμ-
πέρασμα ἐνδεχόμενον ἀλλ' οὐδ' ἀναγκαῖον αἰεί

^a i.e. that A must apply to some C

^b 34 a 36

^c 31 b 20 ff The conclusion is only assertoric

^d Cf 34 b 1 In the present passage there is clearly an ellipse of καὶ οὐκ ἀδύνατον which Jenkinson overlooks

and not problematic, for man is necessarily an animal. Thus it is evident that the universal premiss must be taken absolutely, and not as qualified in respect of time.

Again, let AB be a negative universal premiss, and let it be assumed that A applies to no B, and that B may apply to all C. Then it must follow from these assumptions that A may apply to no C. For let us assume that it cannot apply (to no C),^a and let B be taken as applying to all C, as before.^b Then it must follow that A applies to some B, for we get a syllogism by means of the third figure.^c But this is impossible. Therefore it will be possible for A to apply to no C, for by making a false (but not impossible) assumption we get an impossible result.^d Thus this syllogism does not give a conclusion which is 'possible' in the sense defined,^e but proves that the predicate does not necessarily apply to any of the subject, for this is the contradictory of the assumption which we made, since it was assumed that A necessarily applies to some C, and the syllogism *per impossibile* proves the contradictory opposed to the (impossible) assumption.

Again, it is evident from considering examples of terms that the conclusion will not be problematic. Let A stand for 'crow', B for 'intelligent,' and C for 'man'. Then A applies to no B, for nothing intelligent is a crow. But B may apply to all C, for intelligence may apply to every man. But A necessarily applies to no C.^f Hence the conclusion is not problematic. Nor, however, is it always

^a 32 a 18

^f This excludes the possibility that A may apply to all C, which would be implicit in a truly problematic conclusion.

(11) Major negative, minor affirmative

84 b

ἔστω γὰρ τὸ μὲν Α κινούμενον, τὸ δὲ Β ἐπιστήμη,
 τὸ δ' ἐφ' ᾧ Γ ἄνθρωπος τὸ μὲν οὖν Α οὐδενὶ τῷ
 40 Β ὑπάρξει, τὸ δὲ Β παντὶ τῷ Γ ἐνδέχεται, καὶ
 οὐκ ἔσται τὸ συμπέρασμα ἀναγκαῖον οὐ γὰρ
 85 a ἀνάγκη μηδένα κινεῖσθαι ἄνθρωπον, ἀλλ' οὐκ
 ἀνάγκη τινά δῆλον οὖν ὅτι τὸ συμπέρασμα ἔστι
 τοῦ μηδενὶ ἐξ ἀνάγκης ὑπάρχειν ληπτέον δὲ
 βέλτιον τοὺς ὅρους

Ἐὰν δὲ τὸ στερητικὸν τεθῇ πρὸς τὸ ἔλαττον
 ἄκρον ἐνδέχεσθαι σημαῖνον, ἐξ αὐτῶν μὲν τῶν
 5 εἰλημμένων προτάσεων οὐδεὶς ἔσται συλλογισμός,
 ἀντιστραφείσης δὲ τῆς κατὰ τὸ ἐνδέχεσθαι προ-
 τάσεως ἔσται, καθάπερ ἐν τοῖς πρότερον ὑπ-
 αρχέτω γὰρ τὸ Α παντὶ τῷ Β, τὸ δὲ Β ἐνδεχέσθω
 μηδενὶ τῷ Γ οὕτω μὲν οὖν ἐχόντων τῶν ὅρων
 οὐδὲν ἔσται ἀναγκαῖον ἐὰν δ' ἀντιστραφῇ τὸ ΒΓ
 10 καὶ ληφθῇ τὸ Β παντὶ τῷ Γ ἐνδέχεσθαι, γίνεται
 συλλογισμός ὥσπερ πρότερον ὁμοίως γὰρ ἔχουσιν
 οἱ ὅροι τῇ θέσει τὸν αὐτὸν δὲ τρόπον καὶ στερη-
 τικῶν ὄντων ἀμφοτέρων τῶν διαστημάτων, ἐὰν τὸ
 μὲν ΑΒ μὴ ὑπάρχη, τὸ δὲ ΒΓ μηδενὶ ἐνδέχεσθαι
 σημαίνει δι' αὐτῶν μὲν γὰρ τῶν εἰλημμένω
 15 οὐδαμῶς γίνεται τὸ ἀναγκαῖον, ἀντιστραφείσης
 δὲ τῆς κατὰ τὸ ἐνδέχεσθαι προτάσεως ἔσται
 συλλογισμός εἰλήφθω γὰρ τὸ μὲν Α μηδενὶ τῷ
 Β ὑπάρχον,¹ τὸ δὲ Β ἐνδέχεσθαι μηδενὶ τῷ Γ διὰ
 μὲν οὖν τούτων οὐδὲν ἀναγκαῖον, ἐὰν δὲ ληφθῇ τὸ
 Β παντὶ τῷ Γ ἐνδέχεσθαι, ὅπερ ἐστὶν ἀληθές, ἢ
 20 δὲ ΑΒ πρότασις ὁμοίως ἐχῇ, πάλιν ὁ αὐτὸς ἔσται

¹ ὑπάρχειν η

apodeictic, for let A stand for 'in motion' and B for 'knowledge' and C for 'man'. Then A will apply to no B, but B may apply to all C,^a and the conclusion will not be apodeictic. For it is not necessary that no man should be in motion, rather it is not necessary that any man should be. Thus it is clear that the conclusion proves that the predicate does not necessarily apply to any of the subject. But the terms must be better chosen.

If, however, the negative premiss refers to the minor extreme and has the problematic signification, there will be no syllogism from the actual premisses assumed, but when the problematic premiss is converted there will be a syllogism, as in the previous examples.^b Let A apply to all B, and let B possibly apply to no C. Then with the terms in this relation there will be no necessary inference, but if the premiss BC is converted and B is taken as possibly applying to all C, we get a syllogism as before^c, for the terms are similarly disposed. The same is true when both the propositions are negative, if AB is assertoric and negative, and BC has the sense of possibly applying to none. For by means of the assumptions as they stand we reach no necessary inference at all, but when the problematic premiss is converted there will be a syllogism. For let it be assumed that A applies to no B, and that B may apply to no C. Then from these assumptions there is no necessary inference, but if it is assumed that B may apply to all C, which is true, while the premiss AB remains the same, we shall get the same syllo-

(iii) Major affirmative, minor negative

(iv) Both premisses negative

^a This is false. Knowledge cannot 'apply' to man in the sense that man is knowledge. Aristotle confuses *ἐπιστήμη* with *ἐπιστημον* (cf. ch. xxiv). The confession in 35 a 2 is significant.

^b 33 a 7, 16

^c 34 i 34

35 a

συλλογισμός ἐὰν δὲ μὴ ὑπάρχειν τεθῇ τὸ Β παντὶ τῷ Γ καὶ μὴ ἐνδέχεσθαι μὴ ὑπάρχειν, οὐκ ἔσται συλλογισμός οὐδαμῶς, οὔτε στερητικῆς οὐσης οὔτε καταφατικῆς τῆς ΑΒ προτάσεως ὅροι δὲ κοινοὶ τοῦ μὲν ἐξ ἀνάγκης ὑπάρχειν λευκόν—ζῶον—χιών, τοῦ δὲ μὴ ἐνδέχεσθαι λευκόν—ζῶον—πίττα

- 25 Φανερόν οὖν ὅτι καθόλου τῶν ὄρων ὄντων καὶ τῆς μὲν ὑπάρχειν τῆς δ' ἐνδέχεσθαι λαμβανομένης τῶν προτάσεων, ὅταν ἢ πρὸς τὸ ἔλαττον ἄκρον ἐνδέχεσθαι λαμβάνηται πρότασις, αἰεὶ γίγνεται συλλογισμός, πλὴν ὅτε μὲν ἐξ αὐτῶν ὅτε δ' ἀντιστραφείσης τῆς προτάσεως πότε δὲ τούτων
30 ἐκάτερος καὶ διὰ τίν' αἰτίαν, εἰρήκαμεν

- Ἐὰν δὲ τὸ μὲν καθόλου τὸ δ' ἐν μέρει ληφθῇ τῶν διαστημάτων, ὅταν μὲν τὸ πρὸς τὸ μείζον ἄκρον καθόλου τεθῇ καὶ ἐνδεχόμενον, εἴτε ἀποφατικὸν εἴτε καταφατικόν, τὸ δ' ἐν μέρει καταφατικὸν καὶ ὑπάρχον, ἔσται συλλογισμός τέλειος,
35 καθάπερ καὶ καθόλου τῶν ὄρων ὄντων ἀπόδειξις δ' ἢ αὐτὴ ἢ καὶ πρότερον ὅταν δὲ καθόλου μὲν ἢ τὸ πρὸς τὸ μείζον ἄκρον, ὑπάρχον δὲ καὶ μὴ ἐνδεχόμενον, θάτερον δ' ἐν μέρει καὶ ἐνδεχόμενον, ἐὰν τ' ἀποφατικαὶ ἐὰν τε καταφατικαὶ τεθῶσιν ἀμφοτέραι ἐὰν τε ἢ μὲν ἀποφατικὴ ἢ δὲ κατα-
40 φατικὴ, πάντως ἔσται συλλογισμός ἀτελής πλὴν
35 b οἱ μὲν διὰ τοῦ ἀδυνάτου δειχθήσονται οἱ δὲ διὰ τῆς ἀντιστροφῆς τῆς τοῦ ἐνδέχεσθαι, καθάπερ ἐν τοῖς πρότερον

Ἔσται δὲ συλλογισμός διὰ τῆς ἀντιστροφῆς καὶ ὅταν ἢ μὲν καθόλου πρὸς τὸ μείζον ἄκρον τεθεῖσα

gism once more ^a But if it is assumed, not that B may apply to no C, but that B does not apply to any C, there will be no syllogism in any case, whether the premiss AB is negative or affirmative Terms common to both cases and showing a positive apodeictic relation of predicate to subject are white—animal—snow, showing a negative apodeictic relation, white—animal—pitch

Thus it is evident that if the terms are universal and one premiss is assertoric and the other problematic, when the minor premiss is problematic, a syllogism always results—sometimes from the original assumptions and sometimes after the conversion of the said premiss We have explained under what conditions each of these two cases obtains, and for what reason

If, however, one of the propositions is universal and the other particular, when the major premiss is universal and problematic (whether negative or affirmative) and the particular premiss is affirmative and assertoric, there will be a perfect syllogism, just as when the terms were universal The proof is the same as before ^b But when the major premiss is universal, but assertoric and not problematic, and the other is particular and problematic, if both premisses are negative, or both affirmative, or one negative and the other affirmative, in every case there will be an imperfect syllogism, but some will be proved *per impossibile* and others by the conversion of the problematic premiss, as in the previous examples

We shall also have a syllogism by means of conversion when the universal major premiss has an

^a Cf 34 b 19

^b 33 b 33 ff

35 b

σημαίνειν τὸ ὑπάρχειν ἢ μὴ ὑπάρχειν, ἢ δ' ἐν μέρει
 5 στερητική οὐσα τὸ ἐνδέχεσθαι λαμβάνη, οἷον εἰ
 τὸ μὲν Α παντὶ τῷ Β ὑπάρχει ἢ μὴ ὑπάρχει, τὸ
 δὲ Β τινὶ τῷ Γ ἐνδέχεται μὴ ὑπάρχειν ἀντιστρα-
 φέντος γὰρ τοῦ ΒΓ κατὰ τὸ ἐνδέχεσθαι γίννεται
 συλλογισμός ὅταν δὲ τὸ μὴ ὑπάρχειν λαμβάνη
 ἢ κατὰ μέρος τεθείσα, οὐκ ἔσται συλλογισμός
 10 ὅροι τοῦ μὲν ὑπάρχειν λευκόν—ζῶον—χιών, τοῦ
 δὲ μὴ ὑπάρχειν λευκόν—ζῶον—πίττα διὰ γὰρ τοῦ
 ἀδιόριστου ληπτέον τὴν ἀπόδειξιν

Ἐὰν δὲ τὸ καθόλου τεθῇ πρὸς τὸ ἔλαττον ἄκρον
 τὸ δ' ἐν μέρει πρὸς τὸ μείζον, εἴαν τε στερητικὸν
 εἴαν τε καταφατικόν εἴαν τ' ἐνδεχόμενον εἴαν θ'
 ὑπάρχον ὁποτερονοῦν, οὐδαμῶς ἔσται συλλογισμός
 15 οὐδ' ὅταν ἐν μέρει ἢ ἀδιόριστοι τεθῶσιν αἱ προ-
 τάσεις, εἴτ' ἐνδέχεσθαι λαμβάνουσαι εἴθ' ὑπάρχειν
 εἴτ' ἐναλλάξ, οὐδ' οὕτως ἔσται συλλογισμός ἀπό-
 δειξεις δ' ἢ αὐτὴ ἢ καπὶ τῶν πρότερον ὅροι δὲ
 κοινοὶ τοῦ μὲν ὑπάρχειν ἐξ ἀνάγκης ζῶον—λευκόν
 —ἄνθρωπος, τοῦ δὲ μὴ ἐνδέχεσθαι ζῶον—λευκόν
 —ἱμάτιον

20 Φανερόν οὖν ὅτι τοῦ μὲν πρὸς τὸ μείζον ἄκρον
 καθόλου τεθέντος αἰεὶ γίννεται συλλογισμός, τοῦ
 δὲ πρὸς τὸ ἔλαττον οὐδέποτε οὐδαμῶς

XVI Ὅταν δ' ἢ μὲν ἐξ ἀνάγκης ὑπάρχειν ἢ δ'
 ἐνδέχεσθαι σημαίνειν τῶν προτάσεων, ὃ μὲν συλ-
 25 λογισμός ἔσται τὸν αὐτὸν τρόπον ἐχόντων τῶν
 ὁρων, καὶ τέλειος ὅταν πρὸς τῷ ἐλάττονι ἄκρῳ
 τεθῇ τὸ ἀναγκαῖον τὸ δὲ συμπέρασμα κατηγορικῶν

affirmative or negative assertoric sense, and the particular premiss is negative and has a problematic sense *e g*, if A applies or does not apply to all B, and B may not apply to some C, for when BC is converted we get a problematic syllogism But when the particular premiss is assertoric and negative, there will be no syllogism Examples of terms where the predicate applies to the subject are white—animal—snow, where it does not apply, white—animal—pitch The proof must be drawn from the indefinite nature of the particular premiss ^a

But if the universal premiss refers to the minor extreme, and the particular to the major, whether either premiss is negative or affirmative, problematic or assertoric, there will in no case be a syllogism Also when the premisses are particular or indefinite, whether both entail a problematic or both an assertoric relation, or one the former and the other the latter, under these conditions too there will be no syllogism The proof is the same as in the previous examples ^b Terms common to all cases where the predicate necessarily applies to the subject are animal—white—man, where it cannot possibly apply, animal—white—coat

(3) Major
particular
minor
universal

Thus it is evident that when the major premiss is universal, a syllogism always results, but when the minor is universal there is never any syllogism of any kind

XVI When one of the premisses has an apodeictic and the other a problematic sense, there will be a syllogism if the terms are related in the same way as before ^c, and it will be perfect when the apodeictic premiss is attached to the minor term If the terms

C Syllo
sisms with
one apo
deictic
and one
problematic
premiss

^b 33 a 34 ff

^c In ch xv

35 b

μὲν ὄντων τῶν ὁρων τοῦ ἐνδέχεσθαι καὶ οὐ τοῦ
 ὑπάρχειν ἔσται, καὶ καθόλου καὶ μὴ καθόλου
 τιθεμένων, ἂν δ' ἢ τὸ μὲν καταφατικὸν τὸ δὲ
 30 στερητικόν, ὅταν μὲν ἢ τὸ καταφατικὸν ἀναγκαῖον,
 τοῦ ἐνδέχεσθαι καὶ οὐ τοῦ μὴ ὑπάρχειν, ὅταν δὲ
 τὸ στερητικόν, καὶ τοῦ ἐνδέχεσθαι μὴ ὑπάρχειν
 καὶ τοῦ μὴ ὑπάρχειν, καὶ καθόλου καὶ μὴ καθόλου
 τῶν ὁρων ὄντων τὸ δ' ἐνδέχεσθαι ἐν τῷ συμ-
 περάσματι τὸν αὐτὸν τρόπον ληπτέον ὥπερ ἐν
 τοῖς πρότερον τοῦ δ' ἐξ ἀνάγκης μὴ ὑπάρχειν οὐκ
 85 ἔσται συλλογισμὸς ἕτερον γὰρ τὸ μὴ ἐξ ἀνάγκης
 ὑπάρχειν καὶ τὸ ἐξ ἀνάγκης μὴ ὑπάρχειν

Ὅτι μὲν οὖν καταφατικῶν ὄντων τῶν ὁρων οὐ
 γίνεταί τὸ συμπέρασμα ἀναγκαῖον, φανερόν ὑπ-
 αρχέτω γὰρ τὸ Α παντὶ τῷ Β ἐξ ἀνάγκης, τὸ δὲ
 40 Β ἐνδεχέσθω παντὶ τῷ Γ ἔσται δὴ¹ συλλογισμὸς
 86 α ἀτελὴς ὅτι ἐνδέχεται τὸ Α παντὶ τῷ Γ ὑπάρχειν
 ὅτι δ' ἀτελὴς ἐκ τῆς ἀποδείξεως δῆλον τὸν αὐτὸν
 γὰρ τρόπον δειχθήσεται ὥπερ καὶ πὶ τῶν πρότερον
 πάλιν τὸ μὲν Α ἐνδεχέσθω παντὶ τῷ Β, τὸ δὲ Β
 παντὶ τῷ Γ ὑπαρχέτω ἐξ ἀνάγκης ἔσται δὴ συλ-
 5 λογισμὸς ὅτι τὸ Α παντὶ τῷ Γ ἐνδέχεται ὑπάρχειν,
 ἀλλ' οὐχ ὅτι ὑπάρχει, καὶ τέλειος ἀλλ' οὐκ ἀτελὴς
 εὐθὺς γὰρ ἐπιτελείται διὰ τῶν ἐξ ἀρχῆς προτάσεων

Εἰ δὲ μὴ ὁμοιοσχήμονες αἱ προτάσεις, ἔστω
 πρῶτον ἢ στερητικὴ ἀναγκαῖα, καὶ τὸ μὲν Α
 μηδενὶ ἐνδεχέσθω τῷ Β [ἐξ ἀνάγκης],² τὸ δὲ Β
 10 παντὶ τῷ Γ ἐνδεχέσθω ἀνάγκη δὴ τὸ Α μηδενὶ τῷ
 Γ ὑπάρχειν κείσθω γὰρ ὑπάρχειν ἢ παντὶ ἢ τινὶ
 τῷ δὲ Β ὑπέκειτο μηδενὶ ἐνδέχεσθαι ἐπεὶ οὖν

¹ ἔσται δὴ Β, Waitz ἔσται δὲ 1 ἔσται Α ὑπαρχειν C

² ἐξ ἀνάγκης om Cn, Alexander μηδενὶ ὑπαρχει ἐξ ἀνάγκης d

are positive, whether they are universal or not, the conclusion will be problematic, not assertoric, if one premiss is affirmative and the other negative, when the affirmative is apodeictic, the conclusion will be problematic, not negative assertoric, and when the negative is apodeictic, there will be both a problematic and an assertoric negative conclusion, whether the terms are universal or not. The sense of 'possibility' in the conclusion must be understood in the same way as before.^a There will be no inference to the effect that the predicate necessarily does not apply to the subject, for 'not necessarily to apply' is not the same as 'necessarily not to apply'.

General
observa
tions

Now it is evident that when the terms are positive the conclusion which we get is not apodeictic. For let us assume that A must apply to all B, and B may apply to all C. Then there will be an imperfect syllogism to the effect that A may apply to all C. That it is imperfect is clear from the proof, for the proof will proceed in the same way as before.^b Again, let us assume that A may apply to all B, and that B must apply to all C. Then there will be a syllogism to the effect that A may apply to all C—not that it *does* apply, and the syllogism will be perfect, not imperfect, for it is concluded directly by means of the original premisses.

(1) Both
premisses
universal
(a) Both
affirmative

If the premisses are not similar in quality, let us first take the negative premiss as apodeictic, let us assume that it is impossible for A to apply to any B, and let us assume that B may apply to all C. Then it must follow that A applies to no C. For let us assume that it applies to all or some of C. Now it was assumed that it cannot apply to any B. Then

(b) One
affirmative
and one
negative
premiss

^a Cf 33 b 30, 34 b 27

^b 34 a 34 ff

ARISTOTLE

36 a

ἀντιστρέφει τὸ στερητικόν, οὐδὲ τὸ B τῷ A οὐδενὶ ἐνδέχεται τὸ δὲ A τῷ Γ ἢ παντὶ ἢ τινὶ κείμεναι ὑπάρχειν ὥστ' οὐδενὶ ἢ οὐ παντὶ τῷ Γ τὸ B ἐνδέχεται ἂν ὑπάρχειν ὑπέκειτο δὲ παντὶ ἐξ ἀρχῆς

Φανερόν δ' ὅτι καὶ τοῦ ἐνδέχεσθαι μὴ ὑπάρχειν γίννεται συλλογισμός, εἴπερ καὶ τοῦ μὴ ὑπάρχειν πάλιν ἔστω ἡ καταφατικὴ πρότασις ἀναγκαία, καὶ τὸ μὲν A ἐνδεχέσθω μηδενὶ τῶν¹ B ὑπάρχειν, τὸ δὲ B παντὶ τῷ Γ ὑπαρχέτω ἐξ ἀνάγκης ὁ μὲν οὖν συλλογισμός ἐστὶ τέλειος, ἀλλ' οὐ τοῦ μὴ ὑπάρχειν ἀλλὰ τοῦ ἐνδέχεσθαι μὴ ὑπάρχειν ἢ τε γὰρ πρότασις οὕτως ἐλήφθη ἢ ἀπὸ τοῦ μείζονος ἄκρου, καὶ εἰς τὸ ἀδύνατον οὐκ ἔστιν ἀγαγεῖν εἰ γὰρ ὑποτεθεῖται τὸ A τῷ Γ τινὶ² ὑπάρχειν, κείμεναι δὲ καὶ τῷ B ἐνδέχεσθαι μηδενὶ ὑπάρχειν, οὐδὲν συμβαίνει διὰ τούτων ἀδύνατον ἂν δὲ πρὸς τῷ ἐλάττονι ἄκρῳ τεθῇ τὸ στερητικόν, ὅταν μὲν ἐνδέχεσθαι σημαίνει συλλογισμός ἐστὶ διὰ τῆς ἀντιστροφῆς, καθάπερ ἐν τοῖς πρότερον, ὅταν δὲ μὴ ἐνδέχεσθαι οὐκ ἔστι οὐδ' ὅταν ἀμφω μὲν τεθῇ στερητικὰ μὴ ἢ δ' ἐνδεχόμενον τὸ πρὸς τὸ ἐλάττον ὅροι δ' οἱ αὐτοί, τοῦ μὲν ὑπάρχειν λευκόν—ζῶον—χιών, τοῦ δὲ μὴ ὑπάρχειν λευκόν—ζῶον—πίττα

¹ τῷ C² τινι Bekkei μηδενι codd, Alexander

^a The proof fails because the validating syllogism gives not an apodeictic but an assertoric conclusion (cf 30 a 15 ff) which does not contradict the original minor premiss. It is curious that 'the contradictory of A applies to no C' should be stated in the form 'A applies to all or some of C' Becker

since the negative premiss is convertible, neither can B apply to any A. But it has been assumed that A applies to all or some of C. Therefore B cannot apply to any or all of C. But it was originally assumed that it may apply to all.^a

It is evident that we can have a syllogism of the negative problematic type, since we also have one of the negative assertoric type. Let the affirmative premiss now be apodeictic, and let us assume that A may apply to no B, and that B must apply to all C. Then the syllogism will be perfect, but it will be not of the negative assertoric but of the negative problematic type, for the premiss which relates to the major term was assumed in this sense, and we cannot employ reduction *ad impossibile*. For supposing that we assume that A applies to some C,^b while it is still assumed that A may apply to no B, no impossible conclusion is obtained by means of these assumptions. If, however, the negative is attached to the minor term, when the sense is problematic, there will be a syllogism by conversion, as in the previous examples^c, but when the sense is not problematic there will be no syllogism, nor will there be one when both premisses are taken as negative and the minor is not problematic. The terms are the same as before: where the predicate applies to the subject, white—animal—snow, where it does not, white—animal—pitch.

(*ATM* p. 44) argues plausibly that the expression represents the expansion of an originally *indefinite* premiss: 'A applies to C'.

^b This being the contradictory of the conclusion (A applies to no C) which it is hoped to establish.

^c Cf. 35 a 14, b 1, 7. The resultant syllogism will be the same as in 35 b 38 ff.

36 a

Τὸν αὐτὸν δὲ τρόπον ἔξει καὶ πὶ τῶν ἐν μέρει
 συλλογισμῶν ὅταν γὰρ ἡ τὸ στερητικὸν ἀναγκαῖον,
 καὶ τὸ συμπέρασμα ἔσται τοῦ μὴ ὑπάρχειν οἷον
 3, εἰ τὸ μὲν Α μηδενὶ τῶν Β ἐνδέχεται ὑπάρχειν τὸ
 δὲ Β τινὶ τῶν Γ ἐνδέχεται ὑπάρχειν, ἀνάγκη τὸ
 Α τινὶ τῶν Γ μὴ ὑπάρχειν εἰ γὰρ παντὶ ὑπάρχει
 τῷ δὲ Β μηδενὶ ἐνδέχεται, οὐδὲ τὸ Β οὐδενὶ τῷ Α
 ἐνδέχεται ὑπάρχειν ὥστ' εἰ τὸ Α παντὶ τῷ Γ
 ὑπάρχει, οὐδενὶ τῶν Γ τὸ Β ἐνδέχεται ἀλλ' ὑπ-
 ἐκείτο τινὶ ἐνδέχεσθαι

40 Ὅταν δὲ τὸ ἐν μέρει καταφατικὸν ἀναγκαῖον ἢ
 τὸ ἐν τῷ στερητικῷ συλλογισμῷ, οἷον τὸ ΒΓ, ἢ

38 b τὸ καθόλου ἐν τῷ κατηγορικῷ, οἷον τὸ ΑΒ οὐκ
 ἔσται τοῦ ὑπάρχειν συλλογισμὸς ἀπόδειξις δ' ἢ
 αὐτὴ ἢ καὶ ἐπὶ τῶν πρότερον ἔαν δὲ τὸ μὲν
 καθόλου τεθῇ πρὸς τὸ ἔλαττον ἄκρον,¹ ἢ κατα-
 φατικὸν ἢ στερητικόν, ἐνδεχόμενον, τὸ δ' ἐν μέρει
 5 ἀναγκαῖον [πρὸς τῷ μείζονι ἄκρῳ],² οὐκ ἔσται
 συλλογισμὸς ὅροι δὲ τοῦ μὲν ὑπάρχειν ἐξ ἀνάγκης
 ζῶον—λευκόν—ἄνθρωπος, τοῦ δὲ μὴ ἐνδέχεσθαι
 ζῶον—λευκόν—ἱμάτιον ὅταν δ' ἀναγκαῖον ἢ τὸ
 καθόλου τὸ δ' ἐν μέρει ἐνδεχόμενον, στερητικοῦ
 μὲν ὄντος τοῦ καθόλου τοῦ μὲν ὑπάρχειν ὅροι ζῶον
 10 —λευκόν—κόραξ, τοῦ δὲ μὴ ὑπάρχειν ζῶον—
 λευκόν—πίττα, καταφατικοῦ δὲ τοῦ μὲν ὑπάρχειν
 ζῶον—λευκόν—κύκνος, τοῦ δὲ μὴ ἐνδέχεσθαι ζῶον
 —λευκόν—χιών

Οὐδ' ὅταν ἀδιόριστοι ληφθῶσιν αἱ προτάσεις

¹ το ἔλαττον ἄκρον 'ex optimis libris' Waitz τῷ ἐλαττονι
 ἄκρῳ uolgo

² πρὸς ἄκρῳ om Adf, secl Waitz

The same principle will apply to particular syllogisms ^a When the negative premiss is apodeictic, the conclusion will also be of the negative assertoric type *Eg*, if A cannot apply to any B, and B may apply to some C, it must follow that A does not apply to some C For if A applies to all C, and cannot apply to any B, B too cannot apply to any A, and so if A applies to all C, B cannot apply to any C But it was assumed that it may apply to some ^b

(2) One universal and one particular premiss

When the particular affirmative premiss (viz BC) in the negative, or the universal premiss (viz AB) in the affirmative syllogism is apodeictic, the conclusion will not be assertoric The proof is the same as before ^c If the universal premiss, whether affirmative or negative, is problematic and relates to the minor, while the particular premiss is apodeictic and relates to the major term, there will be no syllogism Examples of terms where the predicate necessarily applies are animal—white—man, where the predicate cannot possibly apply, animal—white—coat When the universal premiss is apodeictic and the particular problematic, (a) if the universal is negative, examples of terms where the predicate applies to the subject are animal—white—crow, and where it does not apply, animal—white—pitch, (b) if it is affirmative, examples of terms where the predicate applies are animal—white—swan, and where it cannot possibly apply, animal—white—snow

Nor will there be a syllogism when the premisses

^a Aristotle passes over the case of particular syllogisms with both premisses affirmative

^b The proof fails as in the corresponding syllogism at 36 a 7 ff, because the validating syllogism does not give the required contradiction

^c Cf 36 a 19-25

ἡ ἀμφότεραι κατὰ μέρος, οὐδ' οὕτως ἔσται συλλογισμός ὅροι δὲ κοινοὶ τοῦ μὲν ὑπάρχειν ζῶον—
 15 λευκόν—ἄνθρωπος, τοῦ δὲ μὴ ὑπάρχειν ζῶον—
 λευκόν—ἀψύχον καὶ γὰρ τὸ ζῶον τινὶ λευκῷ καὶ
 τὸ λευκὸν ἀψύχῳ τινὶ καὶ ἀναγκαῖον ὑπάρχειν καὶ
 οὐκ ἐνδέχεται ὑπάρχειν καὶ πὶ τοῦ ἐνδέχεσθαι
 ὁμοίως, ὥστε πρὸς ἅπαντα χρήσιμοι οἱ ὅροι

Φανερόν οὖν ἐκ τῶν εἰρημένων ὅτι ὁμοίως
 20 ἐχόντων τῶν ὄρων ἐν τε τῷ ὑπάρχειν καὶ ἐν τοῖς
 ἀναγκαίοις γίγνεται τε καὶ οὐ γίγνεται συλλογισμός,
 πλὴν κατὰ μὲν τὸ ὑπάρχειν τιθεμένης τῆς στερη-
 τικῆς προτάσεως τοῦ ἐνδέχεσθαι ἦν ὁ συλλογισμός,
 κατὰ δὲ τὸ ἀναγκαῖον τῆς στερητικῆς καὶ τοῦ
 ἐνδέχεσθαι καὶ τοῦ μὴ ὑπάρχειν [δῆλον δὲ καὶ
 25 ὅτι πάντες ἀτελεῖς οἱ συλλογισμοὶ καὶ ὅτι τε-
 λειοῦνται διὰ τῶν προειρημένων σχημάτων]¹

XVII Ἐν δὲ τῷ δευτέρῳ σχήματι ὅταν μὲν
 ἐνδέχεσθαι λαμβάνωσιν ἀμφότεραι αἱ προτάσεις,
 οὐδεὶς ἔσται συλλογισμός, οὔτε κατηγορικῶν οὔτε
 στερητικῶν τιθεμένων οὔτε καθόλου οὔτε κατὰ
 μέρος ὅταν δὲ ἡ μὲν ὑπάρχειν ἡ δ' ἐνδέχεσθαι
 30 σημαίνει, τῆς μὲν καταφατικῆς ὑπάρχειν σημα-
 νούσης οὐδέποτ' ἔσται, τῆς δὲ στερητικῆς τῆς
 καθόλου αἰεὶ τὸν αὐτὸν δὲ τρόπον καὶ ὅταν ἡ μὲν
 ἐξ ἀνάγκης ἡ δ' ἐνδέχεσθαι λαμβάνηται τῶν
 προτάσεων δεῖ δὲ καὶ ἐν τούτοις λαμβάνειν τὸ
 ἐν τοῖς συμπεράσμασιν ἐνδεχόμενον ὥσπερ ἐν τοῖς
 πρότερον

¹ secl Maier

^a This sentence is quite out of place here, it seems to be copied from 39 a 1 (Maier, *Syllogistik*, II 1 176, note 2)

^b 33 b 30, 34 b 27, 35 b 32

are taken as indefinite or both as particular Ex- (3) Both
 amples of terms common to all cases where the premisses
 predicate applies to the subject are animal—white— indefinite
 man, where it does not apply, animal—white—in particula
 inanimate For it is at once necessary and impossible
 both that 'animal' should apply to some things
 which are white, and that 'white' should apply to
 some things which are inanimate Similarly too if
 the relation is problematic, so the terms are valid
 for all cases

Thus it is evident from the foregoing analysis that
 a syllogism does or does not result from a similar
 relation of the terms in assertoric and in apodeictic
 propositions, with this qualification, that, as we
 have seen, if the negative premiss is taken as asser-
 toric the conclusion is problematic, while if the
 negative premiss is taken as apodeictic, the con-
 clusion is both problematic and negative assertoric
 [It is also clear that all the syllogisms are imperfect,
 and are completed by means of the figures already
 mentioned] ^a

XVII In the second figure, when both premisses Second
 are problematic, there will be no syllogism, whether Figure
 they are affirmative or negative, universal or General
 particular, but when one premiss has an assertoric and observa-
 the other a problematic sense, if it is the affirmative tions
 premiss that has the assertoric sense, there will
 never be a syllogism, but if it is the negative
 universal premiss, there will always be one The
 same holds good when one of the premisses is
 assumed as apodeictic and the other as problematic
 We must understand the sense of 'possibility' in
 the conclusions in these cases in the same way as
 before ^b

ARISTOTLE

36 b

25 Πρῶτον οὖν δεικτέον ὅτι οὐκ ἀντιστρέφει τὸ ἐν τῷ ἐνδέχασθαι στερητικόν, οἷον εἰ τὸ Α ἐνδέχεται μηδενὶ τῷ Β, οὐκ ἀνάγκη καὶ τὸ Β ἐνδέχασθαι μηδενὶ τῷ Α κείσθω γὰρ τοῦτο καὶ ἐνδέχεσθω τὸ Β μηδενὶ τῷ Α ὑπάρχειν οὐκοῦν ἐπεὶ ἀντιστρέφουσιν αἱ ἐν τῷ ἐνδέχασθαι καταφάσεις ταῖς
40 ἀποφάσεσι καὶ αἱ ἐναντίαι καὶ αἱ ἀντικείμεναι, τὸ
37 a δὲ Β τῷ Α ἐνδέχεται μηδενὶ ὑπάρχειν, φανερόν ὅτι καὶ παντὶ ἐνδέχοιτο ἂν τὸ Β τῷ Α ὑπάρχειν τοῦτο δὲ ψεῦδος οὐ γὰρ εἰ τόδε τῷδε παντὶ ἐνδέχεται, καὶ τόδε τῷδε ἀναγκαῖον ὥστ' οὐκ ἀντιστρέφει τὸ στερητικόν

Ἔτι δ' οὐδὲν κωλύει τὸ μὲν Α τῷ Β ἐνδέχασθαι
5 μηδενί, τὸ δὲ Β τινὶ τῶν Α ἐξ ἀνάγκης μὴ ὑπάρχειν, οἷον τὸ μὲν λευκὸν παντὶ ἀνθρώπῳ ἐνδέχεται μὴ ὑπάρχειν (καὶ γὰρ ὑπάρχειν), ἀνθρώπῳ δ' οὐκ ἀληθὲς εἰπεῖν ὡς ἐνδέχεται μηδενὶ λευκῷ πολλοῖς γὰρ ἐξ ἀνάγκης οὐχ ὑπάρχει, τὸ δ' ἀναγκαῖον οὐκ ἦν ἐνδεχόμενον

10 Ἀλλὰ μὴν οὐδ' ἐκ τοῦ ἀδυνάτου δειχθήσεται ἀντιστρέφον, οἷον εἰ τις ἀξιώσειεν, ἐπεὶ ψεῦδος τὸ ἐνδέχασθαι τὸ Β τῷ Α μηδενὶ ὑπάρχειν, ἀληθὲς τὸ μὴ ἐνδέχασθαι μηδενί (φάσις γὰρ καὶ ἀπόφασις), εἰ δὲ τοῦτ', ἀληθὲς ἐξ ἀνάγκης τινὶ τῶν Α τὸ Β

^a The meaning of ἀντικείμεναι is very doubtful, but 'contradictories' (Jenkinson) must surely be wrong: no proposition is convertible with its contradictory. Nor indeed is a proposition convertible with its contrary: but since B a A and B e A are contrary propositions in the assertoric mode, it is natural though inaccurate to describe them as such in the problematic mode (Alexander 221 19). Since the only other problematic propositions which are convertible without change of quantity are the sub-contraries
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First we must show that there is no conversion of the negative problematic premiss, *e g*, that if A may apply to no B, it does not necessarily follow that B may apply to no A. Let this be assumed, *i e* let us take it that B may apply to no A. Then since affirmations in the problematic sense convert with their negations, whether contrary or opposite,^a and since B may apply to no A, evidently B may also apply to all A. But this is false, for it does not necessarily follow that if one term may apply to all of another, the latter may also apply to all of the former. Therefore the negative ⟨problematic⟩ statement is not convertible.

Negative
problematic
premisses
not
convertible
First proof

Again, there is no reason why A should not possibly apply to no B, although B necessarily does not apply to some A. *E g*, 'white' may not apply to any man (for it may also apply to every man), but it is not true to say that 'man' may apply to nothing that is white, for 'man' necessarily does not apply to many white things, and (as we have seen^b) the necessary is not possible.

Second
proof

Furthermore, this type of proposition cannot be shown to be convertible by reduction *ad impossibile*, *e g*, if it were to be claimed that since it is false^c that B may apply to no A, it is true that it cannot apply to no A, since the latter statement is the contradictory of the former, and if this is so, it is true that B must apply to some A, therefore A

Third proof

B 1 A and B 0 A, and since these are at least verbally opposed to each other (*cf* 32 a 32-36 and II 63 b 23 28 I suggest that they are meant here by *αντικειμεναι*. Alexander notes this possibility (222 2-4), but without much favour

^b 32 a 28

^c *Sc* as an inference from the proposition 'A may apply to no B'

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must also apply to some B, but this is impossible (The reasoning is unsound,) because it does not follow that if B cannot apply to no A, it must apply to some. For there are two senses in which we say that it is not possible for a predicate to apply to none of a subject, viz (a) if it necessarily applies to some, and (b) if it necessarily does not apply to some. For it is not true to say that that which necessarily does not apply to some As may not apply to every A, any more than it is true that that which necessarily applies to some may apply to all. Thus if it should be claimed that since it is not possible that C should apply to all D, it necessarily does not apply to some, the assumption would be false, for it does apply to all, but because in some cases it applies necessarily, for this reason we say that it is not *possible* for it to apply to all. Thus to the proposition 'A may apply to all B' is opposed not only 'A must not apply to some B' but also 'A must apply to some B', and similarly with the proposition 'A may apply to no B'.

Thus it is clear that we must regard as opposed to that which is possible or not possible in the sense which we originally defined,^a not only that which necessarily applies to some, but also that which necessarily does not apply to some, and if we do this, no impossible conclusion follows (in the foregoing example), and so no syllogism results. Thus it is evident from what has been said that the negative (problematic) premiss is not convertible.

Now that this has been proved, let it be assumed that A may apply to no B, but to all C. Then there will be no syllogism by means of conversion, for it

A Both
premisses
problem
atic

37^a

35 γὰρ ὅτι οὐκ ἀντιστρέφει ἡ τοιαύτη πρότασις ἀλλ' οὐδὲ διὰ τοῦ ἀδυνάτου τεθέντος γὰρ τοῦ Β παντὶ τῷ Γ ἐνδέχεσθαι ὑπάρχειν² οὐδὲν συμβαίνει ψεῦδος ἐνδέχοιτο γὰρ ἂν τὸ Α τῷ Γ καὶ παντὶ καὶ μηδενὶ ὑπάρχειν ὅλως δ' εἰ ἐστὶ συλλογισμός, δῆλον ὅτι τοῦ ἐνδέχεσθαι ἂν εἴη (διὰ τὸ μηδετέραν τῶν προ-
 40 τάσεων εἰληφθαι ἐν τῷ ὑπάρχειν), καὶ οὗτος ἡ

37^b καταφατικός ἢ στερητικός οὐδετέρως δ' ἐγχωρεῖ καταφατικοῦ μὲν γὰρ τεθέντος δειχθήσεται διὰ τῶν ὁρων ὅτι οὐκ ἐνδέχεται ὑπάρχειν, στερητικοῦ δὲ ὅτι τὸ συμπέρασμα οὐκ ἐνδεχόμενον ἀλλ' ἀναγκαῖον ἐστίν ἔστω γὰρ τὸ μὲν Α λευκὸν τὸ δὲ Β
 5 ἄνθρωπος ἐφ' ᾧ δὲ Γ ἵππος τὸ δὴ Α, τὸ λευκόν, ἐνδέχεται τῷ μὲν παντὶ τῷ δὲ μηδενὶ ὑπάρχειν, ἀλλὰ τὸ Β τῷ Γ οὔτε ὑπάρχειν ἐνδέχεται οὔτε μὴ ὑπάρχειν ὅτι μὲν οὖν ὑπάρχειν οὐκ ἐγχωρεῖ φανερόν, οὐδεὶς γὰρ ἵππος ἄνθρωπος ἀλλ' οὐδ' ἐνδέχεσθαι μὴ ὑπάρχειν, ἀνάγκη γὰρ μηδένα ἵππον
 10 ἄνθρωπον εἶναι, τὸ δ' ἀναγκαῖον οὐκ ἦν ἐνδεχόμενον οὐκ ἄρα γίγνεται συλλογισμός

Ὅμοίως δὲ δειχθήσεται καὶ ἂν ἀνάπαλιν τεθῇ τὸ στερητικόν, καὶ ἀμφοτέραι καταφατικαὶ ληφθῶσιν ἢ στερητικαὶ διὰ γὰρ τῶν αὐτῶν ὁρων ἐστὶ ἡ ἀπόδειξις καὶ ὅταν ἡ μὲν καθόλου ἢ δ' ἐν μέρει, ἢ ἀμφοτέραι κατὰ μέρος ἢ ἀδιόριστοι,
 15 ἢ ὅσαχῶς ἄλλως ἐνδέχεται μεταλαβεῖν τὰς προ-

¹ παιτι] μη παντι Maier

² υπαρχει] μη υπαρχει Maier

^a i.e. the major premiss AB

^b The sense is clearly wrong. This premiss must be intended to contradict the conclusion (B may apply to no C) which it is required to establish. The true contradictory would be 'B must apply to some C', this when combined with the

has been already observed that such a premiss as this ^a is not convertible. Nor, again, will there be a syllogism by reduction *ad impossibile*, for if it is assumed that B may apply to all C ^b no falsity results, because A might apply both to all and to none of C. In fine, if there is a syllogism with these premisses, clearly it will be problematic, since neither of the premisses is taken in an assertoric sense, and this syllogism will be either affirmative or negative. But neither alternative is admissible, for if it is assumed to be affirmative, it can be shown by examples of terms that the predicate does not apply to the subject, and if to be negative, that the conclusion is not problematic but apodeictic. Let A be 'white,' B 'man' and C 'horse.' Then A, *i.e.* white, may apply to all of the one and to none of the other, but it is not possible either that B should or should not apply to C. That it is not possible that it should apply is evident, for no horse is a man. But neither is it possible that it should not apply, for it is necessary that no horse should be a man, and the necessary, as we have seen,^c is not possible. Hence no syllogism results.

There will be a similar proof if the negative is taken with the other premiss instead, or if both premisses are taken as affirmative or both as negative, for the proof will be drawn from the same terms. The same holds good when one premiss is universal and the other particular, or when both are particular or indefinite, or for any other possible combination. A major premiss would give 'A may not apply to some C,' which is not incompatible with the minor premiss. Maier's emendation gives the right sense, but it has no support from MSS or commentators, and is at best a clumsy and unnatural form of expression.

^c 32 a 28

37 b

τάσεις αἰὲν γὰρ ἔσται διὰ τῶν αὐτῶν ὄρων ἡ ἀπόδειξις φανερόν οὖν ὅτι ἀμφοτέρων τῶν προτάσεων κατὰ τὸ ἐνδέχεσθαι τιθεμένων οὐδεὶς γίγνεται συλλογισμός

XVIII Εἰ δ' ἡ μὲν ὑπάρχειν ἡ δ' ἐνδέχεσθαι σημαίνει, τῆς μὲν κατηγορικῆς ὑπάρχειν τεθείσης τῆς δὲ στερητικῆς ἐνδέχεσθαι οὐδέποτ' ἔσται συλλογισμός, οὔτε καθόλου τῶν ὄρων οὔτ' ἐν μέρει λαμβανομένων ἀπόδειξις δ' ἡ αὐτὴ καὶ διὰ τῶν αὐτῶν ὄρων ὅταν δ' ἡ μὲν καταφατικὴ ἐνδέχεσθαι ἡ δὲ στερητικὴ ὑπάρχειν, ἔσται συλλογισμός εἰλήφθω γὰρ τὸ Α τῷ μὲν Β μηδενὶ ὑπάρχειν τῷ δὲ Γ παντὶ ἐνδέχεσθαι ἀντιστραφέντος οὖν τοῦ στερητικοῦ τὸ Β τῷ Α οὐδενὶ ὑπάρξει τὸ δὲ Α παντὶ τῷ Γ ἐνεδέχετο γίγνεται δὴ συλλογισμός ὅτι ἐνδέχεται τὸ Β μηδενὶ τῷ Γ διὰ τοῦ πρώτου σχήματος ὁμοίως δὲ καὶ εἰ πρὸς τῷ Γ τεθείη τὸ στερητικόν

Ἐὰν δ' ἀμφοτέραι μὲν ὥσι στερητικαί, σημαίνει δ' ἡ μὲν μὴ ὑπάρχειν ἡ δ' ἐνδέχεσθαι μὴ ὑπάρχειν, δι' αὐτῶν μὲν τῶν εἰλημμένων οὐδὲν συμβαίνει ἀναγκαῖον, ἀντιστραφείσης δὲ τῆς κατὰ τὸ ἐνδέχεσθαι προτάσεως γίγνεται συλλογισμός ὅτι τὸ Β τῷ Γ ἐνδέχεται μηδενὶ ὑπάρχειν, καθάπερ ἐν τοῖς πρότερον ἔσται γὰρ πάλιν τὸ πρῶτον σχῆμα ἐὰν δ' ἀμφοτέραι τεθῶσι κατηγορικαί, οὐκ ἔσται συλλογισμός ὅροι τοῦ μὲν ὑπάρχειν ὑγίεια—ζῶον—ἄνθρωπος, τοῦ δὲ μὴ ὑπάρχειν ὑγίεια—ἵππος—ἄνθρωπος

Τον αὐτὸν δὲ τρόπον ἔξει καὶ πὶ τῶν ἐν μέρει συλλογισμῶν ὅταν μὲν γὰρ ἡ τὸ καταφατικόν

of premisses , for the proof will always be drawn from the same terms Thus it is evident that if both the premisses are taken as problematic, no syllogism results

XVIII If, however, one premiss has an assertoric and the other a problematic sense, when the affirmative is assumed as assertoric and the negative as problematic there will never be a syllogism, whether the terms are taken as universal or as particular The proof will be the same as before, and drawn from the same terms But when the affirmative is problematic and the negative assertoric there will be a syllogism Let it be assumed that A applies to no B but may apply to all C Then if the negative premiss is converted, B will apply to no A But it was assumed that A may apply to all C Therefore a syllogism results by means of the first figure,^a to the effect that B may apply to no C Similarly too if the negative be attached to C ^b

B One assertoric and one problematic premiss (1) Both premisses universal

If both premisses are negative, one having a negative assertoric and the other a negative problematic sense, no necessary conclusion results by means of the assumptions as they are , but on the conversion of the problematic premiss a syllogism results to the effect that B may apply to no C, as in the previous example , for once again we shall have the first figure If, however, both premisses are taken as affirmative, there will be no syllogism Examples of terms where the predicate applies to the subject are health—animal—man , where it does not apply, health—horse—man

The same principle will also obtain in the case of particular syllogisms When it is the affirmative

(2) One premiss particular

^a 34 b 19 ff

^b 35 a 6 ff

38 α ὑπάρχον, εἴτε καθόλου εἴτ' ἐν μέρει ληφθέν, οὐδεὶς
 ἔσται συλλογισμός (τοῦτο δ' ὁμοίως καὶ διὰ τῶν
 αὐτῶν ὁρῶν δείκνυται τοῖς πρότερον), ὅταν δὲ τὸ
 στερητικόν, ἔσται διὰ τῆς ἀντιστροφῆς, καθάπερ
 ἐν τοῖς πρότερον πάλιν ἐὰν ἀμφω μὲν τὰ δια-
 5 στήματα στερητικὰ ληφθῇ, καθόλου δὲ τὸ μὴ
 ὑπάρχειν, ἐξ αὐτῶν μὲν τῶν προτάσεων οὐκ ἔσται
 τὸ ἀναγκαῖον, ἀντιστραφέντος δὲ τοῦ ἐνδέχεσθαι,
 καθάπερ ἐν τοῖς πρότερον, ἔσται συλλογισμός

Ἐὰν δὲ ὑπάρχον μὲν ἢ τὸ στερητικόν ἐν μέρει δὲ
 ληφθῇ, οὐκ ἔσται συλλογισμός οὔτε καταφατικῆς
 10 οὔτε στερητικῆς ούσης τῆς ἐτέρας προτάσεως οὐδ'
 ὅταν ἀμφοτέραι ληφθῶσιν ἀδιόριστοι, ἢ κατα-
 φατικαὶ ἢ ἀποφατικαί, ἢ κατὰ μέρος ἀπόδειξις
 δ' ἢ αὐτὴ καὶ διὰ τῶν αὐτῶν ὁρῶν

XIX Ἐὰν δ' ἡ μὲν ἐξ ἀνάγκης ἢ δ' ἐνδέχεσθαι
 σημαίνει τῶν προτάσεων, τῆς μὲν στερητικῆς
 15 ἀναγκαίως ούσης ἔσται συλλογισμός οὐ μόνον ὅτι
 ἐνδέχεται μὴ ὑπάρχειν ἀλλὰ καὶ ὅτι οὐχ ὑπάρχει
 τῆς δὲ καταφατικῆς οὐκ ἔσται κείσθω γὰρ τὸ
 Α τῷ μὲν Β ἐξ ἀνάγκης μηδενὶ ὑπάρχειν, τῷ
 δὲ Γ παντὶ ἐνδέχεσθαι ἀντιστραφείσης οὖν τῆς
 στερητικῆς οὐδὲ τὸ Β τῷ Α οὐδενὶ ὑπάρξει τὸ
 20 δὲ Α παντὶ τῷ Γ ἐνεδέχετο γίνεσθαι δὴ πάλιν διὰ
 τοῦ πρώτου σχήματος ὁ συλλογισμός ὅτι τὸ Β τῷ
 Γ ἐνδέχεται μηδενὶ ὑπάρχειν ἅμα δὲ δηλὸν ὅτι
 οὐδ' ὑπάρχει¹ τὸ Β οὐδενὶ τῶν Γ κείσθω γὰρ
 ὑπάρχειν οὐκοῦν εἰ τὸ Α τῷ Β μηδενὶ ἐνδέχεται

¹ υπαρξει Cn, Bekker

statement that is assertoric, whether it is taken as universal or as particular, there will be no syllogism (this can be proved by the same method and the same terms as before), but when it is the negative,^a there will be a syllogism by conversion, as in the previous examples. On the other hand, if both propositions are taken as negative and the negative assertoric is universal, no necessary conclusion will result from the premisses as they stand, but when the problematic statement is converted there will be a syllogism, as before.

If the negative statement is assertoric and taken as particular, there will be no syllogism, whether the other premiss is affirmative or negative, nor will there be a syllogism when both are taken as indefinite, whether affirmative or negative, or as particular. The proof is the same and is effected by the same terms.

XIX If one premiss is apodeictic and the other has a problematic sense, when it is the negative premiss that is apodeictic, there will be a syllogism, not only to the effect that the predicate may not apply to the subject, but also that it does not apply, but when it is the affirmative premiss, there will be no syllogism. For let it be assumed that A necessarily applies to no B, but may apply to all C. Then by the conversion of the negative premiss, B will also apply to no A, and it was assumed that A may apply to all C. Thus once again by means of the first figure a syllogism results to the effect that B may apply to no C.^b Moreover it is obvious also that B does not apply to any C. For let it be assumed that it does apply. Then if A cannot apply to any B,

C One apodeictic and one problematic premiss (1) Universal syllogism (2) One affirmative and one negative premiss

^a Sc universal

^b Cf 36 a 15 ff

38 a

τὸ δὲ Β ὑπάρχει τινὶ τῶν Γ, τὸ Α τῶν Γ τινὶ οὐκ
 25 ἐνδέχεται ἀλλὰ παντὶ ὑπέκειτο ἐνδέχεσθαι

Τὸν αὐτὸν δὲ τρόπον δειχθήσεται καὶ εἰ πρὸς τῷ
 Γ τεθείη τὸ στερητικόν

Πάλιν ἔστω τὸ κατηγορικὸν ἀναγκαῖον θάτερον
 δ' ἐνδεχόμενον, καὶ τὸ Α τῷ μὲν Β ἐνδεχέσθω
 μηδενὶ τῷ δὲ Γ παντὶ ὑπαρχέτω ἐξ ἀνάγκης
 οὕτως οὖν ἐχόντων τῶν ὄρων οὐδεὶς ἔσται συλ-
 80 λογισμὸς συμβαίνει γὰρ τὸ Β τῷ Γ ἐξ ἀνάγκης
 μὴ ὑπάρχειν ἔστω γὰρ τὸ μὲν Α λευκὸν ἐφ' ᾧ
 δὲ τὸ Β ἄνθρωπος ἐφ' ᾧ δὲ τὸ Γ κύκνος τὸ δὴ
 λευκὸν κύκνω μὲν ἐξ ἀνάγκης ὑπάρχει ἀνθρώπῳ
 δ' ἐνδέχεται μηδενί, καὶ ἄνθρωπος οὐδενὶ κύκνω
 ἐξ ἀνάγκης ὅτι μὲν οὖν τοῦ ἐνδέχεσθαι οὐκ
 35 ἔστι συλλογισμὸς φανερόν τὸ γὰρ ἐξ ἀνάγκης
 οὐκ ἦν ἐνδεχόμενον

Ἄλλὰ μὴν οὐδὲ τοῦ ἀναγκαίου τὸ γὰρ ἀναγ-
 καῖον ἢ ἐξ ἀμφοτέρων ἀναγκαίων ἢ ἐκ τῆς στερη-
 τικῆς συνέβαινεν ἔτι δὲ καὶ ἐγχωρεῖ τούτων
 κειμένων τὸ Β τῷ Γ ὑπάρχειν οὐδὲν γὰρ κωλύει
 40 τὸ μὲν Γ ὑπὸ τὸ Β εἶναι τὸ δὲ Α τῷ μὲν Β παντὶ
 ἐνδέχεσθαι τῷ δὲ Γ ἐξ ἀνάγκης ὑπάρχειν, οἷον εἰ
 τὸ μὲν Γ εἶη ἐγρηγορὸς τὸ δὲ Β ζῶον τὸ δ' ἐφ'
 38 b ᾧ Α κίνησις τῷ μὲν γὰρ ἐγρηγορότι ἐξ ἀνάγκης
 κίνησις, ζῶω δὲ παντὶ ἐνδέχεται, καὶ πᾶν τὸ
 ἐγρηγορὸς ζῶον φανερόν οὖν ὅτι οὐδὲ τοῦ μὴ
 ὑπάρχειν, εἵπερ οὕτως ἐχόντων ἀνάγκη ὑπάρχειν

and B applies to some C, A cannot possibly apply to some C^a But it was assumed that it may apply to all

The proof can also be effected in the same way supposing that the negative be attached to C

On the other hand, let the affirmative statement be apodeictic and the other problematic let A possibly apply to no B, and necessarily apply to all C Then when the terms are in this relation there will be no syllogism, for it can so happen that B necessarily does not apply to C *Eg*, let A be 'white,' B 'man' and C 'swan' Then white necessarily applies to swan, but may apply to no man, and 'man' necessarily applies to no swan Thus it is evident that there is no syllogism of the problematic type, for we have seen^b that the necessary is not possible

Nor again will there be an apodeictic syllogism, for we saw^c that an apodeictic conclusion (only) results when both premisses are apodeictic, or when the negative premiss is apodeictic Again, it is possible, with the terms taken in this way, for B to apply to C For there is no reason why C should not fall under B in such a way that A may apply to all B, but must apply to all C, *eg*, if C were 'waking,' B 'animal' and A 'motion', for that which is awake must have motion, and every animal may have motion, and every waking thing is an animal Thus it is evident that there is no negative assertoric conclusion either, since with this arrangement of terms the conclusion is assertoric and affirmative

^a This is a fallacy Cf note on 36 a 15

^b 32 a 28

^c 30 b 7, 31 a 21

38 b

οὐδὲ δὴ τῶν ἀντικειμένων καταφάσεων,¹ ὥστ'
οὐδεὶς ἔσται συλλογισμός

5 Ὅμοίως δὲ δειχθήσεται καὶ ἀνάπαλιν τεθείσης
τῆς καταφαστικῆς

Ἐὰν δ' ὁμοιοσχήμενες ὦσιν αἱ προτάσεις,
στερητικῶν μὲν οὐσῶν αἰεὶ γίνεταί συλλογισμός
ἀντιστραφείσης τῆς κατὰ τὸ ἐνδέχεσθαι προ-
τάσεως, καθάπερ ἐν τοῖς πρότερον εἰλήφθω γὰρ
10 τὸ Α τῷ μὲν Β ἐξ ἀνάγκης μὴ ὑπάρχειν, τῷ δὲ Γ
ἐνδέχεσθαι μὴ ὑπάρχειν ἀντιστραφεισῶν οὖν τῶν
προτάσεων τὸ μὲν Β τῷ Α οὐδενὶ ὑπάρχει τὸ δὲ
Α παντὶ τῷ Γ ἐνδέχεται γίνεταί δὴ τὸ πρῶτον
σχῆμα καὶ ἐν πρὸς τῷ Γ τεθείη τὸ στερητικὸν
ὡσαύτως

Ἐὰν δὲ κατηγορικαὶ τεθῶσιν, οὐκ ἔσται συλ-
15 λογισμός τοῦ μὲν γὰρ μὴ ὑπάρχειν ἢ τοῦ ἐξ
ἀνάγκης μὴ ὑπάρχειν φανερόν ὅτι οὐκ ἔσται διὰ
τὸ μὴ εἰληφθαι στερητικὴν πρότασιν μήτ' ἐν τῷ
ὑπάρχειν μήτ' ἐν τῷ ἐξ ἀνάγκης ὑπάρχειν ἀλλὰ
μὴν οὐδὲ τοῦ ἐνδέχεσθαι μὴ ὑπάρχειν ἐξ ἀνάγκης
γὰρ οὕτως ἐχόντων τὸ Β τῷ Γ οὐχ ὑπάρξει, οἷον
20 εἰ τὸ μὲν Α τεθείη λευκὸν ἐφ' ᾧ δὲ τὸ Β κύκνος τὸ
δὲ Γ ἄνθρωπος οὐδέ γε τῶν ἀντικειμένων κατα-
φάσεων,² ἐπεὶ δέδεικται τὸ Β τῷ Γ ἐξ ἀνάγκης
οὐχ ὑπάρχον οὐκ ἀρα γίνεταί συλλογισμός ὅλως
Ὅμοίως δ' ἔξει καὶ πὶ τῶν ἐν μέρει συλλογισμῶν

¹ καταφάσει n, Alexander, Waitz φάσεων

² καταφάσεων Alexander, Waitz καταφάσεων καὶ ἀποφάσεων
n ἀποφαισεων A²BCum ἀντιφαισει A¹ ἀντιφάσεων d
ἀποφάσεων f

PRIOR ANALYTICS, I XIX

Nor again is there a conclusion which takes the form of any of the opposite statements ^a Therefore there will be no syllogism

There will be a similar proof if the affirmative premiss occupies the other position

If the premisses are similar in quality, where they are negative a syllogism always results on the conversion of the problematic premiss, as before. Let it be assumed that A necessarily does not apply to B, and may not apply to C. Then on the conversion of the premisses B applies to no A, and A may apply to all C. Thus the first figure results. Similarly also if the negative statement relates to C ^{(b) Both premisses negative}

If, however, the premisses are taken as affirmative, there will be no syllogism. It is evident that there will be none of the negative assertoric or of the negative apodeictic type, since no negative premiss has been assumed, either in the assertoric or in the apodeictic sense. Furthermore, there will be none of the negative problematic type, for with the terms in this relation B will necessarily not apply to C, e.g., if A is taken to be 'white', B 'swan', and C 'man'. Nor can we conclude any of the opposite affirmations, because we have shown ^{(c) Both premisses affirmative} that B necessarily does not apply to C. Thus no syllogism at all results.

The same will also hold good in the case of par- ^{(2) Particular syllogisms}

^a Aristotle has proved that in each of the three modes a negative conclusion is impossible, he now adds that the corresponding affirmatives are also impossible (so because an affirmative conclusion can only be drawn from two affirmative premisses)

^b i.e., if the minor premiss is apodeictic. The problematic premiss is originally negative, but becomes affirmative by conversion.

^c By the examples just cited

38 b

25 ὅταν μὲν γὰρ ἡ τὸ στερητικὸν καθόλου τε καὶ ἀναγκαῖον, ἀεὶ συλλογισμὸς ἔσται καὶ τοῦ ἐνδέχεσθαι καὶ τοῦ μὴ ὑπάρχειν (ἀπόδειξις δὲ διὰ τῆς ἀντιστροφῆς), ὅταν δὲ τὸ καταφατικόν, οὐδέποτε τὸν αὐτὸν γὰρ τρόπον δειχθήσεται ὃν καὶ ἐν τοῖς καθόλου, καὶ διὰ τῶν αὐτῶν ὄρων

30 Οὐδ' ὅταν ἀμφότεραι ληφθῶσι καταφατικά καὶ γὰρ τούτου ἡ αὐτὴ ἀπόδειξις ἢ καὶ πρότερον

Ὅταν δὲ ἀμφότεραι μὲν στερητικαὶ καθόλου δὲ καὶ ἀναγκαῖα ἡ τὸ μὴ ὑπάρχειν σημαίνουσα, δι' αὐτῶν μὲν τῶν εἰλημμένων οὐκ ἔσται τὸ ἀναγκαῖον, ἀντιστραφείσης δὲ τῆς κατὰ τὸ ἐνδέχεσθαι προ-
35 τάσεως ἔσται συλλογισμὸς, καθάπερ ἐν τοῖς πρότερον

Ἐὰν δ' ἀμφότεραι ἀδιόριστοι ἢ ἐν μέρει τεθῶσιν, οὐκ ἔσται συλλογισμὸς ἀπόδειξις δ' ἢ αὐτὴ καὶ διὰ τῶν αὐτῶν ὄρων

Φανερόν οὖν ἐκ τῶν εἰρημένων ὅτι τῆς μὲν στερητικῆς τῆς καθόλου τιθεμένης ἀναγκαίας ἀεὶ
40 γίγνεται συλλογισμὸς, οὐ μόνον τοῦ ἐνδέχεσθαι μὴ ὑπάρχειν ἀλλὰ καὶ τοῦ μὴ ὑπάρχειν, τῆς δὲ καταφατικῆς οὐδέποτε καὶ ὅτι τὸν αὐτὸν τρόπον
39 a ἐχόντων ἐν τε τοῖς ἀναγκαίοις καὶ ἐν τοῖς ὑπάρχουσι γίγνεται τε καὶ οὐ γίγνεται συλλογισμὸς δῆλον δὲ καὶ ὅτι πάντες ἀτελεῖς οἱ συλλογισμοί, καὶ ὅτι τελειοῦνται διὰ τῶν προειρημένων σχημάτων

^a A fallacy, cf notes on 36 a 15, 38 a 24

^b 38 a 26-b 4

^c 38 b 13-23

^d Cf 36 b 12-18

^e Cf 36 a 15, 38 a 24, b 26

^f Actually by the first figure only

ticular syllogisms When the negative statement is universal and apodeictic, a syllogism will always result to give both a problematic and a negative assertoric^a conclusion (the proof will proceed by conversion), but when the affirmative statement is universal and apodeictic, there will never be a syllogism. The proof will be effected in the same way as in universal syllogisms, and by means of the same terms^b

Nor will there be a syllogism when both premisses are taken as affirmative. The proof of this also is the same as before^c

When, however, both premisses are negative, and that which has the non-attributive sense is universal and apodeictic, although there will be no necessary conclusion from the assumptions as they are, when the problematic premiss is converted there will be a syllogism, as before

If, however, both premisses are assumed as indefinite or particular, there will be no syllogism. The proof is the same as before, and is effected by means of the same terms^d

Thus it is evident from the foregoing analysis (a) that when the negative universal premiss is taken as apodeictic a syllogism always results, giving not only a conclusion of the negative problematic type but also one of the negative assertoric type,^e but when the affirmative universal premiss is so taken a syllogism never results, (b) that a syllogism results or does not result from the same arrangement of terms in apodeictic as in assertoric propositions. It is obvious also that all these syllogisms are imperfect, and that they are completed by means of the figures^f already mentioned

General deductions

XX Ἐν δὲ τῷ τελευταίῳ σχήματι καὶ ἀμφο-
 5 τέρων ἐνδεχομένων καὶ τῆς ἐτέρας ἔσται συλ-
 λογισμός· ὅταν μὲν οὖν ἐνδέχεσθαι σημαίνωσιν
 αἱ προτάσεις, καὶ τὸ συμπέρασμα ἔσται ἐνδεχό-
 μενον καὶ ὅταν ἢ μὲν ἐνδέχεσθαι ἢ δ' ὑπάρχειν
 ὅταν δ' ἢ ἐτέρα τεθῇ ἀναγκαία, ἐὰν μὲν ἡ κατα-
 10 φατική, οὐκ ἔσται τὸ συμπέρασμα οὔτε ἀναγ-
 καίον οὔθ' ὑπάρχον, ἐὰν δ' ἡ στερητική, τοῦ μὴ
 ὑπάρχειν ἔσται συλλογισμός, καθάπερ καὶ ἐν τοῖς
 πρότερον ληπτέον δὲ καὶ ἐν τούτοις ὁμοίως τὸ
 ἐν τοῖς συμπεράσμασιν ἐνδεχόμενον

Ἔστωσαν δὴ πρῶτον ἐνδεχόμεναι, καὶ τὸ Α
 15 καὶ τὸ Β παντὶ τῷ Γ ἐνδεχέσθω ὑπάρχειν ἐπεὶ
 οὖν ἀντιστρέφει τὸ καταφατικὸν ἐπὶ μέρους τὸ
 δὲ Β παντὶ τῷ Γ ἐνδέχεται, καὶ τὸ Γ τινὶ τῷ Β
 ἐνδέχουτ' ἂν ὥστ' εἰ τὸ μὲν Α παντὶ τῷ Γ ἐν-
 δέχεται τὸ δὲ Γ τινὶ τῶν Β, καὶ τὸ Α τινὶ τῶν Β ἐν-
 20 δέχεται γίνεταί γὰρ τὸ πρῶτον σχῆμα καὶ εἰ
 τὸ μὲν Α ἐνδέχεται μηδενὶ τῷ Γ ὑπάρχειν τὸ δὲ Β
 παντὶ τῷ Γ, ἀνάγκη τὸ Α τινὶ τῷ Β ἐνδέχεσθαι
 μὴ ὑπάρχειν ἔσται γὰρ πάλιν τὸ πρῶτον σχῆμα
 διὰ τῆς ἀντιστροφῆς εἰ δ' ἀμφότεραι στερητικαὶ
 τεθείησαν, ἐξ αὐτῶν μὲν τῶν εἰλημμένων οὐκ
 25 ἔσται τὸ ἀναγκαίον, ἀντιστραφείσων δὲ τῶν
 προτάσεων ἔσται συλλογισμός, καθάπερ ἐν τοῖς
 πρότερον εἰ γὰρ τὸ Α καὶ τὸ Β τῷ Γ ἐνδέχεται
 μὴ ὑπάρχειν, ἐὰν μεταληφθῇ τὸ ἐνδέχεσθαι μὴ¹
 ὑπάρχειν, πάλιν ἔσται τὸ πρῶτον σχῆμα διὰ τῆς
 ἀντιστροφῆς

Εἰ δ' ὁ μὲν ἔστι καθόλου τῶν ὄρων ὁ δ' ἐν μέρει,
 30 τὸν αὐτὸν τρόπον ἐχόντων τῶν ὄρων ὅνπερ ἐπὶ

¹ μη n om cett

XX In the last figure when both premisses are problematic, and also when only one is problematic, there will be a syllogism. When both the premisses have a problematic sense the conclusion will also be problematic, and likewise when one premiss is problematic and the other assertoric. When however, the other premiss is apodeictic, if it is affirmative, the conclusion will be neither apodeictic nor assertoric, but if it is negative, there will be a negative assertoric conclusion, as before ^a. In these syllogisms also the sense of 'possibility' in the conclusions must be understood in the same way as before ^b.

Third
Figure
General
remarks

First, then, let the premisses be problematic, and let both A and B possibly apply to all C. Then since the affirmative statement is convertible as particular, and since B may apply to all C, C may also apply to some B. Thus if A may apply to all C, and C to some B, A may also apply to some B, for we get the first figure. And if A may apply to no C, and B may apply to all C, it necessarily follows that A may not apply to some B, for again we shall have the first figure by conversion. But supposing that both premisses are assumed as negative, there will be no necessary conclusion from the assumptions as they stand, but when the premisses are converted there will be a syllogism, as before, for if both A and B may not apply to C, if we substitute in each case the expression 'may apply,' we shall have the first figure again by conversion.

A Both
premisses
problem-
atic
(1) Univers-
al syllo-
gisms

If one of the terms is universal and the other particular, there will or will not be a syllogism with

(2) Particu-
lar syllo-
gisms

^a Cf 36 a 15, 38 a 24, b 26, 40
^b 33 b 30, 34 b 27, 35 b 32 36 b 33

89 a

τοῦ ὑπάρχειν ἔσται τε καὶ οὐκ ἔσται συλλογισμός
 ἐνδεχέσθω γὰρ τὸ μὲν Α παντὶ τῷ Γ τὸ δὲ Β τινὶ
 τῷ Γ ὑπάρχειν ἔσται δὴ πάλιν τὸ πρῶτον σχῆμα
 τῆς ἐν μέρει προτάσεως ἀντιστραφείσης εἰ γὰρ
 τὸ Α παντὶ τῷ Γ τὸ δὲ Γ τινὶ τῶν Β, τὸ Α τινὶ
 85 τῶν Β ἐνδέχεται καὶ εἰ πρὸς τῷ¹ ΒΓ τεθείη τὸ
 καθόλου, ὡσαύτως ὁμοίως δὲ καὶ εἰ τὸ μὲν ΑΓ
 στερητικὸν εἴη τὸ δὲ ΒΓ καταφατικόν ἔσται γὰρ
 πάλιν τὸ πρῶτον σχῆμα διὰ τῆς ἀντιστροφῆς

Εἰ δ' ἀμφότεραι στερητικαὶ τεθείησαν, ἡ μὲν
 καθόλου ἡ δ' ἐν μέρει, δι' αὐτῶν μὲν τῶν εἰλημ-
 89 b μένων οὐκ ἔσται συλλογισμός, ἀντιστραφεισὼν δ'
 ἔσται, καθάπερ ἐν τοῖς πρότερον

Ὅταν δὲ ἀμφότεραι ἀδιόριστοι ἢ ἐν μέρει
 ληφθῶσιν οὐκ ἔσται συλλογισμός καὶ γὰρ παντὶ
 ἀνάγκη τὸ Α τῷ Β καὶ μηδενὶ ὑπάρχειν ὅροι
 5 τοῦ ὑπάρχειν ζῶον—ἄνθρωπος—λευκόν, τοῦ μὴ
 ὑπάρχειν ἵππος—ἄνθρωπος—λευκόν, μέσον λευκόν

XXI Ἐὰν δὲ ἡ μὲν ὑπάρχειν ἡ δ' ἐνδέχεσθαι
 σημαίνῃ τῶν προτάσεων, τὸ μὲν συμπέρασμα
 ἔσται ὅτι ἐνδέχεται καὶ οὐχ ὅτι ὑπάρχει, συλ-
 10 λογισμὸς δ' ἔσται τὸν αὐτὸν τρόπον ἐχόντων τῶν
 ὁρῶν ὃν καὶ ἐν τοῖς πρότερον ἔστωσαν γὰρ
 πρῶτον κατηγορικοί, καὶ τὸ μὲν Α παντὶ τῷ Γ
 ὑπαρχέτω τὸ δὲ Β παντὶ ἐνδεχέσθω ὑπάρχειν
 ἀντιστραφέντος οὖν τοῦ ΒΓ τὸ πρῶτον ἔσται
 σχῆμα, καὶ τὸ συμπέρασμα ὅτι ἐνδέχεται τὸ Α
 15 τινὶ τῶν Β ὑπάρχειν ὅτε γὰρ ἡ ἑτέρα τῶν προ-

¹ τῷ] το Cdfn

the same arrangement of terms as in assertoric syllogisms ^a Let it be assumed that A may apply to all C, and B to some C Then by the conversion of the particular premiss we shall again have the first figure, for if A may apply to all C, and C to some B, then A may apply to some B The same will be true if the universal statement relates to the premiss BC Similarly also if the premiss AC is negative and BC affirmative, for conversion will again give us the first figure

If both premisses are assumed as negative, the one universal and the other particular, there will be no conclusion from the assumptions as they stand, but on their conversion we shall have a syllogism, as before

When, however, both premisses are taken as indefinite or particular, there will be no syllogism, for A necessarily applies both to none and to all of B ^b Examples of terms where the predicate applies to the subject are animal—man—white, where it does not apply, horse—man—white White is the middle term

XXI If one of the premisses has an assertoric and the other a problematic sense, the conclusion will be problematic, not assertoric, and a syllogism will result from the same arrangement of terms as in the previous examples ^c First let the terms be positive let A apply to all C, and let B possibly apply to all C Then the conversion of the premiss BC will give us the first figure, and the conclusion that A may apply to some B, for we have seen ^d

B One assertoric and one problematic premiss;
(1) Both premisses universal

^b i e terms can be found (as in the examples which follow) to exhibit both these relations

^c In ch. x

^d 33 b 25-40

39 b

τάσεων ἐν τῷ πρώτῳ σχήματι σημαῖνοι ἐνδέχεσθαι, καὶ τὸ συμπέρασμα ἦν ἐνδεχόμενον ὁμοίως δὲ καὶ εἰ τὸ μὲν ΒΓ ὑπάρχειν τὸ δὲ ΑΓ ἐνδέχεσθαι, καὶ εἰ τὸ μὲν ΑΓ στερητικὸν τὸ δὲ ΒΓ κατηγορικόν, ὑπάρχοι δ' ὅποτερονοῦν, ἀμφοτέρως ἐνδεχόμενον ἔσται τὸ συμπέρασμα γίγνεται γὰρ

- 20 πάλιν τὸ πρῶτον σχῆμα, δέδεικται δ' ὅτι τῆς ἐτέρας προτάσεως ἐνδέχεσθαι σημαίνουσης ἐν αὐτῷ καὶ τὸ συμπέρασμα ἔσται ἐνδεχόμενον εἰ δὲ τὸ [ἐνδεχόμενον]¹ στερητικὸν τεθείη πρὸς τὸ ἔλαττον ἄκρον ἢ καὶ ἄμφω ληφθείη στερητικά, δι' αὐτῶν μὲν τῶν κειμένων οὐκ ἔσται συλλογισμός, 25 ἀντιστραφέντων δ' ἔσται, καθάπερ ἐν τοῖς πρότερον

Εἰ δ' ἡ μὲν καθόλου τῶν προτάσεων ἡ δ' ἐν μέρει, κατηγορικῶν μὲν οὐσῶν ἀμφοτέρων ἡ τῆς μὲν καθόλου στερητικῆς τῆς δ' ἐν μέρει καταφατικῆς, ὁ αὐτὸς τρόπος ἔσται τῶν συλλογισμῶν

- 30 πάντες γὰρ περαίνονται διὰ τοῦ πρώτου σχήματος ὥστε φανερόν ὅτι τοῦ ἐνδέχεσθαι καὶ οὐ τοῦ ὑπάρχειν ἔσται ὁ² συλλογισμός εἰ δ' ἡ μὲν καταφατικὴ καθόλου ἡ δὲ στερητικὴ ἐν μέρει, διὰ τοῦ ἀδυνάτου ἔσται ἡ ἀπόδειξις ὑπαρχέτω γὰρ τὸ μὲν Β παντὶ τῷ Γ, τὸ δὲ Α ἐνδεχέσθω τινὶ τῷ 35 Γ μὴ ὑπάρχειν ἀνάγκη δὴ τὸ Α ἐνδέχεσθαι τινὶ τῷ Β μὴ ὑπάρχειν εἰ γὰρ παντὶ τῷ Β τὸ Α ὑπάρχει ἐξ ἀνάγκης τὸ δὲ Β παντὶ τῷ Γ κείται ὑπάρχειν, τὸ Α παντὶ τῷ Γ ἐξ ἀνάγκης ὑπάρξει (τοῦτο γὰρ δέδεικται πρότερον) ἀλλ' ὑπέκειτο τινὶ ἐνδέχεσθαι μὴ ὑπάρχειν

- 40 a "Ὅταν δ' ἀδιόριστοι ἢ ἐν μέρει ληφθῶσιν ἀμφοτέραι, οὐκ ἔσται συλλογισμός ἀπόδειξις δ' ἡ

that when one of the premisses in the first figure has a problematic sense, the conclusion is also problematic. Similarly too if BC is assertoric and AC problematic, or if AC is negative and BC affirmative, and either is assertoric in both cases the conclusion will be problematic, for again we get the first figure, and it has been shown that in it when one of the premisses is problematic in sense the conclusion will also be problematic. If, however, the negative problematic statement is attached to the minor term, or if both statements are taken as negative, no syllogism will result from the assumptions as they stand, but on their conversion there will be a syllogism, as before.

If one of the premisses is universal and the other particular, when both are affirmative, or when the universal is negative and the particular affirmative, the syllogisms will be effected in the same way, for all the conclusions are reached by means of the first figure. Hence it is evident that the conclusion will be problematic, not assertoric. If, however, the affirmative premiss is universal and the negative particular, the proof will be *per impossibile*. Let B apply to all C, and let A possibly not apply to some C. Then it necessarily follows that A may not apply to some B. For if A necessarily applies to all B, and B is still assumed to apply to all C, A will necessarily apply to all C, for this has been proved already.^a But it was assumed that it may not apply to some.

When both premisses are taken as indefinite or particular, there will be no syllogism. The proof

^a 30 a 15-23

¹ om n, comm Waitz

² o om AC Bekker

40^a

αὐτὴ ἢ καὶ ἐν τοῖς καθόλου, καὶ διὰ τῶν αὐτῶν ὅρων

XXII Εἰ δ' ἐστὶν ἡ μὲν ἀναγκαία τῶν προτά-
 5 σεων ἢ δ' ἐνδεχομένη, κατηγορικῶν μὲν ὄντων τῶν
 ὅρων αἰεὶ τοῦ ἐνδέχεσθαι ἔσται συλλογισμός, ὅταν
 δ' ἢ τὸ μὲν κατηγορικὸν τὸ δὲ στερητικόν, εἰ μὲν
 ἢ τὸ καταφατικὸν ἀναγκαῖον, τοῦ ἐνδέχεσθαι μὴ
 ὑπάρχειν, εἰ δὲ τὸ στερητικόν, καὶ τοῦ ἐνδέχεσθαι
 μὴ ὑπάρχειν καὶ τοῦ μὴ ὑπάρχειν τοῦ δ' ἐξ
 10 ἀνάγκης μὴ ὑπάρχειν οὐκ ἔσται συλλογισμός,
 ὥσπερ οὐδ' ἐν τοῖς ἑτέροις σχήμασιν

Ἔστωσαν δὴ κατηγορικοὶ πρῶτον οἱ ὅροι, καὶ
 τὸ μὲν Α παντὶ τῷ Γ ὑπαρχέτω ἐξ ἀνάγκης, τὸ
 δὲ Β [τῷ Γ]¹ παντὶ ἐνδεχέσθω ὑπάρχειν ἐπεὶ
 οὖν τὸ μὲν Α παντὶ τῷ Γ ἀνάγκη, τὸ δὲ Γ τινὶ τῷ
 15 Β ἐνδέχεται, καὶ τὸ Α τινὶ τῷ Β ἐνδεχόμενον
 ἔσται καὶ οὐχ ὑπάρχον οὕτω γὰρ συνέπιπτεν ἐπὶ
 τοῦ πρώτου σχήματος ὁμοίως δὲ δειχθήσεται
 καὶ εἰ τὸ μὲν ΒΓ τεθείη ἀναγκαῖον τὸ δὲ ΑΓ
 ἐνδεχόμενον

Πάλιν ἔστω τὸ μὲν κατηγορικὸν τὸ δὲ στερη-
 τικόν, ἀναγκαῖον δὲ τὸ κατηγορικόν, καὶ τὸ μὲν
 20 Α ἐνδεχέσθω μηδενὶ τῶν² Γ ὑπάρχειν τὸ δὲ Β
 παντὶ ὑπαρχέτω ἐξ ἀνάγκης ἔσται δὴ πάλιν τὸ
 πρῶτον σχῆμα, καὶ [γὰρ]³ ἡ στερητικὴ πρότασις
 ἐνδέχεσθαι σημαίνει φανερόν οὖν ὅτι τὸ συμπέρασμα
 ἔσται ἐνδεχόμενον ὅτε γὰρ οὕτως ἔχοιεν αἱ προ-
 τάσεις ἐν τῷ πρώτῳ σχήματι, καὶ τὸ συμπέρασμα
 25 ἦν ἐνδεχόμενον

Εἰ δ' ἡ στερητικὴ πρότασις ἀναγκαία, τὸ συμ-

¹ τῷ Γ om BCdfu habent post παντι nm

² τῶν] τῷ Cmu

³ γὰρ seclusi

is the same as in the case of universal syllogisms,^a and is obtained by means of the same terms

XXII If one of the premisses is apodeictic and the other problematic, when the terms are positive the conclusion will always be problematic, but when one is positive and the other negative, if the affirmative statement is apodeictic, the conclusion will be negative and problematic, but if the negative statement is apodeictic the conclusion will be negative problematic and negative assertoric^b, there will be no negative apodeictic conclusion, just as there was none in the other figures

Thus let the terms first be positive, and let A necessarily apply to all C, and B possibly apply to all C. Then since A must apply to all C, and C may apply to some B, A will also apply, in a problematic and not in an assertoric sense, to some B, for we have seen^c that this is the consequence in the first figure. The proof will be similar also if the premiss BC be assumed as apodeictic and AC as problematic

Next, let one statement be affirmative and the other negative, the affirmative being apodeictic, and let A possibly apply to no C, and B necessarily apply to all C. Then we shall again have the first figure, and the negative premiss has the problematic sense. Thus it is evident that the conclusion will be problematic, for we saw^d that when the premisses are in this relation in the first figure the conclusion is also problematic

If, however, the negative premiss is apodeictic,

^a No such proof appears in the passage indicated (39 b 6-25), but the reference there (ll 9-10) to the terms of the preceding chapter shows that Aristotle had in mind the section 39 b 2-6

^b Cf 40 a 30-32 *infra*

^c 35 b 38-36 a 1

^d 36 a 17-25

40 a

πέραςμα ἔσται καὶ ὅτι ἐνδέχεται τινι μὴ ὑπάρχειν
καὶ ὅτι οὐχ ὑπάρχει κείσθω γὰρ τὸ Α τῷ Γ μὴ
ὑπάρχειν ἐξ ἀνάγκης, τὸ δὲ Β παντὶ ἐνδέχεσθαι
ἀντιστραφέντος οὖν τοῦ ΒΓ καταφατικοῦ τὸ πρῶ-
30 τον ἔσται σχῆμα, καὶ ἀναγκαία ἡ στερητική πρό-
τασις ὅτε δ' οὕτως εἶχον αἱ προτάσεις, συνέβαινε
τὸ Α τῷ Γ καὶ ἐνδέχεσθαι τινὶ μὴ ὑπάρχειν καὶ μὴ
ὑπάρχειν, ὥστε καὶ τὸ Α τῷ Β ἀνάγκη τινὶ μὴ
ὑπάρχειν ὅταν δὲ τὸ στερητικὸν τεθῇ πρὸς τὸ
ἐλαττον ἄκρον, εἰ μὲν ἐνδεχόμενον, ἔσται συλ-
32 λογισμὸς μεταληφθείσης τῆς προτάσεως, καθάπερ
ἐν τοῖς πρότερον, εἰ δ' ἀναγκαῖον, οὐκ ἔσται καὶ
γὰρ παντὶ ἀνάγκη καὶ οὐδενὶ ἐνδέχεται ὑπάρχειν
ὅροι τοῦ παντὶ ὑπάρχειν ὕπνος—ἵππος καθεύδων—
ἄνθρωπος, τοῦ μηδενὶ ὕπνος—ἵππος ἐγρηγορώς—
ἄνθρωπος

Ὅμοίως δὲ ἔξει καὶ εἰ ὁ μὲν καθόλου τῶν ὀρων
40 ὁ δ' ἐν μέρει πρὸς τὸ μέσον κατηγορικῶν μὲν γὰρ
40 b ὄντων ἀμφοτέρων τοῦ ἐνδέχεσθαι καὶ οὐ τοῦ
ὑπάρχειν ἔσται συλλογισμὸς, καὶ ὅταν τὸ μὲν
στερητικὸν ληφθῇ τὸ δὲ καταφατικόν, ἀναγκαῖον
δὲ τὸ καταφατικόν ὅταν δὲ τὸ στερητικὸν ἀναγ-
καῖον, καὶ τὸ συμπέρασμα ἔσται τοῦ μὴ ὑπάρχειν
5 ὁ γὰρ αὐτὸς τρόπος ἔσται τῆςδείξεως καὶ καθόλου
καὶ μὴ καθόλου τῶν ὀρων ὄντων ἀνάγκη γὰρ διὰ
τοῦ πρώτου σχήματος τελειοῦσθαι τοὺς συλλο-
γισμούς, ὥστε καθάπερ ἐν ἐκείνοις, καὶ ἐπὶ τούτων
ἀναγκαῖον συμπίπτειν ὅταν δὲ τὸ στερητικὸν
καθόλου ληφθῇ τεθῇ πρὸς τὸ ἐλαττον ἄκρον, εἰ μὲν

^a 36 a 33, where see note

^b Sc in the present example

there will be not merely a negative particular problematic but a negative particular assertoric conclusion. For let us assume that A necessarily does not apply to C, and that B may apply to all C. Then the conversion of the affirmative premiss BC will give the first figure, and the negative premiss is apodeictic. But we saw^a that when the premisses are in this relation it follows not merely that A may not apply but that A does not apply to some C, and so it must also follow^b that A does not apply to some B. When, however, the negative statement refers to the minor term, if it is problematic there will be a syllogism after substitution of the premiss,^c as before, but if the statement is apodeictic there will be no syllogism, for A both must apply to all B and must apply to none. Terms to illustrate the former relation are sleep—sleeping horse—man, to illustrate the latter, sleep—waking horse—man.

The same principle will also apply if one of the (2) One premiss particular
<extreme> terms is in a universal and the other in a particular relation to the middle term. If both statements are affirmative the conclusion will be problematic and not assertoric, and also when one is taken as negative and the other as affirmative, the latter being apodeictic. When, however, the negative statement is apodeictic the conclusion will be negative and assertoric, for the proof will take the same form whether the terms are universal or not, because the syllogisms must be completed by means of the first figure, and so the result must be the same in these as in the former examples^d. When, however, the negative statement, taken as universal, refers to the

^a i.e. the corresponding affirmative premiss

^d Cf 40 a 25

40 b

10 μὲν ἐνδεχόμενον, ἔσται συλλογισμὸς διὰ τῆς ἀντιστροφῆς, εἰ δ' ἀναγκαῖον, οὐκ ἔσται δειχθήσεται δὲ τὸν αὐτὸν τρόπον ὃν καὶ ἐν τοῖς καθόλου, καὶ διὰ τῶν αὐτῶν ὁρων

Φανερόν οὖν καὶ ἐν τούτῳ τῷ σχήματι πότε καὶ πῶς ἔσται συλλογισμὸς, καὶ πότε τοῦ ἐνδέχεσθαι
15 καὶ πότε τοῦ ὑπάρχειν δῆλον δὲ καὶ ὅτι πάντες ἀτελεῖς, καὶ ὅτι τελειοῦνται διὰ τοῦ πρώτου σχήματος

XXIII Ὅτι μὲν οὖν οἱ ἐν τούτοις τοῖς σχήμασι συλλογισμοὶ τελειοῦνται διὰ τῶν ἐν τῷ πρώτῳ σχήματι καθόλου συλλογισμῶν καὶ εἰς τούτους
20 ἀνάγονται, δῆλον ἐκ τῶν εἰρημένων ὅτι δ' ἀπλῶς πᾶς συλλογισμὸς οὕτως ἔξει, νῦν ἔσται φανερόν, ὅταν δειχθῇ πᾶς γιγνόμενος διὰ τούτων τινὸς τῶν σχημάτων

Ἀνάγκη δὴ πᾶσαν ἀπόδειξιν καὶ πάντα συλλογισμὸν ἢ ὑπάρχον τι ἢ μὴ ὑπάρχον δεικνύναι, καὶ
25 τοῦτο ἢ καθόλου ἢ κατὰ μέρος, ἔτι ἢ δεικτικῶς ἢ ἐξ ὑποθέσεως τοῦ δ' ἐξ ὑποθέσεως μέρος τὸ διὰ τοῦ ἀδυνάτου πρῶτον οὖν εἰπώμεν περὶ τῶν δεικτικῶν τούτων γὰρ δειχθέντων φανερόν ἔσται καὶ ἐπὶ τῶν εἰς τὸ ἀδύνατον καὶ ὅλως τῶν ἐξ ὑποθέσεως

30 Εἰ δὴ δέοι τὸ Α κατὰ τοῦ Β συλλογίσασθαι ἢ ὑπάρχον ἢ μὴ ὑπάρχον, ἀνάγκη λαβεῖν τι κατὰ τινος εἰ μὲν οὖν τὸ Α κατὰ τοῦ Β ληφθείη, τὸ ἐξ ἀρχῆς ἔσται εἰλημμένον εἰ δὲ κατὰ τοῦ Γ, τὸ δὲ

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minor term, if it is problematic, there will be a syllogism by conversion, but if it is apodeictic, there will be no syllogism. The proof will be effected in the same way as in the universal syllogisms, and by means of the same terms.

Thus it is evident, in this figure also, when and in what circumstances there will be a syllogism, and when this will be problematic and when assertoric. It is also clear that the syllogisms are all imperfect, and that they are completed by means of the first figure.

XXIII It is evident, then, from the foregoing analysis that the syllogisms in this figure are completed by means of the universal syllogisms in the first figure, and are reducible to them. This holds good of every syllogism without exception, as will at once be evident when it has been shown that every syllogism is effected by means of one of these figures.

All syllogisms are effected by the three figures

Now every demonstration and every syllogism must prove that some attribute does or does not apply to some subject, and that either universally or in a particular sense. Further, the proof must be either ostensive or hypothetical. One kind of hypothetical proof is proof *per impossibile*. First, then, let us deal with ostensive proofs, for when we have shown the conditions which govern these, the facts will also be made clear with regard to proofs by reduction *ad impossibile* and to hypothetical proofs in general.

Ostensive and hypothetical proofs

Supposing, then, that it is required to draw an inference that the predicate A applies or does not apply to the subject B, we must assume some predication of some subject. Now if we assume that A is predicated of B, we shall have a *petitio principii*. If we assume that A is predicated of C, but C is predi-

Ostensive proof requires two premisses

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40 b

Γ κατὰ μηδενός, μηδ' ἄλλο κατ' ἐκείνου, μηδὲ
 35 κατὰ τοῦ Α ἕτερον, οὐδεὶς ἔσται συλλογισμός τῷ
 γὰρ ἐν καθ' ἑνὸς ληφθῆναι οὐδὲν συμβαίνει ἐξ
 ἀνάγκης ὥστε προσληπτέον καὶ ἑτέραν πρότασιν
 Ἐὰν μὲν οὖν ληφθῇ τὸ Α κατ' ἄλλου ἢ ἄλλο
 κατὰ τοῦ Α, ἢ κατὰ τοῦ Γ ἕτερον, εἶναι μὲν συλ-
 λογισμὸν οὐδὲν κωλύει, πρὸς μέντοι τὸ Β οὐκ
 40 ἔσται διὰ τῶν εἰλημμένων οὐδ' ὅταν τὸ Γ ἑτέρω,
 41 α κακεῖνο ἄλλω, καὶ τοῦτο ἑτέρω, μὴ συνάπτη δὲ
 πρὸς τὸ Β, οὐδ' οὕτως ἔσται πρὸς τὸ Β συλλογι-
 σμός¹ ὅλως γὰρ εἵπομεν ὅτι οὐδεὶς οὐδέποτε
 ἔσται συλλογισμός ἄλλου κατ' ἄλλου μὴ ληφθέντος
 τινὸς μέσου, ὃ πρὸς ἑκάτερον ἔχει πως ταῖς κατ-
 5 ηγορίαις ὃ μὲν γὰρ συλλογισμὸς ἀπλῶς ἐκ προ-
 τάσεών ἐστιν, ὃ δὲ πρὸς τόδε συλλογισμὸς ἐκ τῶν
 πρὸς τόδε προτάσεων, ὃ δὲ τοῦδε πρὸς τόδε διὰ τῶν
 τοῦδε πρὸς τόδε προτάσεων ἀδύνατον δὲ πρὸς
 τὸ Β λαβεῖν πρότασιν μηδὲν μήτε κατηγοροῦντας
 αὐτοῦ μήτ' ἀπαρνουμένους, ἢ πάλιν τοῦ Α πρὸς τὸ
 10 Β μηδὲν κοινὸν λαμβάνοντας ἄλλ' ἑκατέρου ἴδια
 ἅττα κατηγοροῦντας ἢ ἀπαρνουμένους ὥστε ληπ-
 τέον τι μέσον ἀμφοῖν, ὃ συνάψει τὰς κατηγορίας,
 εἴπερ ἔσται τοῦδε πρὸς τόδε συλλογισμός

¹ συλλογισμος] συλλογισμός τοῦ Α Bfu

cated of nothing, and no other term is predicated of C, and nothing else is predicated of A, there will be no syllogism, for no necessary conclusion follows from the assumption that one term is predicated of one other term. Hence we must also assume another premiss.

Now if we assume that A is predicated of another term, or another term of A, or some other term of C, there is nothing to prevent a syllogism, but if it proceeds from these assumptions it will have no reference to B. Again, when C is connected to another term, and this to another, and this to yet another, and the series is not connected with B, in this case too we shall have no syllogism with reference to B. For we have stated ^a the general principle that we shall never have any syllogism proving that one term is predicated of another unless some middle term is assumed which is related in some way by predication to each of the other two, for the syllogism in general proceeds from premisses, and the syllogism relating to a given term proceeds from premisses relating to that term, and the syllogism proving the relation of one term to another is obtained by means of premisses which state the relation of one to the other. But it is impossible to obtain a premiss relating to B if we neither assert nor deny anything of B, or again one which states the relation of A to B if we cannot find something common to both, but merely assert or deny certain attributes peculiar to each. Therefore we must take some middle term relating to both, which will link the predications together, if there is to be a syllogism proving the relation of one term to the other.

Need for a
middle
term

41 a

Εἰ οὖν ἀνάγκη μέν τι λαβεῖν πρὸς ἄμφω κοινόν,
 τοῦτο δ' ἐνδέχεται τριχῶς (ἢ γὰρ τὸ Α τοῦ Γ καὶ
 15 τὸ Γ τοῦ Β κατηγορήσαντας, ἢ τὸ Γ κατ' ἄμφοιν,
 ἢ ἄμφω κατὰ τοῦ Γ), ταῦτα δ' ἐστὶ τὰ εἰρημένα
 σχήματα, φανερόν ὅτι πάντα συλλογισμὸν ἀνάγκη
 γίνεσθαι διὰ τούτων τινὸς τῶν σχημάτων ὁ γὰρ
 αὐτὸς λόγος καὶ εἰ διὰ πλειόνων συνάπτοι πρὸς
 20 τὸ Β ταῦτό γὰρ ἔσται σχῆμα καὶ ἐπὶ τῶν πολλῶν

Ὅτι μὲν οὖν οἱ δεικτικοὶ πάντες περαίνονται διὰ
 τῶν προειρημένων σχημάτων, φανερόν ὅτι δὲ καὶ
 οἱ εἰς τὸ ἀδύνατον, δῆλον ἔσται διὰ τούτων πάντες
 γὰρ οἱ διὰ τοῦ ἀδυνάτου περαίνοντες τὸ μὲν ψεῦδος
 25 συλλογίζονται, τὸ δ' ἐξ ἀρχῆς ἐξ ὑποθέσεως δει-
 κνύουσιν, ὅταν ἀδύνατόν τι συμβαίνει τῆς ἀντι-
 φάσεως τεθείσης, οἷον ὅτι ἀσύμμετρος ἢ διάμετρος
 διὰ τὸ γίνεσθαι τὰ περιττὰ ἴσα τοῖς ἀρτίοις
 συμμέτρου τεθείσης τὸ μὲν οὖν ἴσα γίνεσθαι τὰ
 περιττὰ τοῖς ἀρτίοις συλλογίζονται, τὸ δ' ἀσύμ-
 μετρον εἶναι τὴν διάμετρον ἐξ ὑποθέσεως δεικνύ-
 30 ουσιν, ἐπεὶ ψεῦδος συμβαίνει διὰ τὴν ἀντίφασιν
 τοῦτο γὰρ ἦν τὸ διὰ τοῦ ἀδυνάτου συλλογίσασθαι,
 τὸ δεῖξαι τι ἀδύνατον διὰ τὴν ἐξ ἀρχῆς ὑπόθε-
 σιν ὥστ' ἐπεὶ τοῦ ψεύδους γίνεσθαι συλλογισμὸς
 δεικτικὸς ἐν τοῖς εἰς τὸ ἀδύνατον ἀπαγομένοις, τὸ
 35 δ' ἐξ ἀρχῆς ἐξ ὑποθέσεως δείκνυται, τοὺς δὲ δει-
 κτικούς πρότερον εἵπομεν ὅτι διὰ τούτων περαί-
 νονται τῶν σχημάτων, φανερόν ὅτι καὶ οἱ διὰ τοῦ

^a For the proof see Euclid, *Elements*, x app 27 (Heiberg and Menge)

Since, then, we must take some common term which is related to both, and this may be done in three ways, viz, by predicating A of C and C of B, or C of both, or both of C, and these are the figures already described, it is evident that every syllogism must be effected by means of one of these figures, for the same principle will also hold good if A is connected with B by more than one term, the figure will be the same also in the case of several terms

The different combinations of the three terms give the three figures

It is evident, then, that ostensive proofs are carried out by means of the figures already described. That proofs by reduction *ad impossibile* are also carried out by their means will be clearly shown by what follows. Everyone who carries out a proof *per impossibile* proves the false conclusion by syllogism and demonstrates the point at issue *ex hypothesi* when an impossible conclusion follows from the assumption of the contradictory proposition. *E.g.*, one proves that the diagonal of a square is incommensurable with the sides by showing that if it is assumed to be commensurable, odd become equal to even numbers^a. Thus he argues to the conclusion that odd becomes equal to even, and proves *ex hypothesi* that the diagonal is incommensurable, since the contradictory proposition produces a false result. For we saw that to reach a logical conclusion *per impossibile* is to prove some conclusion impossible on account of the original assumption^b. Therefore since in reduction *ad impossibile* we obtain an ostensive syllogism of falsity (the point at issue being proved *ex hypothesi*), and we have stated above that ostensive syllogisms are effected by means of these figures, it is evident that *per impossi-*

Procedure of hypothetical proof

^a i.e. to show that the contradictory of the required conclusion is incompatible with one of the original premisses

41 a ἀδυνάτου συλλογισμοὶ διὰ τούτων ἔσονται τῶν
 σχημάτων ὡσαύτως δὲ καὶ οἱ ἄλλοι πάντες οἱ ἐξ
 ὑποθέσεως ἐν ἅπασιν γὰρ ὁ μὲν συλλογισμὸς γί-
 40 γνεται πρὸς τὸ μεταλαμβανόμενον, τὸ δ' ἐξ ἀρχῆς
 41 b περαίνεται δι' ὁμολογίας ἢ τινος ἄλλης ὑποθέσεως
 εἰ δὲ τοῦτ' ἀληθές, πᾶσαν ἀπόδειξιν καὶ πάντα
 συλλογισμὸν ἀνάγκη γίνεσθαι διὰ τριῶν τῶν
 προειρημένων σχημάτων τούτου δὲ δειχθέντος
 δηλὸν ὡς ἅπας τε συλλογισμὸς ἐπιτελεῖται διὰ τοῦ
 5 πρώτου σχήματος καὶ ἀνάγεται εἰς τοὺς ἐν τούτῳ
 καθόλου συλλογισμούς

XXIV Ἔτι τε ἐν ἅπαντι δεῖ κατηγορικόν τινα
 τῶν ὀρων εἶναι καὶ τὸ καθόλου ὑπάρχειν ἀνευ γὰρ
 τοῦ καθόλου ἢ οὐκ ἔσται συλλογισμὸς ἢ οὐ πρὸς τὸ
 κείμενον, ἢ τὸ ἐξ ἀρχῆς αἰτήσεται κείσθω γὰρ
 10 τὴν μουσικὴν ἡδονὴν εἶναι σπουδαίαν εἰ μὲν οὖν
 ἀξιόσκειν ἡδονὴν εἶναι σπουδαίαν, μὴ προσθεῖς τὸ
 πᾶσαν, οὐκ ἔσται συλλογισμὸς εἰ δὲ τινὰ ἡδονήν,
 εἰ μὲν ἄλλην, οὐδὲν πρὸς τὸ κείμενον, εἰ δ' αὐτὴν
 ταύτην, τὸ ἐξ ἀρχῆς λαμβάνει

Μᾶλλον δὲ γίνεταί φανερόν ἐν τοῖς διαγράμμασιν,
 15 οἷον ὅτι τοῦ ἰσοσκελοῦς ἴσαι αἱ πρὸς τῇ βάσει
 ἔστωσαν εἰς τὸ κέντρον ἡγμέναι αἱ AB εἰ οὖν

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bile syllogisms will also be obtained by means of these figures. The same is true of all other hypothetical proofs, for in every case the syllogism is effected with reference to the substituted proposition, and the required conclusion is reached by means of a concession^a or some other hypothesis. But if this is true, every demonstration and every syllogism will be effected by means of the three figures already described, and this being proved, it is obvious that every syllogism is completed by means of the first figure, and is reducible to the universal syllogisms in this figure.

All in
ferential
processes
are reduc-
ible to the
syllogism
of the first
figure

XXIV Further, in every syllogism one of the terms must be positive,^b and universality must be involved. Without universality either there will be no syllogism, or the conclusion will be unrelated to the assumption, or there will be *petitio principii*. Suppose that we have to prove that musical enjoyment is commendable. Then if we postulate that enjoyment is commendable, unless 'all' is prefixed to 'enjoyment,' there will be no syllogism. If we postulate that some enjoyment is commendable, then if it is a different enjoyment, there is no reference to the original assumption, and if it is the same, there is a *petitio principii*.

In every
syllogism
(1) at least
one premise
must be
affirmative
(2) at least
one premise
must be
universal.

The point can be seen more clearly in the case of geometrical theorems. *E.g.*, take the proposition that the angles adjacent to the base of an isosceles triangle are equal. Let the lines A and B be drawn

Example
from
Geometry

^a The process referred to belongs rather to dialectic reasoning. One's opponent is induced to concede that the proposition to be proved is true if some other proposition is true, the latter is then proved syllogistically.

^b i.e. one of the premisses must be affirmative

41 b

ἴσην λαμβάνοι τὴν ΑΓ γωνίαν τῇ ΒΔ μὴ ὅλως ἀξιῶσας ἴσας τὰς τῶν ἡμικυκλίων, καὶ πάλιν τὴν Γ τῇ Δ μὴ πᾶσαν προσλαβὼν τὴν τοῦ τμήματος, ἔτι¹ ἀπ' ἴσων οὐσῶν τῶν ὁλων γωνιῶν καὶ ἴσων ἀφηρημένων ἴσας εἶναι τὰς λοιπὰς τὰς ΕΖ,² τὸ ἐξ ἀρχῆς αἰτήσεται, ἐὰν μὴ λάβῃ ἀπὸ τῶν ἴσων ἴσων ἀφαιρουμένων ἴσα λείπεσθαι

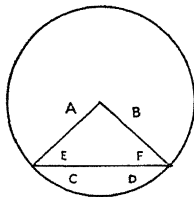
Φανερόν οὖν ὅτι ἐν ἀπαντι δεῖ τὸ καθόλου ὑπάρχειν, καὶ ὅτι τὸ μὲν καθόλου ἐξ ἀπάντων τῶν ὁρων καθόλου δείκνυται, τὸ δ' ἐν μέρει καὶ οὕτως καὶ κείνως, ὥστ' ἐὰν μὲν ἡ τὸ συμπέρασμα καθόλου, καὶ τοὺς ὅρους ἀνάγκη καθόλου εἶναι, ἐὰν δ' οἱ ὅροι καθόλου, ἐνδέχεται τὸ συμπέρασμα μὴ εἶναι καθόλου δῆλον δὲ καὶ ὅτι ἐν ἀπαντι συλλογισμῷ ἡ ἀμφοτέρας ἢ τὴν ἑτέραν πρότασιν ὁμοίαν ἀνάγκη γίνεσθαι τῷ συμπεράσματι λέγω δ' οὐ μόνον τῷ καταφατικῇ εἶναι ἢ στερητικῇ, ἀλλὰ καὶ τῷ ἀναγκαίαν ἢ ὑπάρχουσαν ἢ ἐνδεχομένην ἐπισκέψασθαι δὲ δεῖ καὶ τὰς ἄλλας κατηγορίας

Φανερόν δὲ καὶ ἀπλῶς πότ' ἔσται καὶ πότ' οὐκ

¹ ετι δ C

- τας ΕΖ] τας πρὸς τοῖς ΕΖ n τας ἐξ d¹ secl Waitz

^a Aristotle seems to imply the figure given here. A and B are radii of a circle, the chord which joins them forms the base, as they form the equal sides, of an isosceles triangle. E and F are the angles (between the radii and the chord) at the base of this triangle. AC and BD are the angles formed by A and B with the circumference (not with the base, as in the Oxford translation), or rather with the tangents to the circumference. Similarly C and D are the angles formed by the chord with the circumference. This



to the centre ^a Then if you assume that $\angle AC = \angle BD$ without postulating generally that the angles of semicircles are equal, and again if you assume that $\angle C = \angle D$ without also assuming that all angles of the same segment are equal, and further if you assume that when equal angles are subtracted from the whole angles the remaining angles E and F are equal, unless you assume (the general principle) that when equals are subtracted from equals the remainders are equal, you will be guilty of *petitio principii*

Thus it is evident that in every syllogism universality must be involved, and that a universal conclusion can only be proved when all the terms are universal, whereas a particular conclusion can be proved whether the terms are or are not all universal, so that if the conclusion is universal, the terms must also be universal, but if the terms are universal the conclusion may not be universal. It is clear also that in every syllogism one or both of the premisses must be similar to the conclusion, I do not mean merely in being affirmative or negative, but in being apodeictic or assertoric or problematic ^b We must also take into account the other forms of predication ^c

(3) At least one premiss must be of the same mode as the conclusion

It is, however, evident both generally when there interpretation of the phrase 'angles of semicircles' or 'of the same segment' is given by all the commentators and is supported by Euclid III 16 31 Waitz's interpretation, involving the excision of τας EZ in I 20, is less satisfactory

^b This is inconsistent with the view, stated in 38 a 15-25, that an assertoric conclusion may be drawn from one apodeictic and one problematic premiss

^c i.e. any other form of predication which appears in the conclusion must also appear in at least one premiss

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- 41 b ἔσται συλλογισμός, καὶ πότε δυνατός καὶ πότε τέλειος, καὶ ὅτι συλλογισμοῦ ὄντος ἀναγκαῖον ἔχειν
 35 τοὺς ὅρους κατὰ τινὰ τῶν εἰρημένων τρόπων
 XXV Δῆλον δὲ καὶ ὅτι πᾶσα ἀπόδειξις ἔσται διὰ τριῶν ὁρων καὶ οὐ πλειόνων, ἔαν μὴ δι' ἄλλων καὶ ἄλλων τὸ αὐτὸ συμπέρασμα γίγνηται, οἷον τὸ Ε διὰ τε τῶν ΑΒ καὶ διὰ τῶν ΓΔ, ἢ διὰ τῶν ΑΒ καὶ
 40 ΑΓ¹ καὶ ΒΓ (πλείω γὰρ μέσα τῶν αὐτῶν οὐδὲν
 42 a εἶναι κωλύει), τούτων δ' ὄντων οὐχ εἰς ἀλλὰ πλείους εἰσὶν οἱ συλλογισμοί ἢ πάλιν ὅταν ἐκάτερον τῶν ΑΒ διὰ συλλογισμοῦ ληφθῇ (οἷον τὸ Α διὰ τῶν ΔΕ καὶ πάλιν τὸ Β διὰ τῶν ΖΘ), ἢ τὸ μὲν ἐπαγωγῇ, τὸ δὲ συλλογισμῷ ἀλλὰ καὶ οὕτως πλείους οἱ
 5 συλλογισμοί πλείω γὰρ τὰ συμπεράσματά ἐστιν, οἷον τό τε Α καὶ τὸ Β καὶ τὸ Γ εἰ δ' οὖν μὴ πλείους ἀλλ' εἰς, οὕτω μὲν ἐνδέχεται γενέσθαι διὰ πλειόνων τὸ αὐτὸ συμπέρασμα, ὥς δὲ τὸ Γ διὰ τῶν ΑΒ ἀδύνατον ἔστω γὰρ τὸ Ε συμπεπερασμένον ἐκ τῶν ΑΒΓΔ οὐκοῦν ἀνάγκη τι αὐτῶν
 10 ἄλλο πρὸς ἄλλο εἰληφθαι, τὸ μὲν ὥς ὅλον τὸ δ' ὥς μέρος τοῦτο γὰρ δέδεικται πρότερον, ὅτι ὄντος συλλογισμοῦ ἀναγκαῖον οὕτως τινὰς ἔχειν τῶν ὁρων ἐχέτω οὖν τὸ Α οὕτως πρὸς τὸ Β ἔστιν ἄρα τι ἐξ αὐτῶν συμπέρασμα οὐκοῦν ἦτοι τὸ Ε ἢ τῶν ΓΔ θάτερον ἢ ἄλλο τι παρὰ ταῦτα καὶ εἰ
 15 μὲν τὸ Ε, ἐκ τῶν ΑΒ μόνον ἂν εἴη ὁ συλλογισμός

¹ καὶ ΑΓ supra lineam add Bu om A

^a Cf 28 a 16, note

^b i.e. as an immediate conclusion from two simple premisses

^c 40 b 30

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will and when there will not be a syllogism, and when the syllogism will be valid ^a and when perfect, and that if there is a syllogism the terms must be related in one of the ways already described

XXV It is clear also that every demonstration will be effected by means of three terms and no more—unless the same conclusion is reached by means of different combinations of terms, *e g*, if E is concluded both from the propositions A and B and from the propositions C and D, or from A and B, A and C, and B and C (for there is no reason why there should not be more than one middle between the same terms), but in this case there is not one syllogism but several, or again when each of the propositions A and B is obtained by syllogism (*e g*, A by means of D and E, and B by means of F and G), or one by induction and the other by syllogism, but here again there will be several syllogisms, since there are several conclusions, viz, A, B and C. If it be granted that these are not several syllogisms but only one, then the same conclusion can be reached by more than three terms in this way, but it cannot be reached as C is by means of A and B ^b. For let E be the conclusion reached by means of the premisses A, B, C and D. Then some one of these must have been assumed to be related to some other as whole to part, for it has already been shown ^c that where there is a syllogism certain of the terms must be so related ^a. Let A, then, be so related to B. Then there is some conclusion from these premisses, either (1) E, or (2) one of the propositions C and D, or something else apart from these. (1) If it is E, the syllogism could be

Three terms only are required for demonstration

^a *Sc* and therefore the premisses must exhibit a similar relation

42 a

τὰ δὲ ΓΔ εἰ μὲν ἔχει οὕτως ὥστ' εἶναι τὸ μὲν ὡς
 ὅλον τὸ δ' ὡς μέρος, ἔσται τι καὶ ἐξ ἐκείνων, καὶ
 ἦτοι τὸ Ε ἢ τῶν ΑΒ θάτερον ἢ ἄλλο τι παρὰ
 20 ταῦτα καὶ εἰ μὲν τὸ Ε ἢ τῶν ΑΒ θάτερον, ἢ
 πλείους ἔσονται οἱ συλλογισμοί, ἢ ὡς ἐνεδέχετο
 ταῦτὸ διὰ πλειόνων ὁρων περαίνεσθαι συμβαίνει εἰ
 δ' ἄλλο τι παρὰ ταῦτα, πλείους ἔσονται καὶ ἀσύν-
 απτοι οἱ συλλογισμοὶ πρὸς ἀλλήλους εἰ δὲ μὴ
 οὕτως ἔχοι τὸ Γ πρὸς τὸ Δ ὥστε ποιεῖν συλ-
 λογισμὸν, μάτην ἔσται εἰλημμένα, εἰ μὴ ἐπαγωγῆς
 ἢ κρύψεως ἢ τινος ἄλλου τῶν τοιούτων χάριν

25 Εἰ δ' ἐκ τῶν ΑΒ μὴ τὸ Ε ἀλλ' ἄλλο τι γίνεταί
 συμπέρασμα, ἐκ δὲ τῶν ΓΔ ἢ τούτων θάτερον ἢ
 ἄλλο παρὰ ταῦτα, πλείους τε οἱ συλλογισμοὶ γίνον-
 ται καὶ οὐ τοῦ ὑποκειμένου ὑπέκειτο γὰρ εἶναι τοῦ
 Ε τὸν συλλογισμὸν εἰ δὲ μὴ γίνεταί ἐκ τῶν ΓΔ
 μηδὲν συμπέρασμα, μάτην τε εἰληφθαι αὐτὰ συμ-
 30 βαίνει καὶ μὴ τοῦ ἐξ ἀρχῆς εἶναι τὸν συλλογισμὸν
 ὥστε φανερόν ὅτι πᾶσα ἀπόδειξις καὶ πᾶς συλ-
 λογισμὸς ἔσται διὰ τριῶν ὁρων μόνον

Τούτου δ' ὄντος φανεροῦ, δηλὸν ὡς καὶ ἐκ δύο
 προτάσεων καὶ οὐ πλειόνων (οἱ γὰρ τρεῖς ὅροι δύο
 προτάσεις), εἰ μὴ προσλαμβάνοιτο, καθάπερ ἐν τοῖς
 35 ἐξ ἀρχῆς ἐλέχθη, πρὸς τὴν τελείωσιν τῶν συλ-
 λογισμῶν φανερόν οὖν ὡς ἐν ᾧ λόγῳ συλλογι-

drawn from A and B alone. And (1) if C and D are in the relation of whole to part, there will be some conclusion from these too, either (a) E or one of the propositions A and B or (b) something else apart from these. (a) If it is E or one of the propositions A and B, either there will be more than one syllogism, or it follows that the same conclusion is reached by several terms in the way which we saw^a to be possible. (b) If, however, the conclusion is something else apart from these, there will be several syllogisms which are unconnected with one another. (11) If, on the other hand, C is not related to D in such a way as to produce a conclusion, they will have been assumed to no purpose, unless with a view to induction or obscuring the argument or some other such object.

Again, (2) if the conclusion drawn from A and B is not E but something else, and (1) the conclusion from C and D is either one of the propositions A and B or something else apart from them, more than one syllogism results, and these syllogisms do not prove the required conclusion, for it was assumed that the syllogism proved E. And (11) if no conclusion follows from C and D, it follows that these propositions were assumed to no purpose, and that the syllogism does not prove the original assumption. Hence it is evident that every demonstration and every syllogism will be effected by means of three terms only.

This being evident, it is clear also that every syllogism proceeds from two premisses and no more (for the three terms form two premisses)—unless some further assumption be made, as we said at the beginning, in order to complete the syllogisms^b. Thus it is evident that if in any syllogistic argument

Every syllogism proceeds from two premisses only.

42 a

στικῶ μὴ ἄρτιαί εἰσιν αἱ προτάσεις δι' ὧν γίνεται
τὸ σημπέρασμα τὸ κύριον (ἐνια γὰρ τῶν ἄνωθεν
συμπερασμάτων ἀναγκαῖον εἶναι προτάσεις), οὗτος
ὁ λόγος ἢ οὐ συλλελογισται ἢ πλείω τῶν ἀναγκαίων
40 ἠρώτηκε πρὸς τὴν θέσιν

42 b

Κατὰ μὲν οὖν τὰς κυρίας προτάσεις λαμβανο-
μένων τῶν συλλογισμῶν, ἅπας ἔσται συλλογισμὸς
ἐκ προτάσεων μὲν ἀρτίων ἐξ ὄρων δὲ περιττῶν ἐνὶ
γὰρ πλείους οἱ ὅροι τῶν προτάσεων ἔσται δὲ καὶ
5 τὰ συμπεράσματα ἡμίση τῶν προτάσεων ὅταν δὲ
διὰ προσυλλογισμῶν περαίνεται ἢ διὰ πλειόνων
μέσων [μὴ]¹ συνεχῶν (οἷον τὸ AB διὰ τῶν ΓΔ), τὸ
μὲν πλῆθος τῶν ὄρων ὡσαύτως ἐνὶ ὑπερέξει τὰς
προτάσεις (ἢ γὰρ ἔξωθεν ἢ εἰς τὸ μέσον τεθήσεται
ὁ παρεμπύπτων ὅρος, ἀμφοτέρως δὲ συμβαίνει ἐνὶ
10 ἐλάττω εἶναι τὰ διαστήματα τῶν ὄρων, αἱ δὲ
προτάσεις ἴσαι τοῖς διαστήμασιν), οὐ μέντοι ἀεὶ αἱ
μὲν ἄρτια ἔσονται οἱ δὲ περιττοί, ἀλλ' ἐναλλάξ,
ὅταν μὲν αἱ προτάσεις ἄρτια, περιττοὶ οἱ ὅροι, ὅταν
δ' οἱ ὅροι ἄρτιοι, περιτταὶ αἱ προτάσεις (ἅμα γὰρ
τῷ ὄρῳ μία προστίθεται πρότασις, ἂν ὁποθενοῦν
15 προστεθῇ ὁ ὅρος), ὥστ' ἐπεὶ αἱ μὲν ἄρτια οἱ δὲ
περιττοὶ ἦσαν, ἀνάγκη παραλλάττειν τῆς αὐτῆς
προσθέσεως γιγνομένης τὰ δὲ συμπεράσματα
οὐκέτι τὴν αὐτὴν ἐξεῖ τάξιν οὔτε πρὸς τοὺς ὅρους
οὔτε πρὸς τὰς προτάσεις ἐνὸς γὰρ ὅρου προστιθε-
20 μένου συμπεράσματα προστεθήσεται ἐνὶ ἐλάττω
τῶν προυπαρχόντων ὄρων πρὸς μόνον γὰρ τὸν

¹ μὴ om n, secl Waitz

^a As in *soites*

^b *Sc* in the simple syllogism

the premisses by which the conclusion proper is reached (I say 'proper' because some of the earlier conclusions must necessarily be premisses) are not even in number, then this argument either has not been proved syllogistically or has postulated more premisses than are necessary for proving the hypothesis

Thus if syllogisms are considered with respect to their premisses properly so called, every syllogism will consist of an even number of premisses and an odd number of terms, for the terms are one more than the premisses. Moreover, the conclusions will be half as many as the premisses. But when the conclusion is reached by means of prosyllogisms or of several consecutive middle terms^a (e.g., the conclusion AB by means of the terms C and D), the number of the terms will exceed that of the premisses, as before, by one (for each further term which is introduced will be added either externally or intermediately to the sequence, and in either case it follows that the intervals are one fewer than the terms, and there are as many premisses as intervals), the former will not, however, always be even and the latter odd, but alternately, when the premisses are even the terms will be odd, and when the terms are even the premisses will be odd, for wherever a term is added one premiss is added as well. Thus since the premisses were^b even and the terms odd, then numbers must change accordingly when the same addition is made to both. But the conclusions will no longer preserve the same numerical relation either to the terms or to the premisses, for the addition of one term will increase the number of conclusions by one less than the original number of terms, since it will form con-

Prosyll
ogisms and
sorites

42 b

ἔσχατον οὐ ποιεῖ συμπέρασμα, πρὸς δὲ τοὺς ἄλλους πάντας, οἷον εἰ τῷ ΑΒΓ πρόσκειται τὸ Δ, εὐθὺς καὶ συμπεράσματα δύο πρόσκειται, τό τε πρὸς τὸ Α καὶ τὸ πρὸς τὸ Β ὁμοίως δὲ καπὶ τῶν ἄλλων κὰν εἰς τὸ μέσον δὲ παρεμπίπτῃ, τὸν αὐτὸν τρόπον
 25 πρὸς ἓνα γὰρ μόνον οὐ ποιήσῃ συλλογισμόν ὥστε πολὺ πλείω τὰ συμπεράσματα καὶ τῶν ὁρῶν ἔσται καὶ τῶν προτάσεων

XXVI Ἐπεὶ δ' ἔχομεν περὶ ὧν οἱ συλλογισμοί, καὶ ποῖον ἐν ἐκάστω σχήματι καὶ ποσαχῶς δεικνύται, φανερόν ἡμῖν ἐστὶ καὶ ποῖον πρόβλημα
 80 χαλεπὸν καὶ ποῖον εὐεπιχείρητον τὸ μὲν γὰρ ἐν πλείοσι σχήμασι καὶ διὰ πλειόνων πτώσεων περαινόμενον ῥᾶον, τὸ δ' ἐν ἐλάττοσι καὶ δι' ἐλατόνων δυσεπιχειρητότερον

Τὸ μὲν οὖν καταφατικὸν τὸ καθόλου διὰ τοῦ πρώτου σχήματος δείκνυται μόνου, καὶ διὰ τούτου μοναχῶς τὸ δὲ στερητικὸν διὰ τε τοῦ πρώτου καὶ
 85 διὰ τοῦ μέσου, καὶ διὰ μὲν τοῦ πρώτου μοναχῶς, διὰ δὲ τοῦ μέσου διχῶς τὸ δ' ἐν μέρει καταφατικὸν διὰ τοῦ πρώτου καὶ διὰ τοῦ ἐσχάτου, μοναχῶς μὲν διὰ τοῦ πρώτου, τριχῶς δὲ διὰ τοῦ ἐσχάτου τὸ δὲ στερητικὸν τὸ κατὰ μέρος ἐν ἀπασι τοῖς σχήμασι δείκνυται, πλὴν ἐν μὲν τῷ πρώτῳ ἀπαξ, ἐν δὲ τῷ
 40 μέσῳ καὶ τῷ ἐσχάτῳ ἐν τῷ μὲν διχῶς ἐν τῷ δὲ τριχῶς

43 a Φανερόν οὖν ὅτι τὸ καθόλου κατηγορικὸν κατασκευάσαι μὲν χαλεπώτατον, ἀνασκευάσαι δὲ ῥᾶστον ὅλως δ' ἐστὶν ἀναιροῦντι μὲν τὰ καθόλου τῶν

° Barbara

° Cesare and Camestres

b Celarent

d Darii

PRIOR ANALYTICS, xxv-xxvi

clusions with all the terms except the last *E g*, if the term D is added to the terms A, B and C, two further conclusions are added *ipso facto*, viz, those which are given by the relation of D severally to A and B. Similarly too in all other cases. And even if the term be introduced intermediately, the same principle holds, for the term will form a conclusion with all the rest but one. Thus there will be many more conclusions than either terms or premisses.

XXVI Now that we understand the scope of the syllogism, and what sort of proof can be obtained in each figure and in how many ways, it is also evident to us what kind of proposition is difficult and what is easy to deal with, for that which is concluded in more figures and by more moods is easier, while that which is concluded in fewer figures and by fewer moods is harder to deal with.

The universal affirmative is proved only by the first figure, and by this in one ^a mood only, but the negative is proved both by the first and by the middle figure by the first in one ^b and by the middle in two ^c moods. The particular affirmative is proved by the first and the last figures by the first in one ^a and by the last in three ^e moods. The particular negative is proved in all three figures, with this difference, that in the first figure it is proved in one ^f mood, while in the second and third it is proved respectively in two ^g and in three ^h moods.

Thus it is evident that the universal affirmative is the hardest to establish and the easiest to overthrow. In general, universal propositions are more open to

Relative ease and difficulty proving different types of propositions

^a Darapti, Disamis and Datisi

^f Ferio

^g Festino, Baroco

^h Felapton, Bocardo and Ferison

43 a

ἐν μέρει ῥᾶω καὶ γὰρ ἦν μηδενὶ καὶ ἦν τινι μὴ
 ὑπάρχει ἀνήρηται τούτων δὲ τὸ μὲν τινὶ μὴ ἐν
 5 ἅπασιν τοῖς σχήμασι δείκνυται, τὸ δὲ μηδενὶ ἐν τοῖς
 δυσὶν τὸν αὐτὸν δὲ τρόπον καὶ πὶ τῶν στερητικῶν
 καὶ γὰρ εἰ παντὶ καὶ εἴ τινι, ἀνήρηται τὸ ἐξ ἀρχῆς
 τοῦτο δ' ἦν ἐν δύο σχήμασιν ἐπὶ δὲ τῶν ἐν μέρει
 μοναχῶς, ἢ παντὶ ἢ μηδενὶ δείξαντα ὑπάρχειν
 10 κατασκευάζοντι δὲ ῥᾶω τὰ ἐν μέρει καὶ γὰρ ἐν
 πλείοσι σχήμασι καὶ διὰ πλειόνων τρόπων

“Ὅλως τε οὐ δεῖ λανθάνειν ὅτι ἀνασκευάσαι μὲν
 δι' ἀλλήλων ἔστι καὶ τὰ καθόλου διὰ τῶν ἐν μέρει
 καὶ ταῦτα διὰ τῶν καθόλου, κατασκευάσαι δ' οὐκ
 ἔστι διὰ τῶν κατὰ μέρος τὰ καθόλου, δι' ἐκείνων δὲ
 15 ταῦτ' ἔστιν ἅμα δὲ δῆλον ὅτι καὶ τὸ ἀνασκευάζειν
 ἐστὶ τοῦ κατασκευάζειν ῥᾶον

Πῶς μὲν οὖν γίγνεται πᾶς συλλογισμὸς καὶ διὰ
 πόσων ὁρων καὶ προτάσεων, καὶ πῶς ἐχουσῶν πρὸς
 ἀλλήλας, ἔτι δὲ ποῖον πρόβλημα ἐν ἐκάστω σχήματι
 καὶ ποῖον ἐν πλείοσι καὶ ποῖον ἐν ἐλάττοσι δεί-
 κνυται, δῆλον ἐκ τῶν εἰρημένων

20 XXVII Πῶς δὲ εὐπορήσομεν αὐτοὶ πρὸς τὸ
 τιθέμενον αἰεὶ συλλογισμῶν, καὶ διὰ ποίας ὁδοῦ
 ληψόμεθα τὰς περὶ ἐκάστον ἀρχάς, νῦν ἤδη λεκτέον

^a 42 b 35

^b In chs. xxviii-xxvii

^c i.e. the premisses, cf. 43 b 36

refutation than particular ones, for the proposition is refuted not only if the predicate applies to none, but also if it does not apply to some of the subject, and of these alternatives the latter can be proved in all three figures, and the former in two of them. Similarly in the case of negative propositions, for the hypothesis is refuted not only if the predicate applies to all but also if it applies to some of the subject, and we have seen^a that this can be proved in two figures. But in particular propositions the refutation can only be effected in one way, by showing that the predicate applies to all, or to none. For constructive purposes, however, particular propositions are easier, since they can be proved in more figures and by more moods.

We must not fail to observe the general principle that whereas propositions can be *overthrown* reciprocally, the universal by the particular and the particular by the universal, universal propositions cannot be *established* by means of particular ones, although the latter can be established by means of the former. At the same time it is obvious also that it is easier to overthrow a proposition than to establish it.

The foregoing analysis^b clearly shows how every syllogism is effected, and by means of how many terms and premisses, and how these are related one to another, and also what kind of proposition is proved in each figure, and what kind is proved in more and what kind in fewer figures.

XXVII We must next proceed to describe how we ourselves shall find an adequate supply of syllogisms to meet any given problem, and by what method we shall apprehend the starting-points^c appropriate to each problem, for presumably we

Construction of syllogisms.

43 a

οὐ γὰρ μόνον ἴσως δεῖ τὴν γένεσιν θεωρεῖν τῶν συλλογισμῶν, ἀλλὰ καὶ τὴν δύναμιν ἔχειν τοῦ ποιεῖν

- 25 Ἀπάντων δὴ τῶν ὄντων τὰ μὲν ἐστὶ τοιαῦτα ὥστε κατὰ μηδενὸς ἄλλου κατηγορεῖσθαι ἀληθῶς καθόλου (οἷον Κλέων καὶ Καλλίας καὶ τὸ καθ' ἑκάστον καὶ αἰσθητόν), κατὰ δὲ τούτων ἄλλα (καὶ γὰρ ἄνθρωπος καὶ ζῶον ἑκάτερος τούτων ἐστί) τὰ
- 30 δ' αὐτὰ μὲν κατ' ἄλλων κατηγορεῖται, κατὰ δὲ τούτων ἄλλα πρότερον οὐ κατηγορεῖται τὰ δὲ καὶ αὐτὰ ἄλλων καὶ αὐτῶν ἕτερα, οἷον ἄνθρωπος Καλλίου καὶ ἀνθρώπου ζῶον ὅτι μὲν οὖν ἔνια τῶν ὄντων κατ' οὐδενὸς πέφυκε λέγεσθαι δῆλον τῶν γὰρ αἰσθητῶν σχεδὸν ἑκαστόν ἐστι τοιοῦτον ὥστε μὴ κατηγορεῖσθαι κατὰ μηδενός, πλην ὡς κατὰ
- 35 συμβεβηκός φαμὲν γάρ ποτε τὸ λευκὸν ἐκείνο Σωκράτην εἶναι καὶ τὸ προσιὸν Καλλίαν ὅτι δὲ καὶ ἐπὶ τὸ ἄνω πορευομένοις ἵσταται ποτε, πάλιν ἐροῦμεν νῦν δ' ἐστὼ τοῦτο κείμενον κατὰ μὲν οὖν τούτων οὐκ ἔστιν ἀποδείξαι κατηγορούμενον ἕτερον, πλην εἰ μὴ κατὰ δόξαν, ἀλλὰ ταῦτα κατ' ἄλλων
- 40 οὐδὲ τὰ καθ' ἑκαστα κατ' ἄλλων ἀλλ' ἕτερα κατ' ἐκείνων τὰ δὲ μεταξὺ δῆλον ὡς ἀμφοτέρως ἐνδέχεται καὶ γὰρ αὐτὰ κατ' ἄλλων καὶ ἄλλα κατὰ τούτων λεχθήσεται, καὶ σχεδὸν οἱ λόγοι καὶ αἰσκέψεις εἰσὶ μάλιστα περὶ τούτων

should not merely speculate about the formation of syllogisms, but also possess the capacity to construct them

Now all existing things either (1) are such that they cannot be truly predicated in a universal sense of anything else (*e g*, Cleon and Callias and anything which is individual and sensible), but other attributes can be so predicated of them (for each of the two examples just quoted is a man and an animate being), or (2) are predicated of other things, but other things are not first predicated of them, or (3) both are themselves predicated of other things and have other things predicated of them (as 'man' is predicated of Callias and 'animal' of man). Thus it is obvious that some things are naturally predicable of nothing, for broadly speaking every sensible thing is such that it cannot be predicated of anything—except in an accidental sense, for we sometimes say 'That white thing is Socrates' or 'That which is approaching is Callias'. We shall explain elsewhere^a that there is also an upward limit to the process of predication, for the present let this be taken as assumed. It cannot be demonstrated, then, that anything else is predicated of this class of things, except by way of opinion, but they are predicated of other things. Individuals, on the other hand, are not predicated of other things, but other things are predicated of them. Things which are intermediate between universals and individuals, however, clearly admit of both processes, for they both are predicated of other things and have other things predicated of them. It is with this class of things, broadly speaking, that arguments and inquiries are chiefly concerned.

Three
classes of
predicables

43 b Δεῖ δὴ τὰς προτάσεις περὶ ἕκαστον οὕτως ἐκ-
 λαμβάνειν, ὑποθέμενον αὐτὸ πρῶτον καὶ τοὺς
 ὀρισμούς τε καὶ ὅσα ἴδια τοῦ πράγματός ἐστιν, εἴτα
 μετὰ τοῦτο ὅσα ἔπεται τῷ πράγματι, καὶ πάλιν οἷς
 5 τὸ πρᾶγμα ἀκολουθεῖ, καὶ ὅσα μὴ ἐνδέχεται αὐτῷ
 ὑπάρχειν οἷς δ' αὐτὸ μὴ ἐνδέχεται οὐκ ἐκκληπτέον,
 διὰ τὸ ἀντιστρέφειν τὸ στερητικόν διαιρετέον δὲ
 καὶ τῶν ἐπομένων ὅσα τε ἐν τῷ τί ἐστι καὶ ὅσα
 ὡς ἴδια καὶ ὅσα ὡς συμβεβηκότα κατηγορεῖται, καὶ
 τούτων ποῖα δοξαστικῶς καὶ ποῖα κατ' ἀλήθειαν
 10 ὅσω μὲν γὰρ ἂν πλειόνων τοιούτων εὐπορῇ τις,
 θᾶπτον ἐντεύξεται συμπεράσματι, ὅσω δ' ἂν ἀλη-
 θεστέρων, μᾶλλον ἀποδείξει

Δεῖ δ' ἐκλέγειν μὴ τὰ ἐπόμενα τινί, ἀλλ' ὅσα
 ὅλῳ τῷ πράγματι ἔπεται, οἷον μὴ τί τινι ἀνθρώπῳ
 ἀλλὰ τί παντὶ ἀνθρώπῳ ἔπεται διὰ γὰρ τῶν καθ-
 ὅλου προτάσεων ὁ συλλογισμός ἀδιορίστου μὲν οὖν
 15 ὄντος ἄδηλον εἰ καθόλου ἢ πρότασις, διωρισμένου
 δὲ φανερόν ὁμοίως δ' ἐκλεκτέον καὶ οἷς αὐτὸ
 ἔπεται ὅλοις, διὰ τὴν εἰρημένην αἰτίαν αὐτὸ δὲ τὸ
 ἐπόμενον οὐ ληπτέον ὅλον ἔπεσθαι, λέγω δ' οἷον
 ἀνθρώπῳ πᾶν ζῶον ἢ μουσικῇ πᾶσαν ἐπιστήμην,
 ἀλλὰ μόνον ἀπλῶς ἀκολουθεῖν, καθάπερ καὶ προ-
 20 τεινόμεθα καὶ γὰρ ἄχρηστον θάτερον καὶ ἀδύνατον,
 οἷον πάντα ἄνθρωπον εἶναι πᾶν ζῶον ἢ δικαιοσύνην
 338

Now we must select the premisses connected with each problem in the following manner We must set down (1) the subject itself, its definitions and all its properties, (2) all the concepts which are consequents of the subject, (3) the concepts of which the subject is a consequent, and (4) the attributes which cannot apply to the subject We need not select the concepts to which it cannot apply, because the negative premiss is convertible We must also distinguish among these consequents those which are included in the essence, those which are predicated as properties, and those which are predicated as accidents, and of these we must distinguish those which are supposedly from those which are really associated with the subject, for the greater our supply of the latter, the sooner we shall arrive at a conclusion, and the truer they are, the more convincing will be our proof

Method of
finding
premisses
by selecting
consequent
and ante-
cedents

We must select consequents not of some part but of the whole of the subject, *e g*, not those of some individual man, but those of every man, for it is from universal premisses that the syllogism proceeds Thus when a statement is indefinite it is uncertain whether the premiss is universal, but when the statement is definite this is quite clear Similarly we must select only those concepts of the whole of which the subject is a consequent, for the reason just stated But we must not assume that the consequent is consequent as a whole, I mean, *e g*, that all 'animal' is a consequent of 'man,' or all 'scientific knowledge' of 'music,' but only that it is a consequent, without qualification, as indeed we express it in a proposition, the other form of expression (*e g*, 'every man is every animal' or 'probity is all good') is

43 b

άπαν αγαθόν ἀλλ' ὡς ἐπεται, ἐπ' ἐκείνου τὸ παντὶ
λέγεται

Ὅταν δ' ὑπό τινος περιέχεται τὸ ὑποκείμενον ὡς
τὰ ἐπόμενα δεῖ λαβεῖν, τὰ μὲν τῷ καθόλου ἐπόμενα
25 ἢ μὴ ἐπόμενα οὐκ ἐκλεκτέον ἐν τούτοις (εἰληπται
γὰρ ἐν ἐκείνοις ὅσα γὰρ ζῶω καὶ ἀνθρώπῳ ἐπεται,
καὶ ὅσα μὴ ὑπάρχει ὡσαύτως), τὰ δὲ περὶ ἕκαστον
ἴδια ληπτέον ἔστι γὰρ ἅττα τῷ εἶδει ἴδια παρὰ τὸ
γένος ἀνάγκη γὰρ τοῖς ἑτέροις εἶδουσιν ἴδια ἅττα
ὑπάρχειν

Οὐδὲ δὴ τῷ καθόλου ἐκλεκτέον οἷς ἐπεται τὸ
30 περιεχόμενον, οἷον ζῶω οἷς ἐπεται ἀνθρώπος
ἀνάγκη γάρ, εἰ ἀνθρώπῳ ἀκολουθεῖ τὸ ζῶον, καὶ
τούτοις ἅπασιν ἀκολουθεῖν οἰκειότερα δὲ ταῦτα
τῆς τοῦ ἀνθρώπου ἐκλογῆς

Ληπτέον δὲ καὶ τὰ ὡς ἐπὶ τὸ πολὺ ἐπόμενα καὶ
οἷς ἐπεται τῶν γὰρ ὡς ἐπὶ τὸ πολὺ προβλημάτων
35 καὶ ὁ συλλογισμὸς ἐκ τῶν ὡς ἐπὶ τὸ πολὺ προ-
τάσεων, ἢ πασῶν ἢ τινῶν ὁμοίον γὰρ ἑκάστου τὸ
συμπέρασμα ταῖς ἀρχαῖς

Ἔτι τὰ πᾶσιν ἐπόμενα οὐκ ἐκλεκτέον οὐ γὰρ
έσται συλλογισμὸς ἐξ αὐτῶν δι' ἣν δ' αἰτίαν ἐν τοῖς
ἐπομένοις ἔσται δῆλον

XXVIII Κατασκευάζειν μὲν οὖν βουλομένοις

^a That it is useless (for purposes of argument) is probably true, but it is recognized as possible in modern logic

^b Literally 'starting-points'

^c i.e. of both major and minor terms This would give a syllogism in the second figure with two affirmative premisses, from which no conclusion follows

^d 44 b 20

useless and impossible ^a It is to the antecedent that 'all' or 'every' is attached

When the subject whose consequents we have to apprehend is included in some wider term, we must not select the consequents or non-consequents of the universal in dealing with the particular (for they have been apprehended already in considering the universal, for the consequents of 'animal' are consequents of 'man,' and similarly with non-consequents), but we must apprehend the consequents which are peculiar to the individual For there are some properties which are peculiar to the species apart from the genus, since the other species must also have some properties peculiar to them

Nor again should we in the case of the universal term select the antecedents of the subordinate term, *e g*, in the case of 'animal' we should not select the antecedents of 'man,' for if 'animal' is a consequent of 'man,' it must be a consequent of all these concepts as well They belong more properly, however, to the selection of concepts associated with the term 'man'

We must also apprehend those concepts which are usually consequents of our subject, and those of which it is usually a consequent, for the syllogism of propositions about the usual is also drawn from premisses which are usually true, either all or some of them, for the conclusion of every syllogism is similar to its original premisses ^b

Further, we must not select concepts which are consequents of all ^c the terms, because they will not produce a syllogism Why this is so will be clear presently ^d

XXVIII When we wish to establish a proposition

43 b

- 40 κατὰ τινος ὅλου τοῦ μὲν κατασκευαζομένου βλέπ-
 τέον εἰς τὰ ὑποκείμενα, καθ' ὧν αὐτὸ τυγχάνει
 λεγόμενον, οὐ δὲ δεῖ κατηγορεῖσθαι, ὅσα τούτῳ
 ἔπεται ἂν γάρ τι τούτων ἢ ταυτόν, ἀνάγκη θάτερον
 θατέρῳ ὑπάρχειν ἣν δὲ μὴ ὅτι παντὶ ἀλλ' ὅτι
 44 a τινί, οἷς ἔπεται ἑκάτερον εἰ γάρ τι τούτων ταυτόν,
 ἀνάγκη τινὶ ὑπάρχειν ὅταν δὲ μηδενὶ δέῃ ὑπάρ-
 χειν, ὡ¹ μὲν οὐ δεῖ ὑπάρχειν, εἰς τὰ ἐπόμενα, ὃ δὲ
 5 δεῖ μὴ ὑπάρχειν,² εἰς ἃ μὴ ἐνδέχεται αὐτῷ παρῆναι
 ἢ ἀνάπαλιν, ὡ μὲν δεῖ μὴ ὑπάρχειν, εἰς³ ἃ μὴ
 ἐνδέχεται αὐτῷ παρῆναι, ὃ δὲ μὴ ὑπάρχειν, εἰς τὰ
 ἐπόμενα τούτων γὰρ ὄντων τῶν αὐτῶν ὅποτε-
 ρωνοῦν, οὐδενὶ ἐνδέχεται θατέρῳ θάτερον ὑπάρχειν
 γίνγεται γὰρ ὅτε μὲν ὃ ἐν τῷ πρώτῳ σχήματι
 συλλογισμός, ὅτε δ' ὃ ἐν τῷ μέσῳ ἔαν δὲ τινὶ μὴ
 10 ὑπάρχειν, ὡ μὲν δεῖ μὴ ὑπάρχειν, οἷς ἔπεται, ὃ δὲ
 μὴ ὑπάρχειν, ἃ μὴ δυνατόν αὐτῷ ὑπάρχειν εἰ γάρ
 τι τούτων εἴη ταυτόν, ἀνάγκη τινὶ μὴ ὑπάρχειν

Μᾶλλον δ' ἴσως ὡδ' ἔσται τῶν λεγομένων ἕκαστον
 φανερόν ἔστω γὰρ τὰ μὲν ἐπόμενα τῷ Α ἔφ' ὧν
 Β, οἷς δ' αὐτὸ ἔπεται ἔφ' ὧν Γ, ἃ δὲ μὴ ἐνδέχεται
 15 αὐτῷ ὑπάρχειν ἔφ' ὧν Δ πάλιν δὲ τῷ Ε τὰ μὲν
 ὑπάρχοντα ἔφ' οἷς Ζ, οἷς δ' αὐτὸ ἔπεται ἔφ' οἷς Η,
 ἃ δὲ μὴ ἐνδέχεται αὐτῷ ὑπάρχειν ἔφ' οἷς Θ εἰ μὲν
 οὖν ταυτό τι ἔσται τῶν Γ τινὶ τῶν Ζ, ἀνάγκη τὸ Α

¹ ὦ] ὃ m, Waitz

² εἰς τὰ ἐπόμενα, ὃ δὲ δεῖ μὴ ὑπάρχειν om Waitz, habent
 codd, sed ὦ δὲ pro ὃ δὲ A¹

³ εἰς om AB¹Cdu

^a Barbara

^b Darapti

^c Cesare

^d Camestres

* By converting the major premiss in Cesare or the minor
 in Camestres

^f Felapton

about a subject as a whole, we must consider (1) the subjects of which the predicate which we are trying to establish is actually asserted, and (2) the consequents of the subject whose predicate we are required to establish, for if there is anything which is common to both classes, then the predicate must apply to the subject ^a If we are trying to establish that it applies not to all but to some, we must consider the antecedents of both terms, for if anything is common to both classes, then one term must apply to some of the other ^b When it is required that one term shall apply to none of the other, we must consider the consequents of the subject, and the attributes which cannot belong to the predicate, ^c or conversely we must consider the attributes which cannot belong to the subject and the consequents of the predicate ^d, for if any term is the same in both series, the predicate term cannot apply to any of the subject, for a syllogism results sometimes in the first ^e and sometimes in the middle figure If it is required that one term shall not apply to some of the other, we must consider the antecedents of the subject and the attributes which cannot apply to the predicate, for if anything is common to these two classes, it must follow that the predicate does not apply to some of the subject ^f

How to apply the method of selection particular problems.

Perhaps the several rules stated above will be clearer if we express them in the following manner Let the consequents of A be designated by B, the antecedents of A by C, and the attributes which cannot apply to A by D, again, let the attributes of E be designated by F, the antecedents of E by G, and the attributes which cannot apply to E by H Then (1) if any of the Cs is the same as any of the Fs,

Summary the foregoing rules

44 a

παντὶ τῷ Ε ὑπάρχειν τὸ μὲν γὰρ Ζ παντὶ τῷ Ε,
 τὸ δὲ Γ παντὶ τῷ Α, ὥστε παντὶ τῷ Ε τὸ Α εἰ
 20 δὲ τὸ Γ καὶ τὸ Η ταυτόν, ἀνάγκη τινὶ τῶν Ε τὸ Α
 ὑπάρχειν τῷ μὲν γὰρ Γ τὸ Α, τῷ δὲ Η τὸ Ε παντὶ
 ἀκολουθεῖ εἰ δὲ τὸ Ζ καὶ τὸ Δ ταυτόν, οὐδενὶ
 τῶν Ε τὸ Α ὑπάρξει ἐκ προσυλλογισμοῦ ἐπεὶ γὰρ
 ἀντιστρέφει τὸ στερητικὸν καὶ τὸ Ζ τῷ Δ ταυτόν,
 οὐδενὶ τῶν Ζ ὑπάρξει τὸ Α, τὸ δὲ Ζ παντὶ τῷ Ε
 25 πάλιν εἰ τὸ Β καὶ τὸ Ο ταυτόν, οὐδενὶ τῶν Ε τὸ Α
 ὑπάρξει τὸ γὰρ Β τῷ μὲν Α παντί, τῷ¹ δ' ἐφ' ᾧ
 τὸ Ε οὐδενὶ ὑπάρξει ταυτό γὰρ ἦν τῷ Θ, τὸ δὲ Ο
 οὐδενὶ τῶν Ε ὑπῆρχεν εἰ δὲ τὸ Δ καὶ τὸ Η ταυτόν,
 τὸ Α τινὶ τῶν Ε οὐχ ὑπάρξει τῷ γὰρ Η οὐχ
 30 ὑπάρξει, ὅτι οὐδὲ τῷ Δ τὸ δὲ Η ἐστὶν ὑπὸ τὸ Ε,
 ὥστε τινὶ τῶν Ε οὐχ ὑπάρξει εἰ δὲ τῷ Η τὸ Β
 ταυτόν, ἀντεστραμμένος ἐσται συλλογισμὸς τὸ μὲν
 γὰρ Ε τῷ Α ὑπάρξει παντί—τὸ γὰρ Β τῷ Α, τὸ δὲ
 Ε τῷ Β (ταυτό γὰρ ἦν τῷ Η) τὸ δὲ Α τῷ Ε παντι
 μὲν οὐκ ἀνάγκη ὑπάρχειν, τινὶ δ' ἀνάγκη διὰ τε
 35 ἀντιστρέφειν τῇ καθόλου κατηγορίᾳ τὴν κατὰ μέρος
 Φανερόν οὖν ὅτι εἰς τὰ προειρημένα βλεπτέοι
 ἑκατέρου καθ' ἑκαστον πρόβλημα διὰ τούτων γὰρ
 ἀπαντες οἱ συλλογισμοί δεῖ δὲ καὶ τῶν ἐπομένων
 40 λου μάλιστα βλέπειν, οἷον τοῦ μὲν Ε μᾶλλον εἰ
 44 b τὸ ΚΖ ἢ εἰς τὸ Ζ μόνον, τοῦ δὲ Α εἰς τὸ ΚΓ ἢ εἰ
 τὸ Γ μόνον εἰ μὲν γὰρ τῷ ΚΖ ὑπάρχει τὸ Α, κα
 τῷ Ζ καὶ τῷ Ε ὑπάρχει εἰ δὲ τούτῳ μὴ ἔπεται

¹ τῷ con Af, το Bdun² E AB²Cd²n² H B¹d¹fmn¹.

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A must apply to all E, for F applies to all E, and C applies to all A, so that A applies to all E (2) If C and G are the same, A must apply to some E. For A is a consequent of all C, and E of all G (3) If F and D are the same, by a prosyllogism A will apply to no E, for since the negative proposition is convertible, and F is the same as D, A will apply to no F, but F applies to all E (4) Again, if B and H are the same, A will apply to no E, for B will apply to all A, but to no E, for B is *ex hypothesi* the same as H, and we assumed that H applies to no E (5) If D and G are the same, A will not apply to some E. For it will not apply to G, inasmuch as it does not apply to D. But G falls under E, and so A will not apply to some E (6) If B is the same as G, there will be a syllogism by conversion. For E will apply to all A, since B applies to A and E to B (since B is *ex hypothesi* the same as G). It does not necessarily follow, however, that A applies to all E, but only that it applies to some, because the universal is convertible into a particular statement.

Thus it is evident that in the proving of every proposition we must consider the foregoing relations of subject and predicate, for it is by these that all syllogisms are determined. Moreover we must consider especially those of the consequents and antecedents of each term which are primary and universal, *e.g.*, in the case of E we must consider KF rather than F alone, and in the case of A we must consider KC rather than C alone.^a For if A applies to KF it applies both to F and to E, but if it is not a consequent of the latter, it may still be a consequent of F.

Terms should be considered in their most universal form

^a KF and KC are universals which include F and C respectively

44 b

ἐγχωρεῖ τῷ Ζ ἐπεσθαι ὁμοίως δὲ καὶ ἐφ' ὧν αὐτὸ ἀκολουθεῖ σκεπτέον εἰ μὲν γὰρ τοῖς πρώτοις, καὶ
 5 τοῖς ὑπ' ἐκείνα ἔπεται, εἰ δὲ μὴ τοῦτοις, ἀλλὰ τοῖς ὑπὸ ταῦτα ἐγχωρεῖ

Δῆλον δὲ καὶ ὅτι διὰ τῶν τριῶν ὄρων καὶ τῶν δύο προτάσεων ἢ σκέψις, καὶ διὰ τῶν προειρημένων σχημάτων οἱ συλλογισμοὶ πάντες δείκνυται γὰρ ὑπάρχειν μὲν παντὶ τῷ Ε τὸ Α, ὅταν τῶν Γ καὶ Ζ ταυτὸν τι ληφθῇ τοῦτο δ' ἔσται
 10 μέσον, ἄκρα δὲ τὸ Α καὶ Ε γίνεσθαι οὖν τὸ πρῶτον σχῆμα τινὶ δέ, ὅταν τὸ Γ καὶ τὸ Η ληφθῇ ταυτὸν τοῦτο δὲ τὸ ἔσχατον σχῆμα, μέσον γὰρ τὸ Η γίνεσθαι μηδενὶ δέ, ὅταν τὸ Δ καὶ τὸ Ζ ταυτὸν οὕτω δὲ καὶ τὸ πρῶτον σχῆμα καὶ τὸ μέσον, τὸ μὲν πρῶτον ὅτι οὐδενὶ τῷ Ζ ὑπάρχει τὸ Α, εἴπερ
 15 ἀντιστρέφει τὸ στερητικόν, τὸ δὲ Ζ παντὶ τῷ Ε, τὸ δὲ μέσον ὅτι τὸ Δ τῷ μὲν Α οὐδενὶ τῷ δὲ Ε παντὶ ὑπάρχει τινὶ δὲ μὴ ὑπάρχειν, ὅταν τὸ Δ καὶ τὸ Η ταυτὸν ᾗ τοῦτο δὲ τὸ ἔσχατον σχῆμα τὸ μὲν γὰρ Α οὐδενὶ τῷ Η ὑπάρξει, τὸ δὲ Ε παντὶ τῷ Η

20 Φανερόν οὖν ὅτι διὰ τῶν προειρημένων σχημάτων οἱ συλλογισμοὶ πάντες, καὶ ὅτι οὐκ ἐκλεκτέον ὅσα πᾶσιν ἔπεται, διὰ τὸ μηδένα γίνεσθαι συλλογισμόν ἐξ αὐτῶν κατασκευάζειν μὲν γὰρ ὅλως οὐκ ἦν ἐκ τῶν ἐπομένων, ἀποστερεῖν δ' οὐκ ἐνδέχεται διὰ τοῦ πᾶσιν ἐπομένου δεῖ γὰρ τῷ μὲν ὑπάρχειν τῷ δὲ μὴ ὑπάρχειν

^a Cf 43 b 36^b 27 a 18, b 23^c i.e. from two affirmative premisses which state the middle

Similarly we must observe the antecedents of the term in question, for if it is a consequent of those which are primary, so it is also of the terms which fall under these, but if it is not a consequent of the former, it may still be so of the latter

It is clear also that our inquiry is carried out by means of the three terms and two premisses, and that all the syllogisms are effected by means of the three figures already described. For it is proved (1) that A applies to all E when one of the Cs is taken as identical with one of the Fs. This will be the middle term, and the extremes will be A and E. Thus the first figure results. (2) That A applies to some E when C and G are taken as identical. This is the last figure, for G becomes the middle term. (3) That A applies to no E when D and F are identical. In this case we get both the first and the middle figure, the first because A applies to no F (the negative proposition being converted) and F applies to all E, and the middle figure because D applies to no A but to all E. (4) That A does not apply to some E when D and G are identical. This is the last figure, for A will apply to no G and E will apply to all G.

Thus it is evident that all syllogisms are effected by means of the figures already described, and that we must not select consequents of all the terms,^a because no syllogism results from these. For we saw ^b that there is no way at all of establishing a proposition from consequents,^c while on the other hand refutation is impossible by means of a common consequent, because it should apply to one term but not to the other ^d

Consequents alone are useless for proving a syllogism

as a common consequent of both the extreme terms (second figure) ^d Sc to give a negative conclusion

44 b

25 Φανερόν δὲ καὶ ὅτι αἱ ἄλλαι σκέψεις τῶν κατὰ
 τὰς ἐκλογὰς ἀχρεῖοι πρὸς τὸ ποιεῖν συλλογισμόν,
 οἷον εἰ τὰ ἐπόμενα ἐκατέρω ταῦτά ἐστιν, ἢ εἰ οἷς
 ἔπεται τὸ Α καὶ ἂ μὴ ἐνδέχεται τῷ Ε, ἢ ὅσα πάλιν
 μὴ ἐγχωρεῖ ἐκατέρω ὑπάρχειν οὐ γὰρ γίννεται
 30 συλλογισμὸς διὰ τούτων εἰ μὲν γὰρ τὰ ἐπόμενα
 ταῦτά, οἷον τὸ Β καὶ τὸ Ζ, τὸ μέσον γίννεται σχῆμα
 κατηγορικὰς ἔχον τὰς προτάσεις εἰ δ' οἷς ἔπεται τὸ
 Α καὶ ἂ μὴ ἐνδέχεται τῷ Ε, οἷον τὸ Γ καὶ τὸ Θ, τὸ
 πρῶτον σχῆμα στερητικὴν ἔχον τὴν πρὸς τὸ ἔλατ-
 τον ἄκρον πρότασιν εἰ δ' ὅσα μὴ ἐνδέχεται
 35 ἐκατέρω, οἷον τὸ Δ καὶ τὸ Θ, στερητικαὶ ἀμφό-
 τεραι αἱ προτάσεις, ἢ ἐν τῷ πρώτῳ ἢ ἐν τῷ μέσῳ
 σχήματι οὕτως δ' οὐδαμῶς ἔσται συλλογισμὸς

Δῆλον δὲ καὶ ὅτι ὅποια ταῦτά ληπτέον τὰ κατὰ
 τὴν ἐπίσκεψιν, καὶ οὐχ ὅποια ἕτερα ἢ ἐναντία,
 40 πρῶτον μὲν ὅτι τοῦ μέσου χάριν ἢ ἐπίβλεις, τὸ
 45 α δὲ μέσον οὐχ ἕτερον ἀλλὰ ταῦτόν δεῖ λαβεῖν εἴτα
 ἐν ὅσοις καὶ συμβαίνει γίννεσθαι συλλογισμόν τῷ
 ληφθῆναι ἐναντία ἢ μὴ ἐνδεχόμενα τῷ αὐτῷ ὑπάρ-
 χειν, εἰς τοὺς προειρημένους ἀπαντα ἀναχθήσεται
 τρόπους, οἷον εἰ τὸ Β καὶ τὸ Ζ ἐναντία ἢ μὴ
 5 ἐνδέχεται τῷ αὐτῷ ὑπάρχειν ἔσται μὲν γὰρ τούτων
 ληφθέντων συλλογισμὸς ὅτι οὐδενὶ τῶν Ε τὸ Α
 ὑπάρχει ἀλλ' οὐκ ἐξ αὐτῶν ἀλλ' ἐκ τοῦ προειρη-
 μένου τρόπου τὸ γὰρ Β τῷ μὲν Α παντὶ τῷ δὲ Ε

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It is evident also that all other methods of investigation which proceed by selection are useless for producing a syllogism, *e g*, (a) if the consequents of both terms are identical, or (b) if the antecedents of A and the attributes which cannot apply to E are identical, or again (c) if the attributes which cannot apply to either are identical, because no syllogism results from these conditions. For (a) if the consequents, viz B and F, are identical, we get the third figure with both premisses affirmative, (b) if the antecedents of A and the attributes which cannot apply to E, viz C and H respectively, are identical, we get the first figure with a negative minor premiss, and (c) if the attributes which cannot apply to either of the terms A and E, viz D and H, are identical, both premisses are negative, either in the first or in the middle figure. In these circumstances no syllogism at all is possible.

It is clear also that we must apprehend which of the terms that come under our survey are the same, and not which are different or contrary, firstly, because the object of our investigation is to discover the middle term, and the middle term must be taken as the same in each premiss, and not as something different. Secondly, even those examples in which a syllogism happens to result from taking attributes which are contrary or which cannot apply to the same subject, will all be reducible to the types which we have already described, *e g*, if B and F are contrary or cannot apply to the same subject. For if we take these terms, there will be a syllogism to the effect that A applies to no E, but the conclusion will be drawn not from the terms as they stand but from the type described above.^a For B will apply to all A

Other methods of selection are also useless

It is for identity between the two groups of terms that we must look

45 a

- οὐδενὶ ὑπάρξει, ὥστ' ἀνάγκη ταὐτὸ εἶναι τὸ B τινὶ
 10 τῶν Θ πάλιν εἰ τὸ B καὶ H μὴ ἐγχωρεῖ τῷ αὐτῷ
 παρεῖναι, ὅτι τινὶ τῶν E οὐχ ὑπάρξει τὸ A καὶ γὰρ
 οὕτως τὸ μέσον ἔσται σχῆμα τὸ γὰρ B τῷ μὲν A
 παντὶ τῷ δὲ E¹ οὐ τινὶ² ὑπάρξει, ὥστ' ἀνάγκη τὸ
 B ταὐτόν τινι εἶναι τῶν Θ τὸ γὰρ μὴ ἐνδέχεσθαι
 τὸ B καὶ τὸ H τῷ αὐτῷ ὑπάρχειν οὐδὲν διαφέρει ἢ
 15 τὸ B τῶν Θ τινὶ ταὐτόν εἶναι πάντα γὰρ εἴληπται
 τὰ μὴ ἐνδεχόμενα τῷ E ὑπάρχειν

Φανερόν μὲν οὖν ὅτι ἐξ αὐτῶν μὲν τούτων τῶν
 ἐπιβλέψεων οὐδεὶς γίγνεται συλλογισμός, ἀνάγκη
 δ', εἰ³ τὸ B καὶ τὸ Z ἐναντία, ταὐτόν τινι εἶναι τὸ
 20 B τῶν Θ καὶ τὸν συλλογισμὸν γίνεσθαι διὰ τούτων
 συμβαίνει δὴ τοῖς οὕτως ἐπισκοποῦσι προσεπι-
 βλέπειν ἄλλην ὁδὸν τῆς ἀναγκαίας διὰ τὸ λανθάνειν
 τὴν ταυτότητα τῶν B καὶ τῶν Θ

XXIX Τὸν αὐτὸν δὲ τρόπον ἔχουσι καὶ οἱ εἰς τὸ
 ἀδύνατον ἄγοντες συλλογισμοὶ τοῖς δεικτικοῖς καὶ
 25 γὰρ οὗτοι γίνονται διὰ τῶν ἐπομένων καὶ οἷς
 ἐπεται ἐκάτερον καὶ ἡ αὐτὴ ἐπίβλεψις ἐν ἀμφοῖν
 ὁ γὰρ δείκνυται δεικτικῶς καὶ διὰ τοῦ ἀδυνάτου
 ἔστι συλλογίσασθαι διὰ τῶν αὐτῶν ὀρων, καὶ ὁ διὰ
 τοῦ ἀδυνάτου καὶ δεικτικῶς οἷον ὅτι τὸ A οὐδενὶ
 τῶν E ὑπάρχει κείσθω γὰρ τινὶ ὑπάρχειν οὐκοῦν
 30 ἐπεὶ τὸ B παντὶ τῷ A τὸ δὲ A τινὶ τῶν E, τὸ B τινὶ
 τῶν E ὑπάρξει ἀλλ' οὐδενὶ ὑπῆρχεν πάλιν ὅτι
 τινὶ ὑπάρχει εἰ γὰρ μηδενὶ τῶν E τὸ A τὸ δὲ E

¹ EB¹u¹ H uolgo² οὐ τινι Waitz οὐδενι codd³ ἀναγκη δ, εἰ Bnu, Waitz εαν δε ACdfm

but to no E, and so B must be the same as some H. Again, if B and G cannot apply to the same subject, there will be a syllogism to the effect that A will not apply to some E. In this case too we shall have the middle figure, because B will apply to all A but not to some E, so that B must be the same as some H. For the statement 'B and G cannot apply to the same subject' is equivalent to 'B is the same as some H', since H has been assumed^a to designate all the attributes which cannot apply to E.

Thus it is evident that no syllogism results from the foregoing methods of investigation as they stand, but that if B and F are contrary, B must be the same as some H, and in this way the syllogism is obtained. Thus it follows that those who consider the problem in the manner which has just been described are looking for a further method of proof than they need, through overlooking the identity between the Bs and Hs.

XXIX Syllogisms which employ reduction *ad impossibile* are governed by the same conditions as those which are ostensive, for they too are effected by means of the consequents and antecedents of the two extreme terms. The method of investigation, too, is the same in both types, for that which is proved ostensively can be established *per impossibile* by means of the same terms, and *vice versa* e.g. that A applies to no E.^b For let it be assumed that it applies to some. Then since B applies to all A, and A to some E, B will apply to some E. But *ex hypothesi* it applies to none. Again, it can be proved that A applies to some E, for if it applies to none, and

The same principles apply to syllogisms which are established *per impossibile*

^b The relations of these terms are still as assumed in ch. XVIII

45 a

παντὶ τῷ H, οὐδενὶ τῶν H ὑπάρξει τὸ A ἀλλὰ
 παντὶ ὑπῆρχεν ὁμοίως δὲ καὶ ἐπὶ τῶν ἄλλων
 35 προβλημάτων αἰεὶ γὰρ ἔσται καὶ ἐν ἅπασιν ἢ διὰ
 τοῦ ἀδυνάτου δεῖξις ἐκ τῶν ἐπομένων καὶ οἷς
 ἔπεται ἐκάτερον

Καὶ καθ' ἕκαστον πρόβλημα ἢ αὐτὴ σκέψις
 δεικτικῶς τε βουλομένῳ συλλογίσασθαι καὶ εἰς τὸ
 ἀδύνατον ἀγαγεῖν ἐκ γὰρ τῶν αὐτῶν ὀρων ἀμφό-
 40 τεραι αἱ ἀποδείξεις οἷον εἰ δέδεικται μηδενὶ ὑπάρ-
 χειν τῷ E τὸ A, ὅτι συμβαίνει καὶ τὸ B τινὶ τῶν
 E ὑπάρχειν, ὅπερ ἀδύνατον ἐὰν ληφθῇ τῷ μὲν E
 45 b μηδενὶ τῷ δὲ A παντὶ ὑπάρχειν τὸ B, φανερόν ὅτι
 οὐδενὶ τῷ E τὸ A ὑπάρξει πάλιν εἰ δεικτικῶς
 συλλελόγισται τὸ A τῷ E μηδενὶ ὑπάρχειν, ὑπο-
 θεμένοις ὑπάρχειν τινὶ διὰ τοῦ ἀδυνάτου δειχθή-
 σεται οὐδενὶ ὑπάρχον ὁμοίως δὲ καὶ ἐπὶ τῶν ἄλλων
 5 ἐν ἅπασιν γὰρ ἀνάγκη κοινόν τινα λαβεῖν ὅρον ἄλλον
 τῶν ὑποκειμένων, πρὸς ὃν ἔσται τοῦ ψευδοῦς ὁ
 συλλογισμός, ὥστ' ἀντιστραφείσης ταύτης τῆς
 προτάσεως τῆς δ' ἐτέρας ὁμοίως ἐχούσης, δεικ-
 τικὸς ἔσται ὁ συλλογισμός διὰ τῶν αὐτῶν ὀρων
 διαφέρει γὰρ ὁ δεικτικὸς τοῦ εἰς τὸ ἀδύνατον ὅτι ἐν
 10 μὲν τῷ δεικτικῷ κατ' ἀλήθειαν ἀμφοτέραι τίθενται
 αἱ προτάσεις, ἐν δὲ τῷ εἰς τὸ ἀδύνατον ψευδῶς
 ἢ μία

Ταῦτα μὲν οὖν ἔσται μᾶλλον φανερά διὰ τῶν
 ἐπομένων, ὅταν περὶ τοῦ ἀδυνάτου λέγωμεν νῦν δὲ
 τοσοῦτον ἡμῖν ἔστω δῆλον, ὅτι εἰς ταῦτα¹ βλεπτέον
 15 δεικτικῶς τε βουλομένῳ συλλογίζεσθαι καὶ εἰς τὸ

¹ ταῦτα corr C ταῦτα codd

^a *z e* is replaced by its contradictory

^b II xiv

E applies to all G, A will apply to no G, but *ex hypothesi* it applies to all. Similarly with all other propositions, proof *per impossibile* will always be possible in all cases by means of the consequents and antecedents of the extreme terms.

Moreover, in every problem the procedure is the same whether it is required to employ an ostensive syllogism or reduction *ad impossibile*, for both proofs are effected by means of the same terms. *E.g.*, supposing that it has been proved that A applies to no E, because (if A applies to some) it follows that B also applies to some E, which is impossible. If it is assumed that B applies to no E but to all A, it is evident that A will apply to no E. On the other hand if the conclusion that A applies to no E has been reached ostensively, if we assume that A applies to some E, we can prove *per impossibile* that it applies to none. Similarly too in all other examples, for in every case we must take some common term (other than those which have been laid down) to which the syllogism proving the false conclusion will refer, so that when this premiss is converted^a (the other remaining unchanged) the syllogism will become ostensive by means of the same terms. For the difference between ostensive proof and proof *per impossibile* is that in the former both premisses are assumed as true, while in the latter one is assumed as false.

These points will become clearer in the light of subsequent remarks when we are discussing proof *per impossibile*^b. For the present let us take it that so much is obvious that we must have regard to the same terms whether it is required to prove a conclusion ostensively or to employ reduction *ad impossibile*. In

45 b

ἀδύνατον ἀγαγεῖν ἐν δὲ τοῖς ἄλλοις συλλογισμοῖς τοῖς ἐξ ὑποθέσεως, οἷον ὅσοι κατὰ μετάληψιν ἢ κατὰ ποιότητα, ἐν τοῖς ὑποκειμένοις οὐκ ἐν τοῖς ἐξ ἀρχῆς ἀλλ' ἐν τοῖς μεταλαμβανομένοις ἔσται ἡ σκέψις, ὃ δὲ τρόπος ὁ αὐτὸς τῆς ἐπιβλέψεως
 20 ἐπισκέψασθαι δὲ δεῖ καὶ διελεῖν ποσαχῶς οἱ ἐξ ὑποθέσεως

Δείκνυται μὲν οὖν ἕκαστον τῶν προβλημάτων οὕτως, ἔστι δὲ καὶ ἄλλον τρόπον ἔνια συλλογίσασθαι τούτων, οἷον τὰ καθόλου διὰ τῆς κατὰ μέρος ἐπιβλέψεως ἐξ ὑποθέσεως εἰ γὰρ τὰ Γ καὶ τὰ Η
 25 ταῦτά εἴη, μόνοις δὲ ληφθείη τοῖς Η τὸ Ε ὑπάρχειν, παντὶ ἀν τῷ Ε τὸ Α ὑπάρχει καὶ πάλιν εἰ τὰ Δ καὶ Η ταῦτά, μόνων δὲ τῶν Η τὸ Ε κατηγοροῖτο, ὅτι οὐδενὶ τῶν Ε τὸ Α ὑπάρξει φανερόν οὖν ὅτι καὶ οὕτως ἐπιβλεπτέον

Τὸν αὐτὸν δὲ τρόπον καὶ ἐπὶ τῶν ἀναγκαίων καὶ
 30 τῶν ἐνδεχομένων ἢ γὰρ αὐτὴ σκέψις καὶ διὰ τῶν αὐτῶν ὄρων ἔσται τῇ τάξει τοῦ τ' ἐνδέχασθαι καὶ τοῦ ὑπάρχειν ὁ συλλογισμός ληπτέον δ' ἐπὶ τῶν ἐνδεχομένων καὶ τὰ μὴ ὑπάρχοντα δυνατὰ δ' ὑπάρχειν δέδεικται γὰρ ὅτι καὶ διὰ τούτων γίγνεται ὁ τοῦ ἐνδέχασθαι συλλογισμός ὁμοίως δ'
 35 ἔξει καὶ ἐπὶ τῶν ἄλλων κατηγοριῶν

Φανερόν οὖν ἐκ τῶν εἰρημένων οὐ μόνον ὅτι ἐγχωρεῖ διὰ ταύτης τῆς ὁδοῦ γίνεσθαι πάντας τοὺς συλλογισμούς, ἀλλὰ καὶ ὅτι δι' ἄλλης ἀδύνατον

^a Cf 41 a 39

^b *A fortiori* or analogical arguments (Alexander 324 19)

^c *e.g.*, the hypothesis in the immediately following examples, that E applies to G only ^d 32 b 25 ff

^e *i.e.* propositions expressing a modal relation other than that of necessity or possibility

the case of other hypothetical syllogisms, however, *e.g.*, such as involve substitution^a or a qualitative relation,^b inquiry will be concerned not with the terms originally assumed but with those which are substituted, while the manner of investigation will be the same as before. We must, however, consider and analyse the different types of hypothetical syllogisms.

Every kind of proposition, then, can be proved in the way described above, but some can be established syllogistically in another way also. *E.g.*, universal propositions can be proved by the method of investigation proper to the corresponding particular conclusion, with the help of a further hypothesis^c. For assuming that C and G are identical, and E applies to G only, A will apply to all E, and again assuming that D and G are identical, and E is predicated only of G, it follows that A will apply to no E. Thus it is evident that we must consider the problem in this way also.

The same method applies also to apodeictic and problematic syllogisms, for the process of inquiry is the same, and the syllogisms will be effected by means of the same arrangement of terms, whether it is problematic or assertoric. In the case of problematic propositions, however, we must include those terms which, although they do not apply, might possibly do so, for it has been shown^d that the problematic syllogism is effected by means of these also. The same principle will hold good in the other modes of predication^e.

Thus it is evident from the foregoing analysis not only that all syllogisms can be effected by this method, but also that they cannot be effected by any

Method of proving universal from particular syllogisms with the aid of a further hypothesis

The method of selection is the same for all modes

45 b

ἀπας μὲν γὰρ συλλογισμὸς δέδεικται διὰ τινος τῶν
 40 προειρημένων σχημάτων γιγνόμενος, ταῦτα δ' οὐκ
 ἐγχωρεῖ δι' ἄλλων συσταθῆναι πλήν διὰ τῶν ἐπο-
 46 a μένων καὶ οἷς ἔπεται ἕκαστον ἐκ τούτων γὰρ αἱ
 προτάσεις καὶ ἡ τοῦ μέσου λήψις, ὥστ' οὐδὲ συλ-
 λογισμὸν ἐγχωρεῖ γίνεσθαι δι' ἄλλων

XXX Ἡ μὲν οὖν ὁδὸς κατὰ πάντων ἡ αὐτὴ καὶ
 περὶ φιλοσοφίαν καὶ περὶ τέχνην ὅποιαν οὖν καὶ
 5 μάθημα δεῖ γὰρ τὰ ὑπάρχοντα καὶ οἷς ὑπάρχει
 περὶ ἑκάτερον¹ ἀθρεῖν, καὶ τούτων ὡς πλείστων
 εὐπορεῖν, καὶ ταῦτα διὰ τῶν τριῶν ὁρων σκοπεῖν,
 ἀνασκευάζοντα μὲν ὠδί, κατασκευάζοντα δὲ ὠδί,
 κατὰ μὲν ἀλήθειαν ἐκ τῶν κατ' ἀλήθειαν δια-
 γεγραμμένων ὑπάρχειν, εἰς δὲ τοὺς διαλεκτικούς
 10 συλλογισμοὺς ἐκ τῶν κατὰ δόξαν προτάσεων

Αἱ δ' ἀρχαὶ τῶν συλλογισμῶν καθόλου μὲν
 εἴρηνται, ὃν τρόπον τ' ἔχουσι καὶ ὃν τρόπον δεῖ
 θηρεύειν αὐτάς, ὅπως μὴ βλέπωμεν εἰς ἅπαντα τὰ
 λεγόμενα, μηδ' εἰς ταῦτα κατασκευάζοντες καὶ
 ἀνασκευάζοντες, μηδὲ κατασκευάζοντές τε κατὰ
 15 παντὸς ἢ τινὸς καὶ ἀνασκευάζοντες ἀπὸ πάντων ἢ
 τινῶν, ἀλλ' εἰς ἐλάττω καὶ ὠρισμένα, καθ' ἕκαστον
 δὲ ἐκλέγειν τῶν ὄντων, οἷον περὶ ἀγαθοῦ ἢ ἐπι-
 στήμης

Ἰδιαί² δὲ καθ' ἑκάστην εἰσὶν αἱ πλείσται διὸ
 τὰς μὲν ἀρχὰς τὰς περὶ ἕκαστον ἐμπειρίας ἐστὶ
 παραδοῦναι λέγω δ' οἷον τὴν ἀστρολογικὴν μὲν

¹ ἕκαστον mu, Bekkei

² ἰδιαί Alexander, Waitz ἰδία codd

other For it has been proved that every syllogism is effected by means of one of the figures already described, and these cannot be composed otherwise than by means of the consequents and antecedents of the terms in each particular case, for it is from these that the premisses are formed and the middle term discovered Hence a syllogism cannot be effected by any other terms than these

XXX The method, then, is the same in all cases, not only in philosophy but in every kind of art or study We must look for the attributes and subjects of both our terms, and supply ourselves with as many as we can and then we must consider them by means of the three terms, refuting in this way, establishing in that, when our object is truth, working from terms which are arranged to express a true relation, and when we require dialectical syllogisms, working from plausible premisses

The same method holds for all branches of knowledge

The principles^a of syllogisms have now been described in general terms, both how they are constituted and how we should look for them, not by considering all that is predicated of the terms in question, nor by considering the same attributes whether we are establishing or refuting a proposition, nor whether we are establishing it of all or some or refuting it of all or some, but by considering a limited number of definite attributes We must select with regard to each particular thing that is, *e g*, with regard to goodness or knowledge

The general rules have now been stated,

Most of the principles, however, which are connected with a particular science are peculiar to it Hence to convey to us the principles connected with each particular science is the task of experience I mean, *e g*, that it is for astronomical experience to

but in every science knowledge of the facts must precede demonstration

46 a

20 ἐμπειρίαν τῆς ἀστρολογικῆς ἐπιστήμης ληφθέντων
 γὰρ ἱκανῶς τῶν φαινομένων οὕτως εὐρέθησαν αἱ
 ἀστρολογικαὶ ἀποδείξεις ὁμοίως δὲ καὶ περὶ
 ἄλλην ὅποιαν οὖν ἔχει τέχνην τε καὶ ἐπιστήμην
 ὥστ' ἐὰν ληφθῇ τὰ ὑπάρχοντα περὶ ἕκαστον,
 ἡμέτερον ἤδη τὰς ἀποδείξεις ἐτοίμως ἐμφανίζειν
 25 εἰ γὰρ μηδὲν κατὰ τὴν ἱστορίαν παραλειφθεῖν τῶν
 ἀληθῶς ὑπαρχόντων τοῖς πράγμασιν, ἔξομεν περὶ
 ἀπαντος οὐ μὲν ἐστὶν ἀπόδειξις, ταύτην εὐρεῖν καὶ
 ἀποδεικνύναι, οὐ δὲ μὴ πέφυκεν ἀπόδειξις, τοῦτο
 ποιεῖν φανερόν

Καθόλου μὲν οὖν, ὃν δεῖ τρόπον τὰς προτάσεις
 ἐκλέγειν, εἴρηται σχεδόν δι' ἀκριβείας δὲ δι-
 30 εληλύθαμεν ἐν τῇ πραγματείᾳ τῇ περὶ τὴν δια-
 λεκτικὴν

XXXI Ὅτι δὲ ἡ διὰ τῶν γενῶν διαίρεσις μικρόν
 τι μώριον ἐστὶ τῆς εἰρημένης μεθόδου, ῥάδιον ἰδεῖν
 ἐστὶ γὰρ ἡ διαίρεσις οἷον ἀσθενῆς συλλογισμός ὃ
 μὲν γὰρ δεῖ δεῖξαι αἰτεῖται, συλλογίζεται δὲ αἰεὶ τι
 35 τῶν ἀνωθεν πρῶτον δ' αὐτὸ τοῦτο ἐλελήθει τοὺς
 χρωμένους αὐτῇ πάντας, καὶ πείθειν ἐπεχειροῦν ὡς
 ὄντος δυνατοῦ περὶ οὐσίας ἀπόδειξιν γίνεσθαι καὶ
 τοῦ τί ἐστὶν ὥστ' οὔτε ὅ τι ἐνδέχεται συλλογί-
 σασθαι διαιρουμένους¹ ξυνίεσαν, οὔτε ὅτι οὕτως
 ἐνεδέχετο ὥσπερ εἰρήκαμεν ἐν μὲν οὖν ταῖς ἀπο-
 40 δείξεσιν, ὅταν δέη τι συλλογίσασθαι ὑπάρχειν, δεῖ
 46 b τὸ μέσον, δι' οὗ γίνεται ὁ συλλογισμός, καὶ ἦττον

¹ διαιρουμειους nm, Alexandeī, Waitz διαιρούμενοι

convey to us the principles of astronomy (for it was not until the phenomena had been thoroughly apprehended that the demonstrations of astronomy were discovered), and the same applies to any other art or science. So if we apprehend the attributes of the object in question, it will at once be in our power readily to exhibit the demonstrations, for assuming that none of the true attributes of the objects concerned has been omitted in our survey, we shall be able to discover and demonstrate the proof of everything which has a proof, and to elucidate everything whose nature does not admit of proof.

The foregoing is a rough description in general terms of the way in which the premisses should be selected. We have considered this subject with detailed accuracy in our treatise on dialectic.^a

XXXI It is easy to see that the process of division by genera^b is a minor instance of the method described above, for the division is, as it were, a weak syllogism, since it begs the point which it is required to prove, and always reaches a more general conclusion than is required. In the first place this fact had escaped all the exponents of the process, and they tried to insist that it is possible to effect a demonstration of substance and essence. Hence they did not understand what syllogistic conclusion can be reached by the process of division, nor did they realize that it can be reached in the way which we have described. In demonstrations when it is required to prove syllogistically an affirmative proposition, the middle term, by means of which the syllogism is effected, must always be subordinate to

Criticism
of the
Platonic
definition by
dichotomy

^b The Platonic method of dichotomy. Cf. *Sophist* 219 A ff., *Politicus* 258 B ff.

48 b

ἀεὶ εἶναι καὶ μὴ καθόλου τοῦ πρώτου τῶν ἄκρων
ἢ δὲ διαίρεσις τοῦναντίον βούλεται τὸ γὰρ καθόλου
λαμβάνει μέσον

Ἔστω γὰρ ζῶον μὲν ἐφ' οὗ Α, τὸ δὲ θνητὸν ἐφ'
5 οὗ Β, καὶ ἀθάνατον ἐφ' οὗ Γ, ὃ δ' ἄνθρωπος, οὗ τὸν
ὄρον δεῖ λαβεῖν, ἐφ' οὗ τὸ Δ ἅπαν δὴ ζῶον λαμ-
βάνει ἢ θνητὸν ἢ ἀθάνατον τοῦτο δ' ἐστίν, ὃ ἂν ἢ
Α, ἅπαν εἶναι ἢ Β ἢ Γ πάλιν τὸν ἄνθρωπον ἀεὶ
διαιρούμενος τίθεται ζῶον εἶναι, ὥστε κατὰ τοῦ
Δ τὸ Α λαμβάνει ὑπάρχειν ὁ μὲν οὖν συλλογισμὸς
10 ἐστίν ὅτι τὸ Δ ἢ Β ἢ Γ ἅπαν ἔσται, ὥστε τὸν
ἄνθρωπον ἢ θνητὸν μὲν ἢ ἀθάνατον ἀναγκαῖον
εἶναι, ζῶον θνητὸν δὲ οὐκ ἀναγκαῖον, ἀλλ' αἰτεῖται
τοῦτο δ' ἦν ὃ ἔδει συλλογίσασθαι καὶ πάλιν
θέμενος τὸ μὲν Α ζῶον θνητόν, ἐφ' οὗ δὲ τὸ Β
ὑπόπουν, ἐφ' οὗ δὲ τὸ Γ ἄπουν, τὸν δ' ἄνθρωπον τὸ
15 Δ, ὡσαύτως λαμβάνει τὸ μὲν Α ἥτοι ἐν τῷ Β ἢ ἐν
τῷ Γ εἶναι (ἅπαν γὰρ ζῶον θνητὸν ἢ ὑπόπουν ἢ
ἄπουν ἐστὶ), κατὰ δὲ τοῦ Δ τὸ Α (τὸν γὰρ ἄνθρωπον
ζῶον θνητὸν εἶναι ἔλαβεν) ὥστ' ὑπόπουν μὲν ἢ
ἄπουν εἶναι ζῶον ἀνάγκη τὸν ἄνθρωπον, ὑπόπουν
δ' οὐκ ἀνάγκη ἀλλὰ λαμβάνει τοῦτο δ' ἦν ὃ ἔδει
20 πάλιν δεῖξαι καὶ τοῦτον δὴ τὸν τρόπον ἀεὶ διαι-
ρουμένοις τὸ μὲν καθόλου συμβαίνει αὐτοῖς μέσον
λαμβάνειν, καθ' οὗ δ' ἔδει δεῖξαι καὶ τὰς διαφορὰς
ἄκρα τέλος δὲ ὅτι τοῦτ' ἐστίν ἄνθρωπος ἢ ὅ τι
ποτ' ἂν ἢ τὸ ζητούμενον οὐδὲν λέγουσι σαφές, ὥστ'
ἀναγκαῖον εἶναι καὶ γὰρ τὴν ἄλλην ὁδὸν ποιοῦνται
25 πᾶσαν, οὐδὲ τὰς ἐνδεχομένας εὐπορίας ὑπολαμ-
βάνοντες ὑπάρχειν

the major, not a universal which includes it, but the process of division requires the contrary procedure, since it takes the universal as the middle term

For example, let A be 'animal, B 'mortal,' C 'immortal' and D 'man,' whose definition it is required to find. Then the exponent of division assumes that every animal is either mortal or immortal, *i.e.*, that everything which is A is either B or C. Next, continuing his process of division, he takes 'man' to be an animal, *i.e.* he assumes that A is predicated of D. The syllogism, then, is 'Every D will be either B or C,' so that man must necessarily be either mortal or immortal. But that he is a mortal animal is not a necessary inference, but is begged, and this is the very point which ought to have been proved by syllogism. Again, taking A as 'mortal animal,' B as 'footed,' C as 'footless' and D as 'man,' he assumes as before that A is included in either B or C (since every mortal animal is either footed or footless) and that A is predicated of D (for he assumed that man is a mortal animal). Hence man must be either a footed or a footless animal. That he is a footed animal, however, is not a necessary inference, but is begged, and this again is the very point which ought to have been proved by syllogism. Since they invariably divide in this way, it follows that they take the universal term as the middle, and the subject to be defined, together with the differentiae, as the extreme terms. Finally they make no definite statement such as is necessarily valid to the effect that man, or whatever concept they are examining, is so-and-so, for they follow the other method throughout, without even suspecting that the available facilities for demonstration exist.

46 b

Φανερόν δ' ὅτι οὐτ' ἀνασκευάσαι ταύτη τῇ με-
 θόδῳ ἔστιν, οὔτε περὶ συμβεβηκότος ἢ ιδίου συλ-
 λογίσασθαι, οὔτε περὶ γένους, οὐτ' ἐν οἷς ἀγνοεῖται
 τὸ πότερον ὦδε ἢ ὦδε ἔχει, οἷον ἀρ' ἢ διάμετρος
 30 ἀσύμμετρος ἔαν γὰρ λάβῃ ὅτι ἅπαν μῆκος ἢ σύμ-
 μετρον ἢ ἀσύμμετρον, ἢ δὲ διάμετρος μῆκος, συλλε-
 λόγισται ὅτι ἀσύμμετρος ἢ σύμμετρος ἢ διάμετρος
 εἰ δὲ λήψεται ἀσύμμετρον, ὃ ἔδει συλλογίσασθαι
 λήψεται οὐκ ὅρα ἐστὶ δεῖξαι ἢ μὲν γὰρ ὁδὸς αὕτη,
 διὰ ταύτης δ' οὐκ ἔστιν τὸ ἀσύμμετρον ἢ σύμμετρον
 35 ἐφ' οὗ Α, μῆκος Β, διάμετρος Γ

Φανερόν οὖν ὅτι οὔτε πρὸς πᾶσαν σκέψιν ἀρμόζει
 τῆς ζητήσεως ὁ τρόπος, οὐτ' ἐν οἷς μάλιστα δοκεῖ
 πρέπειν, ἐν τούτοις ἐστὶ χρήσιμος

Ἐκ τίνων μὲν οὖν αἱ ἀποδείξεις γίνονται καὶ
 πῶς, καὶ εἰς ποῖα βλεπτέον καθ' ἑκάστον πρό-
 40 βλημα, φανερόν ἐκ τῶν εἰρημένων

XXXII Πῶς δ' ἀνάξομεν τοὺς συλλογισμοὺς εἰς
 47 a τὰ προειρημένα σχήματα, λεκτέον ἂν εἴη μετὰ
 ταῦτα λοιπὸν γὰρ ἐτι τοῦτο τῆς σκέψεως εἰ γὰρ
 τήν τε γένεσιν τῶν συλλογισμῶν θεωροῦμεν καὶ τοῦ
 εὐρίσκειν ἔχοιμεν δύναμιν, ἐτι δὲ τοὺς γεγεννημένους
 5 ἀναλύοιμεν εἰς τὰ προειρημένα σχήματα, τέλος ἂν
 ἔχοι ἢ ἐξ ἀρχῆς πρόθεσις συμβήσεται δ' ἅμα καὶ
 τὰ πρότερον εἰρημένα ἐπιβεβαιουῖσθαι καὶ φανε-
 ρώτερα εἶναι ὅτι οὕτως ἔχει διὰ τῶν νῦν λεχ-

^a Apparently the word is here used to mean inferential processes in general

It is evident that by this method it is impossible either (a) to refute a proposition, or to draw an inference (b) about an accident or property, or (c) about a genus, or (d) in cases where a question of fact is uncertain, *e g*, whether the diagonal of a square is incommensurable with the sides. For if one assumes that every linear magnitude is either commensurable or incommensurable, and the diagonal is a linear magnitude, the conclusion is that the diagonal is either commensurable or incommensurable, and if one assumes it to be incommensurable, he will be assuming what ought to have been proved by syllogism. Therefore proof is impossible, for this is the method, and by it there is no proof. A stands for 'commensurable or incommensurable,' B for 'linear magnitude,' C for 'diagonal.'

Thus it is evident (1) that this method of inquiry is not adapted for every investigation, and (2) that it is useless even in those cases for which it is supposed to be especially suitable.

Thus it is evident from the foregoing account by what means and in what way demonstrations are effected, and what kind of attributes should be taken into account in each type of problem.

XXXII We must next explain how to reduce syllogisms ^a to the figures previously described, this part of our inquiry still remains. For if we examine the means by which syllogisms are produced, and possess the ability to invent them, and can also reduce the syllogisms when constructed to the figures previously described, our original undertaking will be completed. Incidentally our previous statements will be further confirmed, and their accuracy will be made more evident, by what is now

Reduction
of argu-
ments to
syllogistic
form

47 a

θησομένων δεῖ γὰρ πᾶν τὸ ἀληθὲς αὐτὸ ἑαυτῷ
ὁμολογούμενον εἶναι πάντη

- 10 Πρῶτον μὲν οὖν δεῖ πειρᾶσθαι τὰς δύο προτάσεις
ἐκλαμβάνειν τοῦ συλλογισμοῦ (ῥᾶον γὰρ εἰς τὰ
μείζω διελεῖν ἢ τὰ ἐλάττω, μείζω δὲ τὰ συγκείμενα
ἢ ἐξ ὧν), εἴτα σκοπεῖν ποτέρα ἐν ὅλῳ καὶ ποτέρα
ἐν μέρει, καὶ εἰ μὴ ἄμφω εἰλημμένοι εἶεν, αὐτὸν
15 τιθέντα τὴν ἑτέραν ἐνίοτε γὰρ τὴν καθόλου
προτείναντες τὴν ἐν ταύτῃ οὐ λαμβάνουσιν, οὔτε
γράφοντες οὔτ' ἐρωτῶντες ἢ ταύτας μὲν προ-
τείνουνσι, δι' ὧν δ' αὐται περαίνονται παραλεί-
πουσιν, ἄλλα δὲ μάτην ἐρωτῶσι σκεπτέον οὖν εἰ
τι περίεργον εἰληπται καὶ τι τῶν ἀναγκαῖων παρα-
20 λέλειπται, καὶ τὸ μὲν θετέον τὸ δ' ἀφαιρετέον ἕως
ἀν ἔλθῃ τις εἰς τὰς δύο προτάσεις ἄνευ γὰρ τούτων
οὐκ ἐστὶν ἀναγαγεῖν¹ τοὺς οὕτως ἠρωτημένους
λόγους ἐνίων μὲν οὖν ῥάδιον ἰδεῖν τὸ ἐνδεές, ἐνιοὶ
δὲ λανθάνουσι καὶ δοκοῦσι συλλογίζεσθαι διὰ τὸ
ἀναγκαῖόν τι συμβαίνειν ἐκ τῶν κειμένων, οἷον εἰ
25 ληφθεῖη μὴ οὐσίας ἀναιρουμένης μὴ ἀναιρεῖσθαι
οὐσίαν, ἐξ ὧν δ' ἐστὶν ἀναιρουμένων καὶ τὸ ἐκ
τούτων φθείρεσθαι τούτων γὰρ τεθέντων ἀναγκαῖον
μὲν τὸ οὐσίας μέρος εἶναι οὐσίαν οὐ μὴν συλλελό-
γισται διὰ τῶν εἰλημμένων, ἀλλ' ἐλλείπουσι προ-
τάσεις πάλιν εἰ ἀνθρώπου ὄντος ἀνάγκη ζῶον εἶναι

¹ ἀγαγεῖν Adnu

^a In this case the terms

^b Cf *Topics*, VIII 1

to follow , for every truth must be in all respects self-consistent

First, then, we must try to select the two premisses of the syllogism (since it is easier to analyse into the greater than into the smaller parts,^a and the composite is greater than its constituents), and then consider which is universal and which particular, supplying the missing premiss ourselves if only one has been assumed , for both in writing and in argument people sometimes, while stating the universal premiss, fail to mention the premiss contained in it, or they state the immediate premisses, but omit to mention the premisses from which they are inferred, and unnecessarily ask for the concession of others We must consider, then, whether anything superfluous has been assumed, and whether anything necessary has been left out, and we must posit the latter and reject the former until we arrive at the two premisses , for without these we cannot reduce arguments which have been suggested in the way described above^b The inadequacy of some arguments is easily seen, but others escape detection and appear to have a syllogistic force because some necessary conclusion follows from what is laid down *e g* , if it were assumed (*a*) that substance is not destroyed by the destruction of non-substance, and (*b*) that if the constituents of anything are destroyed, that which is composed of them also perishes , for if we posit these assumptions it necessarily follows that any part of substance is substance, yet it has not been proved syllogistically by means of the assumptions , the premisses are deficient Again, if something animate must exist if man exists, and substance must exist if something animate exists,

47 a

80 καὶ ζώου οὐσίαν, ἀνθρώπου ὄντος ἀνάγκη οὐσίαν εἶναι ἀλλ' οὐπὼ συλλελόγισται οὐ γὰρ ἔχουσιν αἱ προτάσεις ὥς εἶπομεν

Ἀπατώμεθα δ' ἐν τοῖς τοιούτοις διὰ τὸ ἀναγκαῖόν τι συμβαίνειν ἐκ τῶν κειμένων, ὅτι καὶ ὁ συλλογισμὸς ἀναγκαῖόν ἐστιν ἐπὶ πλέον δὲ τὸ ἀναγκαῖον ἢ ὁ συλλογισμὸς ὁ μὲν γὰρ συλλογισμὸς

85 πᾶς ἀναγκαῖον, τὸ δ' ἀναγκαῖον οὐ πᾶν συλλογισμὸς ὥστ' οὐκ εἴ τι συμβαίνει τεθέντων τινῶν πειρατέον ἀνάγειν εὐθύς, ἀλλὰ πρῶτον ληπτέον τὰς δύο προτάσεις, εἴθ' οὕτω διαιρετέον εἰς τοὺς ὅρους, μέσον δὲ θετέον τῶν ὄρων τὸν ἐν ἀμφοτέραις ταῖς προτάσεσι λεγόμενον ἀνάγκη γὰρ τὸ μέσον ἐν

40 ἀμφοτέραις ὑπάρχειν ἐν ᾗ πασι τοῖς σχήμασιν ἔαν

47 b μὲν οὖν κατηγορῇ καὶ κατηγορηῖται τὸ μέσον, ἢ αὐτὸ μὲν κατηγορῇ ἄλλο δ' ἐκείνου ἀπαρνήται, τὸ πρῶτον ἔσται σχῆμα ἔαν δὲ καὶ κατηγορῇ καὶ ἀπαρνήται ἀπὸ τίνος, τὸ μέσον ἔαν δ' ἄλλα ἐκείνου

5 κατηγορηῖται, ἢ τὸ μὲν ἀπαρνήται τὸ δὲ κατηγορηῖται, τὸ ἐσχατον οὕτω γὰρ εἶχεν ἐν ἐκάστω σχήματι τὸ μέσον ὁμοίως δὲ καὶ ἔαν μὴ καθόλου ὦσιν αἱ προτάσεις ὁ γὰρ αὐτὸς διορισμὸς τοῦ μέσου φανερόν οὖν ὥς ἐν ᾧ λόγῳ μὴ λέγεται ταῦτὸ πλεονάκεις, ὅτι οὐ γίγνεται συλλογισμὸς οὐ

10 γὰρ εἰληπται μέσον ἐπεὶ δ' ἔχομεν ποῖον ἐν ἐκάστω σχήματι περαίνεται τῶν προβλημάτων, καὶ ἐν τίνι τὸ καθόλου καὶ ἐν ποίῳ τὸ ἐν μέρει, φανερόν

47 b

ὥς οὐκ εἰς ἅπαντα τὰ σχήματα βλεπτέον, ἀλλ' ἐκάστου προβλήματος εἰς τὸ οἰκεῖον ὅσα δ' ἐν πλείοσι περαίνεται, τῇ τοῦ μέσου θέσει γνωριούμεν τὸ σχῆμα

15 XXXIII Πολλάκις μὲν οὖν ἀπατᾶσθαι συμβαίνει περὶ τοὺς συλλογισμοὺς διὰ τὸ ἀναγκαῖον, ὥσπερ εἴρηται πρότερον, ἐνίοτε δὲ παρὰ τὴν ὁμοιότητα τῆς τῶν ὄρων θέσεως ὅπερ οὐ χρή λανθάνειν ἡμᾶς οἷον εἰ τὸ Α κατὰ τοῦ Β λέγεται καὶ τὸ Β κατὰ τοῦ Γ δόξειε γὰρ ἂν οὕτως ἐχόντων τῶν ὄρων εἶναι
20 συλλογισμός, οὐ γίγνεται δ' οὐτ' ἀναγκαῖον οὐδὲν οὔτε συλλογισμός ἔστω γὰρ ἐφ' ᾧ Α τὸ ἀεὶ εἶναι, ἐφ' ᾧ δὲ Β διανοητὸς Ἀριστομένης, τὸ δ' ἐφ' ᾧ Γ Ἀριστομένης ἀληθὲς δὴ τὸ Α τῷ Β ὑπάρχειν ἀεὶ γάρ ἐστι διανοητὸς Ἀριστομένης ἀλλὰ καὶ τὸ Β
25 τῷ Γ ὁ γὰρ Ἀριστομένης ἐστὶ διανοητὸς Ἀριστομένης τὸ δ' Α τῷ Γ οὐχ ὑπάρχει φθαρτὸς γάρ ἐστιν ὁ Ἀριστομένης οὐ γάρ¹ ἐγγίγνεται συλλογισμὸς οὕτως ἐχόντων τῶν ὄρων, ἀλλ' ἔδει καθόλου τὴν ΑΒ ληφθῆναι πρότασιν τοῦτο δὲ ψεῦδος, τὸ ἀξιοῦν πάντα τὸν διανοητὸν Ἀριστομένην ἀεὶ εἶναι, φθαρτοῦ ὄντος Ἀριστομένους

30 Πάλιν ἔστω τὸ μὲν ἐφ' ᾧ Γ Μίκκαλος, τὸ δ' ἐφ' ᾧ Β μουσικὸς Μίκκαλος, ἐφ' ᾧ δὲ τὸ Α τὸ φθειρῆσθαι αὔριον ἀληθὲς δὴ τὸ Β τοῦ Γ κατηγορεῖν ὁ γὰρ Μίκκαλός ἐστι μουσικὸς Μίκκαλος ἀλλὰ καὶ τὸ Α τοῦ Β φθειροίτο γὰρ ἂν αὔριον μουσικὸς Μίκ-

¹ οὐ γαρ] ουκ αρα n, Bekkei

^a 47 a 31

^b 26 a 30

^c i.e. cease to be cultured. The example is unhappily chosen, since 'cultured Miccalus' is a narrower term than 'Miccalus' unqualified, and therefore cannot properly stand

we should not take all the figures into account at any given time, but only the figure proper to the proposition in question. Where the proposition can be proved in more than one figure, we shall identify the figure by the position of the middle term.

XXXIII It often happens, then, as we have already said,^a that we are misled in our consideration of syllogisms by the sequence of a necessary conclusion, but we are also sometimes misled—a fact which must not be overlooked—as the result of a similar arrangement of terms, *e g*, if A is predicated of B and B of C. For it would seem that with this relation of terms there is a syllogism, although no necessary consequence or syllogism results. Let A stand for ‘always existing,’ B for ‘Aristomenes as an object of thought’ and C for Aristomenes. Then it is true that A applies to B, because Aristomenes as an object of thought always exists. But B also applies to C, because Aristomenes is Aristomenes as an object of thought. Yet A does not apply to C, because Aristomenes is perishable. For no syllogism is produced, as we saw,^b by the above combination of terms, to produce a syllogism the premiss AB ought to have been taken universally. But it is false to postulate that all Aristomenes as an object of thought always exists, since Aristomenes is perishable.

Again, let C stand for Miccalus, B for ‘cultured Miccalus’ and A for ‘perishing to-morrow.’ Then it is true to predicate B of C, because Miccalus is cultured Miccalus. But it is also true to predicate A of B, for cultured Miccalus may perish to-morrow.^c

as a middle. In the previous example ‘Aristomenes as an object of thought,’ being a kind of universal, is a legitimate middle.

Some arguments though not syllogisms, appeal at first sight to be so

47 b

35 καλος τὸ δέ γε Α τοῦ Γ ψεῦδος τοῦτο δὴ ταῦτόν ἐστι τῷ πρότερον οὐ γὰρ ἀληθὲς καθόλου Μίκ-
καλος μουσικὸς ὅτι φθίρεται αὐρίον τούτου δὲ μὴ
ληφθέντος οὐκ ἦν συλλογισμός

Αὕτη μὲν οὖν ἡ ἀπάτη γίνεται ἐν τῷ παρὰ
μικρόν ὥς γὰρ οὐδὲν διαφέρων εἰπεῖν τόδε τῷδε
40 ὑπάρχειν ἢ τόδε τῷδε παντὶ ὑπάρχειν συγχωροῦμεν

48 a XXXIV Πολλάκις δὲ διαψεύδεσθαι συμπεσεῖ-
ται παρὰ τὸ μὴ καλῶς ἐκτίθεσθαι τοὺς κατὰ τὴν
πρότασιν ὅρους, οἷον εἰ τὸ μὲν Α εἴη ὑγίεια, τὸ
δ' ἐφ' ᾧ Β νόσος, ἐφ' ᾧ δὲ Γ ἄνθρωπος ἀληθὲς
γὰρ εἰπεῖν ὅτι τὸ Α οὐδενὶ τῷ Β ἐνδέχεται ὑπάρχειν
5 (οὐδεμιᾷ γὰρ νόσω ὑγίεια ὑπάρχει), καὶ πάλιν ὅτι
τὸ Β παντὶ τῷ Γ ὑπάρχει (πᾶς γὰρ ἄνθρωπος
δεκτικὸς νόσου) δόξειεν ἂν οὖν συμβαίνειν μηδενὶ
ἀνθρώπῳ ἐνδέχεσθαι ὑγίειαν ὑπάρχειν τούτου δ'
αἵτιον τὸ μὴ καλῶς ἐκκεῖσθαι τοὺς ὅρους κατὰ τὴν
10 λέξιν, ἐπεὶ μεταληφθέντων τῶν κατὰ τὰς ἐξεις οὐκ
ἔσται συλλογισμός, οἷον ἀντὶ μὲν τῆς ὑγιείας εἰ
τεθείη τὸ ὑγιαίνειν, ἀντὶ δὲ τῆς νόσου τὸ νοσοῦν
οὐ γὰρ ἀληθὲς εἰπεῖν ὥς οὐκ ἐνδέχεται τῷ νοσοῦντι
τὸ ὑγιαίνειν ὑπάρξαι τούτου δὲ μὴ ληφθέντος οὐ
γίνεται συλλογισμός, εἰ μὴ τοῦ ἐνδέχεσθαι τοῦτο
15 δ' οὐκ ἀδύνατον ἐνδέχεται γὰρ μηδενὶ ἀνθρώπῳ
ὑπάρχειν ὑγίειαν

Πάλιν ἐπὶ τοῦ μέσου σχήματος ὁμοίως ἔσται τὸ
ψεῦδος τὴν γὰρ ὑγίειαν νόσω μὲν οὐδεμιᾷ ἀνθρώπῳ
δὲ παντὶ ἐνδέχεται ὑπάρχειν, ὥστ' οὐδενὶ ἀνθρώπῳ

^a 26 a 30

^b This should strictly be a problematic premiss

^c The reading νοσον implies an apodeictic conclusion

But it is false to predicate A of C. Thus the case is the same as before, because it is not universally true of cultured Miccalus that he perishes to-morrow, and unless this is assumed there is, as we saw,^a no syllogism.

This mistake, then, has its origin in a slight distinction, for we assent to the argument as though there were no difference between the statements 'this applies to that' and 'this applies to all of that'.

XXXIV It will often happen, however, that we are entirely misled through failure to set out the terms properly in the premiss *e.g.*, supposing that A is 'health,' B 'disease' and C 'man.' For it is true to say that A cannot apply to any B (since health applies to no disease) and again that B applies to all C (since every man is liable to disease).^b Thus it would seem to follow that health cannot apply to any man. The reason of this is that the terms are not properly expressed in the proposition, since if we substitute for the respective states the objects corresponding to them, there will be no syllogism, I mean supposing that 'the healthy' is posited instead of 'health,' and 'the diseased' instead of 'disease.' For it is not true to say that being healthy cannot apply at any time to the diseased, but if this is not assumed, no syllogism results, except of the problematic type. This is not impossible, since health may apply to no man.

Fallacies arise from faulty setting out of terms

Again, in the middle figure the fallacy will occur in a similar form: health cannot apply to any disease, but may apply to every man, hence disease does not^c

cannot apply.' This is inconsistent with Aristotle's doctrine in 38 a 13 ff. Either it is a careless mistake, or we should read *ποσος*

48 a

νόσον¹ ἐν δὲ τῷ τρίτῳ σχήματι κατὰ τὸ ἐνδέχεσθαι
 συμβαίνει τὸ ψεῦδος καὶ γὰρ ὑγίειαν καὶ νόσον,
 20 καὶ ἐπιστήμην καὶ ἀγνοίαν, καὶ ὅλως τὰ ἐναντία
 τῷ αὐτῷ ἐνδέχεται ὑπάρχειν, ἀλλήλοις δ' ἀδύνατον
 τοῦτο δ' ἀνομολογούμενον τοῖς προειρημένοις ὅτε
 γὰρ τῷ αὐτῷ πλείω ἐνεδέχετο ὑπάρχειν, ἐνεδέχετο
 καὶ ἀλλήλοις

Φανερόν οὖν ὅτι ἐν ἀπασι τούτοις ἡ ἀπάτη
 25 γίνεταί παρὰ τὴν τῶν ὄρων ἔκθεσιν μεταληφ-
 θέντων γὰρ τῶν κατὰ τὰς ἕξεις οὐδὲν γίνεταί
 ψεῦδος δῆλον οὖν ὅτι κατὰ τὰς τοιαύτας προ-
 τάσεις αἰετὸ κατὰ τὴν ἕξιν ἀντὶ τῆς ἕξεως μετα-
 ληπτέον καὶ θετέον ὅρον

XXXV Οὐ δεῖ δὲ τοὺς ὀρους αἰετὸ ζητεῖν ὀνό-
 30 ματι ἐκτίθεσθαι πολλάκις γὰρ ἔσονται λόγοι οἷς
 οὐ κεῖται ὄνομα διὸ χαλεπὸν ἀνάγειν τοὺς
 τοιούτους συλλογισμούς ἐνίοτε δὲ καὶ ἀπατᾶσθαι
 συμβήσεται διὰ τὴν τοιαύτην ζήτησιν, οἷον ὅτι τῶν
 ἀμέσων ἐστὶ συλλογισμός ἔστω τὸ Α δύο ὀρθαί, τὸ
 ἐφ' ᾧ Β τρίγωνον, ἐφ' ᾧ δὲ Γ ἰσοσκελές τῷ μὲν
 35 οὖν Γ ὑπάρχει τὸ Α διὰ τὸ Β, τῷ δὲ Β οὐκέτι δι'
 ἄλλο καθ' αὐτὸ γὰρ τὸ τρίγωνον ἔχει δύο ὀρθάς,
 ὥστ' οὐκ ἔσται μέσον τοῦ ΑΒ ἀποδεικτοῦ ὄντος
 φανερόν γὰρ ὅτι τὸ μέσον οὐχ οὕτως αἰετὸ ληπτέον
 ὥς τότε τι, ἀλλ' ἐνίοτε λόγον, ὅπερ συμβαίνει κατὰ
 τοῦ λεχθέντος

40 XXXVI Τὸ δὲ ὑπάρχειν τὸ πρῶτον τῷ μέσῳ

¹ an noos?

^a Cf 39 a 14-19

^b i e represent them by single words

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apply to any man In the third figure, however, the fallacy results in respect of possibility, for health and disease, knowledge and ignorance, and in general any pair of contraries may apply to the same object, but it is impossible that they should apply to one another But this is inconsistent with what we said above,^a for it was laid down that when several things may apply to the same thing they may apply also to one another

Thus it is evident that in all these cases the error arises from the setting out of the terms, for when we substitute for the states the objects corresponding to them, no fallacy results Thus it is clear that in such premisses as these we must always substitute for a given state the object which is in that state, and posit this as our term

XXXV We should not always attempt to set out the terms by name,^b because we shall often have expressions for which there is no accepted name (Hence it is difficult to reduce syllogisms of this kind) Sometimes it will happen that we are actually misled as the result of such an attempt, *e g*, so as to suppose that there can be a syllogism of propositions which have no middle term Let A stand for 'two right angles,' B for 'triangle' and C for 'isosceles' Then A applies to C because of B, but it is not because of any other term that A applies to B, for the triangle of itself contains two right angles, so that there will be no middle term of the proposition AB although it is demonstrable For it is evident that the middle term is not always to be taken as an individual thing, but sometimes as a formula, as happens in the example just quoted

Terms can not always be expressed in a single word

XXXVI We must not assume that the first term

48 a

καὶ τοῦτο τῷ ἄκρῳ οὐ δεῖ λαμβάνειν ὥς ἀεὶ κατ-

48 b

ηγορηθησομένων ἀλλήλων ἢ ὁμοίως τό τε πρῶτον
 τοῦ μέσου καὶ τοῦτο τοῦ ἐσχάτου (καὶ ἐπὶ τοῦ
 μὴ ὑπάρχειν δ' ὡσαύτως) ἀλλ' ὅσαχῶς τὸ εἶναι
 λέγεται καὶ τὸ ἀληθὲς εἰπεῖν αὐτὸ τοῦτο, τοσαυ-
 ταχῶς οἰεσθαι χρὴ σημαίνειν καὶ τὸ ὑπάρχειν οἷον
 5 ὅτι τῶν ἐναντίων ἐστὶ μία ἐπιστήμη ἐστὼ γὰρ τὸ
 A τὸ μίαν εἶναι ἐπιστήμην, τὰ ἐναντία ἀλλήλοις
 ἐφ' οὗ B τὸ δὴ A τῷ B ὑπάρχει οὐχ ὡς τὰ ἐναντία
 τὸ μίαν εἶναι αὐτῶν ἐπιστήμην, ἀλλ' ὅτι ἀληθὲς
 εἰπεῖν κατ' αὐτῶν μίαν εἶναι αὐτῶν ἐπιστήμην

10

Συμβαίνει δ' ὅτε μὲν ἐπὶ τοῦ μέσου τὸ πρῶτον
 λέγεσθαι τὸ δὲ μέσον ἐπὶ τοῦ τρίτου μὴ λέγεσθαι,
 οἷον εἰ ἡ σοφία ἐστὶν ἐπιστήμη, τοῦ δ' ἀγαθοῦ ἐστὶν
 ἡ σοφία [ἐπιστήμη],¹ συμπέρασμα ὅτι τοῦ ἀγαθοῦ
 ἐστὶν ἐπιστήμη τὸ μὲν δὴ ἀγαθὸν οὐκ ἔστιν ἐπι-
 15 στήμη, ἡ δὲ σοφία ἐστὶν ἐπιστήμη ὅτε δὲ τὸ μὲν

15

μέσον ἐπὶ τοῦ τρίτου λέγεται, τὸ δὲ πρῶτον ἐπὶ
 τοῦ μέσου οὐ λέγεται οἷον εἰ τοῦ ποιοῦ παντὸς
 ἔστιν ἐπιστήμη ἢ ἐναντίου, τὸ δ' ἀγαθὸν καὶ ἐναν-
 τίων καὶ ποιόν, συμπέρασμα μὲν ὅτι τοῦ ἀγαθοῦ
 ἔστιν ἐπιστήμη, οὐκ ἐστὶ δὲ τὸ ἀγαθὸν ἐπιστήμη
 οὐδὲ τὸ ποιὸν οὐδὲ τὸ ἐναντίον, ἀλλὰ τὸ ἀγαθὸν

20

ταῦτα ἔστι δὲ ὅτε μήτε τὸ πρῶτον κατὰ τοῦ
 μέσου μήτε τοῦτο κατὰ τοῦ τρίτου, τοῦ πρώτου
 κατὰ τοῦ τρίτου ὅτε μὲν λεγομένου ὅτε δὲ μὴ
 λεγομένου οἷον εἰ οὐ ἐπιστήμη ἐστὶν, ἐστὶ τούτου

¹ om Bekker

applies to the middle and the middle to the extreme ^a in the sense that they will always be predicated of one another or that the first term will be predicated of the middle in the same way as the middle is predicated of the last (the same caution applies also to negative predication) We must suppose that the expression 'to apply' has as many different senses as there are senses in which we say that a thing *is*, or that it is true to say that it is Take, *e g*, the statement that there is one science of contraries ^b Let A stand for 'there being one science,' and B for 'things contrary to one another' Then A applies to B, not in the sense that the contraries *are* 'there being one science' of them, but in the sense that it is true to state of them that there is one science of them

It happens sometimes that the first term is stated of the middle, but the middle is not stated of the third term, *e g*, if wisdom is knowledge, and wisdom is concerned with the good, the conclusion is that knowledge is concerned with the good Then the good is not knowledge, although wisdom is knowledge Sometimes the middle term is stated of the third, but the first is not stated of the middle, *e g*, if there is a science of every quality or contrary, and good is both a contrary and a quality, the conclusion is that there is a science of the good, but the good is not science, nor is the quality or the contrary, although the good is a quality and a contrary Sometimes neither the first term is stated of the middle nor the middle of the third, while the first is sometimes stated of the third and sometimes not *E g*, if there is a genus of

^a *i e* minor term

^b *i e* that both members of any given pair of contraries (*e g* health and disease) are studied by the same science

48 b

γένος, τοῦ δ' ἀγαθοῦ ἔστιν ἐπιστήμη, συμπέρασι
 ὅτι τοῦ ἀγαθοῦ ἔστι γένος κατηγορεῖται δ' οὐδ'
 25 κατ' οὐδενός· εἰ δ' οὐ ἔστιν ἐπιστήμη, γέν
 ἐστὶ τοῦτο, τοῦ δ' ἀγαθοῦ ἔστιν ἐπιστήμη, συμπ
 ρασμα ὅτι τὰγαθόν ἐστι γένος κατὰ μὲν δὴ τ
 ἀκρου κατηγορεῖται τὸ πρῶτον, κατ' ἀλλήλων δ'
 λέγεται

Τὸν αὐτὸν δὴ τρόπον καὶ ἐπὶ τοῦ μὴ ὑπάρχ
 ληπτέον οὐ γὰρ αἰεὶ σημαίνει τὸ μὴ ὑπάρχειν τ
 30 τῶδε μὴ εἶναι τόδε τόδε, ἀλλ' ἐνίοτε τὸ μὴ εἶ
 τόδε τοῦδε ἢ τόδε τῶδε, οἷον ὅτι οὐκ ἔστι κινήσε
 κίνησις ἢ γενέσεως γενεσις, ἡδονῆς δ' ἔστιν
 ἀρα ἢ ἡδονὴ γενεσις ἢ πάλιν ὅτι γέλωτος μὲν ἔ
 σημεῖον, σημείου δὲ οὐκ ἔστι σημεῖον, ὥστ'
 σημεῖον ὁ γέλως ὁμοίως δὲ καὶ τοῖς ἄλλοις
 35 ὅσοις ἀναιρεῖται τὸ πρόβλημα τῶ λέγεσθαί π
 πρὸς αὐτὸ τὸ γένος πάλιν ὅτι ὁ καιρὸς οὐκ ἔ
 χρόνος δέων θεῶ γὰρ καιρὸς μὲν ἔστι, χρόνος
 οὐκ ἔστι δέων διὰ τὸ μηδὲν εἶναι θεῶ ὠφέλιμ
 ὀρους μὲν γὰρ θετέον καιρὸν καὶ χρόνον δέοντα
 θεόν, τὴν δὲ πρότασιν ληπτέον κατὰ τὴν τοῦ
 40 ματος πτώσιν ἀπλῶς γὰρ τοῦτο λέγομεν κ
 πάντων, ὅτι τοὺς μὲν ὀρους αἰεὶ θετέον κατὰ
 κλήσεις τῶν ὀνομάτων, οἷον ἄνθρωπος ἢ ἀγαθὸ
 49 a ἐναντία, οὐκ ἀνθρώπου ἢ ἀγαθοῦ ἢ ἐναντίων,
 δὲ προτάσεις ληπτέον κατὰ τὰς ἐκάστου πτώσ
 ἢ γὰρ ὅτι τούτῳ, οἷον τὸ ἴσον, ἢ ὅτι τούτου, ἢ
 τὸ διπλάσιον, ἢ ὅτι τοῦτο, οἷον τὸ τύπτον ἢ ὁρ
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that of which there is a science, and there is a science of the good, the conclusion is that there is a genus of the good, yet nothing is predicated of anything. But if that of which there is a science is a genus, and if there is a science of the good, the conclusion is that the good is a genus. Thus the first is predicated of the extreme term, but the terms are not predicated of one another in the premisses.

The same must be understood to apply to negative predication, for 'X does not apply to Y' does not always mean 'X is not Y' but sometimes 'there is no X of Y' or 'for Y'. Take, for instance, the statement 'there is no motion of motion or generation of generation, but there is generation of pleasure, therefore pleasure is not generation'. Or again 'there is a sign of laughter, but there is no sign of a sign, hence laughter is not a sign'. Similarly too in all other cases in which the proposition is refuted by stating the genus in a certain relation to the terms of the proposition. Again, there is the argument that opportunity is not the right time, for opportunity belongs to God, but the right time does not, because nothing is convenient to God. We must posit as terms 'opportunity' and 'right time' and 'God,' but the premiss must be understood according to the case of the noun. For we maintain as a general rule which applies without exception to all examples that whereas the terms must always be posited in the nominative case (*e g*, 'man' or 'good' or 'contraries,' not 'of man' or 'of good' or 'of contraries'), the premisses must be understood in accordance with the case of each term either in the dative, *e g*, 'equal to this,' or in the genitive, *e g*, 'double of this,' or in the accusative, *e g*, 'that which strikes or sees this,' or in the

49^a

⁵ ἢ ὅτι οὗτος, οἷον ὁ ἄνθρωπος ζῶον, ἢ εἴ πως ἄλλως
πίπτει τοῦνομα κατὰ τὴν πρότασιν

XXXVII Τὸ δ' ὑπάρχειν τόδε τῶδε καὶ τὸ
ἀληθεύεσθαι τόδε κατὰ τοῦδε τοσαυταχῶς ληπτέον
ὅσαχῶς αἱ κατηγορίαι διήρηνται, καὶ ταύτας ἢ πῇ
ἢ ἀπλῶς, ἔτι ἀπλᾶς ἢ συμπεπλεγμένας ὁμοίως δὲ
10 καὶ τὸ μὴ ὑπάρχειν ἐπισκεπτέον δὲ ταῦτα καὶ
διοριστέον βέλτιον

XXXVIII Τὸ δ' ἐπαναδιπλούμενον ἐν ταῖς προ-
τάσεσι πρὸς τῷ πρώτῳ ἄκρῳ θετέον, οὐ πρὸς τῷ
μέσῳ λέγω δ' οἷον εἰ γένοιτο συλλογισμὸς ὅτι
τῆς δικαιοσύνης ἔστιν ἐπιστήμη ὅτι ἀγαθόν, τὸ ὅτι
15 ἀγαθὸν ἢ ἡ ἀγαθὸν πρὸς τῷ πρώτῳ θετέον ἔστω
γὰρ τὸ Α ἐπιστήμη ὅτι ἀγαθόν, ἐφ' ᾧ δὲ Β ἀγαθόν,
ἐφ' ᾧ δὲ Γ δικαιοσύνη τὸ δὴ Α ἀληθὲς τοῦ Β
κατηγορήσαι, τοῦ γὰρ ἀγαθοῦ ἔστιν ἐπιστήμη ὅτι
ἀγαθόν ἀλλὰ καὶ τὸ Β τοῦ Γ, ἢ γὰρ δικαιοσύνη
ὅπερ ἀγαθόν οὕτω μὲν οὖν γίνεταί ἀνάλυσις
20 εἰ δὲ πρὸς τῷ Β τεθείη τὸ ὅτι ἀγαθόν, οὐκ ἔσται
τὸ μὲν γὰρ Α κατὰ τοῦ Β ἀληθὲς ἔσται, τὸ δὲ Β
κατὰ τοῦ Γ οὐκ ἀληθὲς ἔσται τὸ γὰρ ἀγαθὸν ὅτι
ἀγαθὸν κατηγορεῖν τῆς δικαιοσύνης ψεῦδος καὶ οὐ
συνετόν ὁμοίως δὲ καὶ εἰ τὸ ὑγιεινὸν δειχθείη ὅτι
ἔστιν ἐπιστητὸν ἢ ἀγαθόν, ἢ τραγέλαφος¹ ἢ μὴ
25 ὄν, ἢ ἄνθρωπος φθαρτὸν ἢ αἰσθητὸν ἐν ᾗ πασι γάρ

¹ τραγέλαφος δοξαστον B²d²

^a Literally 'goat-deer', a conventional example of fabulous animal Cf Plato, *Republic* 488 A, Aristophanes, *Frogs* 937

^b i.e. it is known not to exist This seems to be the true
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nominative, *e g*, 'man is an animal', or in any other way in which the noun occurs in the premiss

XXXVII The statements that X applies to Y and that X is true of Y must be understood in as many different senses as there are distinct categories, and the categories must be taken either in a particular or in an unqualified sense, and further as either simple or compound. Similarly too with negative attribution. These points, however, call for further consideration and more adequate analysis.

XXXVIII Any term which is duplicated in the premisses should be attached to the first extreme and not to the middle. I mean, *e g*, that supposing we should have a syllogism to the effect that 'there is knowledge of probity that it is good,' the expression 'that it is good' or '*qua* good' should be attached to the first term. Let A stand for 'knowledge that it is good,' B for 'good' and C for 'probity'. Then it is true to predicate A of B, for there is knowledge of good that it is good. But it is also true to predicate B of C, for probity is identical with one form of good. Thus in this way an analysis can be effected. Supposing, however, that the expression 'that it is good' be attached to B, there will be no analysis, for A will be true of B, but B will not be true of C, since to predicate of probity that it is good that it is good is false and unintelligible. Similarly too supposing that it be proved that the healthy is *qua* good an object of knowledge, or that a unicorn ^a is *qua* non-existent an object of knowledge,^b or that a man is *qua* perceptible perishable, for in all

meaning *δοξαστον*, 'as imaginary' makes good sense, but it has very little authority, and I have followed Waitz and Jenkinson in rejecting it.

49 a

τοῖς ἐπικατηγορουμένοις πρὸς τῷ ἄκρῳ τὴν ἐπανα-
δίπλωσιν θετέον

Οὐχ ἡ αὐτὴ δὲ θέσις τῶν ὀρων ὅταν ἀπλῶς τι
συλλογισθῇ καὶ ὅταν τόδε τι ἢ πῇ ἢ πῶς, λέγω δ'
οἶον ὅταν τὰγαθὸν ἐπιστητὸν δειχθῇ καὶ ὅταν
80 ἐπιστητὸν¹ ὅτι ἀγαθὸν ἀλλ' εἰ μὲν ἀπλῶς ἐπι-
στητὸν δέδεικται, μέσον θετέον τὸ ὄν, εἰ δ' ὅτι
ἀγαθόν, τὸ τί ὄν ἐστω γὰρ τὸ μὲν Α ἐπιστήμη
ὅτι τί ὄν, ἐφ' ᾧ δὲ Β ὄν τι, τὸ δ' ἐφ' ᾧ Γ ἀγαθόν
ἀληθές δὴ τὸ Α τοῦ Β κατηγορεῖν, ἦν γὰρ ἐπιστήμη
τοῦ τινὸς ὄντος ὅτι τί ὄν ἀλλὰ καὶ τὸ Β τοῦ Γ,
85 τὸ γὰρ ἐφ' ᾧ Γ ὄν τι ὥστε καὶ τὸ Α τοῦ Γ ἔσται
ἄρα ἐπιστήμη τὰγαθοῦ ὅτι ἀγαθόν ἦν γὰρ τὸ τί ὄν
τῆς ἰδίου σημείου οὐσίας εἰ δὲ τὸ ὄν μέσον ἐτέθη
καὶ πρὸς τῷ ἄκρῳ τὸ ὄν ἀπλῶς καὶ μὴ τὸ τί ὄν
ἐλέχθη, οὐκ ἂν ἦν συλλογισμὸς ὅτι ἔστιν ἐπιστήμη
τὰγαθοῦ ὅτι ἀγαθόν, ἀλλ' ὅτι ὄν, οἶον ἐφ' ᾧ τὸ Α
49 b ἐπιστήμη ὅτι ὄν, ἐφ' ᾧ Β ὄν, ἐφ' ᾧ Γ ἀγαθόν
φανερὸν οὖν ὅτι ἐν τοῖς ἐν μέρει συλλογισμοῖς
οὕτως ληπτέον τοὺς ὅρους

XXXIX Δεῖ δὲ καὶ μεταλαμβάνειν ἃ τὸ αὐτὸ
δύναται, ὀνόματα ἀντ' ὀνομάτων καὶ λόγους ἀντὶ

¹ ἐπιστητον τι codd om Boethius, Waitz

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instances of supplementary predication the reduplication must be attached to the extreme ^a term

The arrangement of terms is not the same when a syllogism is proved without qualification and when the proof relates to a particular thing or sense or condition, I mean, *e g*, when the good is proved to be an object of knowledge and when it is proved to be an object of knowledge that it is good. If it is proved to be the former, we must posit as the middle term 'that which is', if to be the latter, with the qualification 'that it is good,' we must posit as the middle 'that which is something.' Let A stand for 'knowledge that it is something,' B for 'that which is something' and C for 'good.' Then it is true to predicate A of B, for *ex hypothesi* there is knowledge of something that it is something. But it is also true to predicate B of C, for that which C represents is something. Hence it is also true to predicate A of C. Therefore there will be knowledge of the good that it is good, for *ex hypothesi* the expression 'that which is something' refers to the thing's particular form of being. But if we had posited 'that which is' as the middle term, and had connected in a proposition with the extreme term the unqualified expression 'that which is' instead of 'that which is something,' there would have been no syllogism proving that there is knowledge of the good that it is good, but only that it is,—*e g*, if A had stood for 'knowledge that it is,' B for 'that which is,' and C for 'good.' Thus it is evident that in syllogisms which are thus particularized the terms must be taken in this way.

XXXIX We must also substitute equivalents, substituting word for word and phrase for phrase, and

49 b

5 λόγων καὶ ὄνομα καὶ λόγον, καὶ αἰεὶ ἀντὶ τοῦ λόγου
 τούνομα λαμβάνειν ῥάων γὰρ ἡ τῶν ὀρων ἐκθεσις
 οἷον εἰ μὴδὲν διαφέρει εἰπεῖν τὸ ὑποληπτὸν τοῦ
 δοξαστοῦ μὴ εἶναι γένος ἡ μὴ εἶναι ὅπερ ὑποληπτὸν
 τι τὸ δοξαστόν (ταῦτόν γὰρ τὸ σημαινόμενον), ἀντὶ
 τοῦ λόγου τοῦ λεχθέντος τὸ ὑποληπτὸν καὶ τὸ
 δοξαστόν ὅρους θετέον

10 XL Ἐπεὶ δ' οὐ ταῦτόν ἐστι τὸ εἶναι τὴν ἡδονὴν
 ἀγαθὸν καὶ τὸ εἶναι τὴν ἡδονὴν τὸ ἀγαθόν, οὐχ
 ὁμοίως θετέον τοὺς ὀρους, ἀλλ' εἰ μὲν ἐστὶν ὁ
 συλλογισμὸς ὅτι ἡ ἡδονὴ τὰγαθόν, τὰγαθόν, εἰ
 δ' ὅτι ἀγαθόν, ἀγαθόν οὕτως καπὶ τῶν ἄλλων

XLI Οὐκ ἐστὶ δὲ ταῦτόν οὐτ' εἶναι οὐτ' εἰπεῖν
 15 ὅτι ὦ τὸ B ὑπάρχει, τούτω παντὶ τὸ A ὑπάρχει,
 καὶ τὸ εἰπεῖν τὸ ὦ παντὶ τὸ B ὑπάρχει, καὶ τὸ
 A παντὶ ὑπάρχει οὐδὲν γὰρ κωλύει τὸ B τῷ Γ
 ὑπάρχειν, μὴ παντὶ δέ οἷον ἔστω τὸ B καλόν τὸ
 δὲ Γ λευκόν εἰ δὴ λευκῷ τινι ὑπάρχει καλόν,
 ἀληθὲς εἰπεῖν ὅτι τῷ λευκῷ ὑπάρχει καλόν ἀλλ' οὐ
 20 παντὶ ἴσως εἰ μὲν οὖν τὸ A τῷ B ὑπάρχει, μὴ
 παντὶ δὲ καθ' οὐ τὸ B, οὐτ' εἰ παντὶ τῷ Γ τὸ B
 οὐτ' εἰ μόνον ὑπάρχει ἀνάγκη τὸ A, οὐχ ὅτι οὐ
 παντί, ἀλλ' οὐδ' ὑπάρχειν εἰ δὲ καθ' οὐ ἂν τὸ B
 λέγεται ἀληθῶς τούτω παντὶ ὑπάρχει, συμβήσεται
 25 τὸ A, καθ' οὐ παντός τὸ B λέγεται, κατὰ τούτου
 παντός λέγεσθαι εἰ μέντοι τὸ A λέγεται καθ' οὐ
 ἂν τὸ B λέγεται κατὰ παντός, οὐδὲν κωλύει τῷ Γ
 ὑπάρχειν τὸ B, μὴ παντὶ δὲ τὸ A ἢ ὅλως μὴ
 ὑπάρχειν ἐν δὴ τοῖς τρισὶν ὅροις δῆλον ὅτι τὸ καθ'
 οὐ τὸ B, παντός τὸ A λέγεσθαι τοῦτ' ἐστὶ, καθ'

^a Sc indefinitely

interchanging word and phrase, but always preferring the word to the phrase, for this makes it easier to set out the terms *Eg*, if it is immaterial whether we say 'the conceivable is not a genus of the imaginable' or 'the imaginable is not identical with some part of the conceivable' (for the meaning is just the same), we must posit as terms the conceivable and the imaginable in preference to the expression which we have quoted

XL Since the propositions 'pleasure is a good' and 'pleasure is the good' are not identical, the terms must not be posited identically in both, but if the syllogism is to prove the latter we must posit 'the good,' and if the former, 'good' So too in all other cases

XLI It is not the same, either in fact or to say, that A applies to all of that to which B applies, and that A applies to all of that to all of which B applies, for there is no reason why B should not apply to C, but not to all C *Eg*, let B stand for 'beautiful' and C for 'white' Then if 'beautiful' applies to some white thing, it is true to say that 'beautiful' applies to 'white,' but not, presumably, to all 'white' Thus if A applies to B, but not to everything of which B is stated, then whether B applies to all C or merely applies to C, not only need A not apply to all C, but it need not apply to C at all If on the other hand A applies to all that of which B is truly stated, it will follow that A is stated of everything of all of which B is stated If, however, A is stated^a of that of all of which B is stated, there is no reason why A should apply to all C or indeed apply to C at all, although B applies to C With regard to these three terms, then, it is clear that 'A is stated of all of which

49 b

30 ὅσων τὸ Β λέγεται, κατὰ πάντων λέγεσθαι καὶ τὸ Α καὶ εἰ μὲν κατὰ παντός τὸ Β, καὶ τὸ Α οὕτως εἰ δὲ μὴ κατὰ παντός, οὐκ ἀνάγκη τὸ Α κατὰ παντός

Οὐ δεῖ δ' οἰεσθαι παρὰ τὸ ἐκτίθεσθαι τι συμβαίνειν άτοπον οὐδὲν γὰρ προσχρώμεθα τῷ τόδε τι
 35 εἶναι, ἀλλ' ὥσπερ ὁ γεωμέτρης τὴν ποδιαίαν καὶ εὐθείαν τήνδε καὶ ἀπλατῇ εἶναι λέγει οὐκ οὔσας,¹ ἀλλ' οὐχ οὕτως χρῆται ὥς ἐκ τούτων συλλογίζομενος ὅλως γὰρ ὁ μὴ ἐστὶν ὥς ὅλον πρὸς μέρος καὶ ἄλλο πρὸς τοῦτο ὥς μέρος πρὸς ὅλον, ἐξ οὐδενὸς τῶν τοιούτων δείκνυσιν ὁ δεικνύων, ὥστε
 50 α οὐδὲ γίννεται συλλογισμός τῷ δ' ἐκτίθεσθαι οὕτω χρώμεθα ὥσπερ καὶ τῷ αἰσθάνεσθαι, τὸν μανθάνοντα λέγοντες οὐ γὰρ οὕτως ὥς ἄνευ τούτων οὐχ οἷόν τ' ἀποδειχθῆναι, ὥσπερ ἐξ ὧν ὁ συλλογισμός

5 XLII Μὴ λανθανέτω δ' ἡμᾶς ὅτι ἐν τῷ αὐτῷ συλλογισμῷ οὐχ ἅπαντα τὰ συμπεράσματα δι' ἐνὸς σχήματός εἰσιν, ἀλλὰ τὸ μὲν διὰ τούτου τὸ δὲ δι' ἄλλου δῆλον οὖν ὅτι καὶ τὰς ἀναλύσεις οὕτω ποιητέον ἐπεὶ δ' οὐ πᾶν πρόβλημα ἐν ἅπαντι σχήματι ἀλλ' ἐν ἐκάστω τεταγμένα, φανερόν ἐκ τοῦ
 10 συμπεράσματος ἐν ᾧ σχήματι ζητητέον

XLIII Τούς τε πρὸς ὀρισμὸν τῶν λόγων, ὅσοι πρὸς ἓν τι τυγχάνουσι διειλεγμένοι τῶν ἐν τῷ ὅρῳ, πρὸς ὃ διείλεκται θετέον ὅρον, καὶ οὐ τὸν ἅπαντα λόγον ἡττον γὰρ συμβήσεται ταραττεσθαι διὰ τὸ

¹ οὔσαν B²df

B is stated ' means ' A is stated of all things of which B is stated ' And if B is stated of all, so too is A , but if B is not stated of all, A is not necessarily stated of all

It must not be supposed that any absurdity results from the setting out of terms We do not base our argument upon the reality of a particular example , we are doing the same as the geometrician who says that such-and-such a one-foot line or straight line or line without breadth exists when it does not, yet does not use his illustrations in the sense that he argues from them ^a For in general unless two things are related as whole to part and as part to whole, the man who is trying to prove something can prove nothing from them , and hence no syllogism results On the contrary, we (I mean the student) use the setting out of terms as one uses sense-perception , we do not use them as though demonstration were impossible without these illustrations, as it would be without the premisses of a syllogism

The setting out of terms is used for illustration, not for demonstration

XLII We must not overlook the fact that not all the conclusions in the same syllogism are effected by means of one figure, but some by one and some by another Thus it is clear that we must conduct our analysis accordingly And since not every proposition is proved in every figure, but certain fixed types are proved in each, it will be evident from the form of the conclusion in which figure the inquiry should be conducted

The several conclusions of a single compound syllogism may be proved in different figures

XLIII With regard to such arguments as refer to a definition, whenever they are directed to prove some one part of the definition, that part to which the argument is directed, and not the whole formula, should be posited as a term (for so there will be less

Choice of terms in syllogisms used to establish definitions

50 a

15 μῆκος οἶον εἰ τὸ ὕδωρ ἔδειξεν ὅτι ὑγρὸν ποτόν, τὸ ποτόν καὶ τὸ ὕδωρ ὁρους θετέον

XLIV Ἔτι δὲ τοὺς ἐξ ὑποθέσεως συλλογισμοὺς οὐ πειρατέον ἀνάγειν οὐ γὰρ ἔστιν ἐκ τῶν κειμένων ἀνάγειν οὐ γὰρ διὰ συλλογισμοῦ δεδειγμένοι εἰσίν, ἀλλὰ διὰ συνθήκης ὡμολογημένοι πάντες
 20 οἶον εἰ ὑποθέμενος, ἂν δυνάμεις τις μία μὴ ἢ τῶν ἐναντίων, μὴδ' ἐπιστήμην μίαν εἶναι, εἶτα διαλεχθείη ὅτι οὐκ ἔστι πᾶσα¹ δύναμις τῶν ἐναντίων, οἶον τοῦ ὑγιεινοῦ καὶ τοῦ νοσώδους ἀμα γὰρ ἔσται τὸ αὐτὸ ὑγιεινὸν καὶ νοσῶδες ὅτι μὲν οὖν οὐκ ἔστι μία πάντων τῶν ἐναντίων δύναμις ἐπιδέ-
 25 καίτοι ὁμολογεῖν ἀναγκαῖον ἀλλ' οὐκ ἐκ συλλογισμοῦ, ἀλλ' ἐξ υποθέσεως τοῦτον μὲν οὖν οὐκ ἔστιν ἀναγαγεῖν, ὅτι δ' οὐ μία δύναμις ἔστιν οὗτος γὰρ ἴσως καὶ ἦν συλλογισμός, ἐκείνο δ' ὑπόθεσις
 Ὅμοίως δὲ καὶ ἐπὶ τῶν διὰ τοῦ ἀδυνάτου πε-
 30 ραινομένων οὐδὲ γὰρ τούτους οὐκ ἔστιν ἀναλύειν, ἀλλὰ τὴν μὲν εἰς τὸ ἀδύνατον ἀπαγωγὴν ἔστι (συλλογισμῷ γὰρ δείκνυται), θάτερον δ' οὐκ ἔστιν ἐξ ὑποθέσεως γὰρ περαίνεται διαφερουσι δὲ τῶν προειρημένων ὅτι ἐν ἐκείνοις μὲν δεῖ προδιομο-
 35 μία δύναμις τῶν ἐναντίων, καὶ ἐπιστήμην εἶναι τὴν

¹ πᾶσα B¹C¹ παντων A¹ μια A²B²C²

² ἐπιδεδεικται A¹Bc¹ αποδεδεικται A²c²dfm

likelihood of confusion due to the length of the term) *e g*, if it is shown that water is drinkable liquid, the terms posited should be 'drinkable' and 'water'.

XLIV Further, we should not attempt to reduce hypothetical syllogisms, because it is impossible to reduce them by proceeding from the premisses laid down, since they have not been proved by a syllogism, but have all been admitted by agreement *E g*, suppose that, after assuming that unless there is some one potentiality for contraries there cannot be one science of them, you should then argue that not every potentiality is for contraries, *e g*, for the healthy and for the diseased, for if there is, the same thing will be at the same time healthy and diseased then it has been shown that there is not one potentiality for all contraries, but it has not been shown that there is not one science. It is true that the latter must necessarily be admitted, but only *ex hypothesi* and not as the result of syllogistic proof. The latter argument, then, cannot be reduced, but the argument that there is not one potentiality can, for presumably this actually was a syllogism, whereas the former was a hypothesis.

Hypothetical syllogisms can not be reduced

Similarly too in the case of arguments which are established *per impossibile*. These too cannot be analysed. The reduction *ad impossibile* can be analysed, because it is proved by a syllogism, but the rest of the argument cannot, because the conclusion is drawn from a hypothesis. These types differ from those described above in that in the former if the conclusion is to be admitted some preliminary argument is necessary, *e g*, that if it be shown that there is one potentiality for contraries, the science which studies them is also the same. But in these

50 a

αὐτὴν ἐνταῦθα δὲ καὶ μὴ προδιομολογησάμενοι
 συγχωροῦσι διὰ τὸ φανερόν εἶναι τὸ ψεῦδος, οἷον
 τεθείσης τῆς διαμέτρου συμμέτρου τὸ τὰ περιττὰ
 ἴσα εἶναι τοῖς ἀρτίοις

Πολλοὶ δὲ καὶ ἕτεροι περαίνονται ἐξ ὑποθέσεως,
 40 οὓς ἐπισκέψασθαι δεῖ καὶ διασημῆναι καθαρῶς
 50 b τίνες μὲν οὖν αἱ διαφοραὶ τούτων καὶ ποσαχῶς
 γίνεταί τὸ ἐξ ὑποθέσεως ὕστερον ἐροῦμεν νῦν δὲ
 τοσοῦτον ἡμῖν ἔστω φανερόν, ὅτι οὐκ ἔστιν ἀναλύειν
 εἰς τὰ σχήματα τοὺς τοιούτους συλλογισμούς καὶ
 δι' ἣν αἰτίαν, εἰρήκαμεν

5 XLV Ὅσα δ' ἐν πλείοσι σχήμασι δείκνυται τῶν
 προβλημάτων, ἣν ἐν θατέρῳ συλλογισθῇ, ἔστιν
 ἀναγαγεῖν τὸν συλλογισμόν εἰς θάτερον, οἷον τὸν
 ἐν τῷ πρώτῳ στερητικὸν εἰς τὸ δεύτερον καὶ τὸν
 ἐν τῷ μέσῳ εἰς τὸ πρῶτον, οὐχ ἅπαντας δὲ ἀλλ'
 ἐνίοις ἔσται δὲ φανερόν ἐν τοῖς ἐπομένοις εἰ γὰρ
 10 τὸ A μηδενὶ τῷ B τὸ δὲ B παντὶ τῷ Γ, τὸ A
 οὐδενὶ τῷ Γ οὕτω μὲν οὖν τὸ πρῶτον σχῆμα, εἰάν
 δ' ἀντιστραφῇ τὸ στερητικόν, τὸ μέσον ἔσται τὸ
 γὰρ B τῷ μὲν A οὐδενὶ τῷ δὲ Γ παντὶ ὑπάρχει
 ὁμοίως δὲ καὶ εἰ μὴ καθόλου ἀλλ' ἐν μέρει ὁ συλ-
 15 λογισμός, οἷον εἰ τὸ μὲν A μηδενὶ τῷ B τὸ δὲ B
 τινὶ τῷ Γ ἀντιστραφέντος γὰρ τοῦ στερητικοῦ τὸ
 μέσον ἔσται σχῆμα

Τῶν δ' ἐν τῷ δευτέρῳ συλλογισμῶν οἱ μὲν
 καθόλου ἀναχθῆσονται εἰς τὸ πρῶτον, τῶν δ' ἐν
 μέρει ἄτερος μόνον ἔστω γὰρ τὸ A τῷ μὲν B
 20 μηδενὶ τῷ δὲ Γ παντὶ ὑπάρχον ἀντιστραφέντος

^a Cf 41 a 26

^b There is no such description to which we can refer

^c Celarent

^d Cesare

examples the conclusions are admitted even without a preliminary agreement, because the fallacy is obvious, as for example that if the diagonal of a square is taken to be commensurable, odd numbers are equal to even ones ^a

Many other conclusions also are reached by hypothesis, and these require further study and clear explanation. What their differences are, and in how many ways a hypothetical conclusion is effected, will be described later ^b. For the present let us regard this much as evident that it is impossible to analyse such syllogisms as these into the figures. We have explained why this is so.

XLV With regard to such propositions as are proved in more than one figure, if a conclusion is drawn in one figure, it is possible to reduce the syllogism to another figure, *e g*, a negative syllogism in the first figure ^c can be reduced to the second, ^a and in the middle figure—not all, however, but only some of them ^e—to the first. The principle will be clearly seen in the following examples. If A applies to no B, and B applies to all C, A applies to no C. In this form we have the first figure. But if the negative proposition is converted, we shall have the middle figure, for B applies to no A but to all C. Similarly too if the syllogism is not universal but particular, *e g*, if A applies to no B and B applies to some C, on the conversion of the negative proposition we shall have the middle figure.

Of syllogisms in the second figure, those which are universal can be reduced to the first figure, but only one of the two particular syllogisms can be so reduced. Let A be taken as applying to no B but to all C.

Reduction of syllogisms from one figure to another
(1) First figure into second

(2) Second figure into first.

^a See next paragraph

50 b

οὖν τοῦ στερητικοῦ τὸ πρῶτον ἔσται σχῆμα τὸ μὲν γὰρ Β οὐδενὶ τῷ Α, τὸ δὲ Α παντὶ τῷ Γ ὑπάρξει ἔαν δὲ τὸ κατηγορικὸν ἢ πρὸς τῷ Β τὸ δὲ στερητικὸν πρὸς τῷ Γ, πρῶτον ὅρον θετέον τὸ Γ τοῦτο γὰρ οὐδενὶ τῷ Α, τὸ δὲ Α παντὶ τῷ Β ὥστ' οὐδενὶ
 25 τῷ Β τὸ Γ οὐδ' ἀρα τὸ Β τῷ Γ οὐδενὶ ἀντιστρέφει γὰρ τὸ στερητικὸν ἔαν δ' ἐν μέρει ἢ ὁ συλλογισμὸς, ὅταν μὲν ἢ τὸ στερητικὸν πρὸς τῷ μείζονι ἄκρῳ, ἀναχθήσεται εἰς τὸ πρῶτον, οἷον εἰ τὸ Α μηδενὶ τῷ Β τῷ δὲ Γ τινὶ ἀντιστραφέντος γὰρ τοῦ στερητικοῦ τὸ πρῶτον ἔσται σχῆμα τὸ μὲν γὰρ
 80 Β οὐδενὶ τῷ Α, τὸ δὲ Α τινὶ τῷ Γ ὅταν δὲ τὸ κατηγορικόν, οὐκ ἀναλυθήσεται, οἷον εἰ τὸ Α τῷ μὲν Β παντὶ τῷ δὲ Γ οὐ παντὶ οὔτε γὰρ δέχεται ἀντιστροφὴν τὸ ΑΒ, οὔτε γενομένης ἔσται συλλογισμὸς

Πάλιν οἱ μὲν ἐν τῷ τρίτῳ σχήματι οὐκ ἀναλυθῇ-
 85 σονται πάντες εἰς τὸ πρῶτον, οἱ δ' ἐν τῷ πρώτῳ πάντες εἰς τὸ τρίτον ὑπαρχέτω γὰρ τὸ Α παντὶ τῷ Β, τὸ δὲ Β τινὶ τῷ Γ οὐκοῦν ἐπειδὴ ἀντιστρέφει τὸ ἐν μέρει κατηγορικόν, ὑπάρξει τὸ Γ τινὶ τῷ Β τὸ δὲ Α παντὶ ὑπῆρχεν, ὥστε γίνεται τὸ τρίτον σχῆμα καὶ εἰ στερητικὸς ὁ συλλογισμὸς ὡσαύτως ἀντιστρέφει γὰρ τὸ ἐν μέρει κατηγορικόν,
 40 ὥστε τὸ μὲν Α οὐδενὶ τῷ Β, τὸ δὲ Γ τινὶ ὑπάρξει
 51 a Τῶν δ' ἐν τῷ τελευταίῳ σχήματι συλλογισμῶν εἰς μόνος οὐκ ἀναλύεται εἰς τὸ πρῶτον, ὅταν μὴ καθόλου τεθῇ τὸ στερητικόν, οἱ δ' ἄλλοι πάντες ἀναλύονται κατηγορείσθω γὰρ παντὸς τοῦ Γ τὸ Α
 5 καὶ τὸ Β οὐκοῦν ἀντιστρέφει τὸ Γ πρὸς ἑκάτερον

Then on the conversion of the negative proposition we shall have the first figure, for B will apply to no A, but A will apply to all C. But if the affirmative statement is attached to B and the negative to C, C must be posited as first term, for C applies to no A, and A to all B, hence C applies to no B. Therefore B also applies to no C, for the negative proposition is convertible. If, however, the syllogism is particular, when the negative statement is attached to the major extreme, the syllogism can be reduced to the first figure,—for example, if A applies to no B but to some C, for on the conversion of the negative proposition we shall have the first figure, since B applies to no A, and A applies to some C. But when the affirmative statement is attached to the major term, the syllogism cannot be analysed *e g*, if A applies to all B but not to all C. For the statement AB does not admit of conversion, nor, even if conversion took place, would there be a syllogism.

Again, syllogisms in the third figure cannot all be resolved into the first, although those in the first can all be resolved into the third. Let A apply to all B, and B apply to some C. Then when the particular affirmative statement is converted, C will apply to some B. But it was assumed that A applies to all B, and so we get the third figure. The same also holds good if the syllogism is negative, for the particular affirmative statement is convertible, and so A will apply to no B and C to some B. (3) First figure into third.

Of the syllogisms in the last figure only one cannot be resolved into the first figure, viz when the negative statement is not universal. All the rest can be so resolved. Let A and B be predicated of all C. Then C will convert into a particular relation with each of (4) Third figure into first.

51^a

ἐπὶ μέρους ὑπάρχει ἀρα τινὶ τῷ Β ὥστ' ἔσται
 τὸ πρῶτον σχῆμα, εἰ τὸ μὲν Α παντὶ τῷ Γ τὸ
 δὲ Γ τινὶ τῶν Β καὶ εἰ τὸ μὲν Α παντὶ τῷ Γ
 τὸ δὲ Β τινί, ὁ αὐτὸς λόγος ἀντιστρέφει γὰρ
 πρὸς τὸ Γ τὸ Β ἔαν δὲ τὸ μὲν Β παντὶ τῷ Γ τὸ
 10 δὲ Α τινὶ τῷ Γ, πρῶτος ὅρος θετέος τὸ Β τὸ γὰρ
 Β παντὶ τῷ Γ τὸ δὲ Γ τινὶ τῷ Α, ὥστε τὸ Β τινὶ
 τῷ Α ἐπεὶ δ' ἀντιστρέφει τὸ ἐν μέρει, καὶ τὸ
 Α τινὶ τῷ Β ὑπάρξει

Καὶ εἰ στερητικὸς ὁ συλλογισμὸς, καθόλου τῶν
 ὄρων ὄντων, ὁμοίως ληπτέον ὑπαρχέτω γὰρ τὸ Β
 παντὶ τῷ Γ, τὸ δὲ Α μηδενὶ οὐκοῦν τινὶ τῷ Β
 15 ὑπάρξει τὸ Γ, τὸ δὲ Α οὐδενὶ τῷ Γ, ὥστ' ἔσται
 μέσον τὸ Γ ὁμοίως δὲ καὶ εἰ τὸ μὲν στερητικὸν
 καθόλου τὸ δὲ κατηγορικὸν ἐν μέρει τὸ μὲν γὰρ Α
 οὐδενὶ τῷ Γ, τὸ δὲ Γ τινὶ τῶν Β ὑπάρξει ἔαν δ'
 ἐν μέρει ληθῇ τὸ στερητικόν, οὐκ ἔσται ἀνάλυσις,
 οἶον εἰ τὸ μὲν Β παντὶ τῷ Γ τὸ δὲ Α τινὶ μὴ
 20 ὑπάρχει ἀντιστραφέντος γὰρ τοῦ ΒΓ ἀμφοτέραι αἱ
 προτάσεις ἔσονται κατὰ μέρος

Φανερόν δὲ καὶ ὅτι πρὸς τὸ ἀναλύειν εἰς ἀλλήλα
 τὰ σχήματα ἢ πρὸς τῷ ἐλάττονι ἄκρῳ πρότασις
 ἀντιστρεπτέα ἐν ἀμφοτέροις τοῖς σχήμασι ταύτης
 25 γὰρ μετατιθεμένης ἢ μετάβασις ἐγίγνετο

Τῶν δ' ἐν τῷ μέσῳ σχήματι ἄτερος μὲν ἀνα-
 λύεται ἄτερος δ' οὐκ ἀναλύεται εἰς τὸ τρίτον ὅταν
 μὲν γὰρ ἢ τὸ καθόλου στερητικόν, ἀναλύεται εἰ
 γὰρ τὸ Α μηδενὶ τῷ Β τῷ δὲ Γ τινί, ἀμφοτέρα
 30 ὁμοίως ἀντιστρέφει πρὸς τὸ Α, ὥστε τὸ μὲν Β
 οὐδενὶ τῷ Α, τὸ δὲ Γ τινὶ μέσον ἀρα τὸ Α ὅταν

these terms Therefore it applies to some B Thus we shall have the first figure, if A applies to all C, and C to some B The same principle holds also if A applies to all C and B to some C, for B is convertible with C If on the other hand B applies to all C and A to some C, B must be taken as the first term, for B applies to all C, and C to some A, so that B applies to some A, and since the particular statement is convertible, A will also apply to some B

Also, if the syllogism is negative, provided that the terms are related universally, it should be treated in the same way Let B apply to all, but A to no C Then C will apply to some B, and A to no C, so that C will be the middle term Similarly too if the negative statement is universal and the affirmative particular, for A will apply to no C, and C will apply to some B If, however, the negative statement is taken as particular, there can be no resolution *e g*, if B applies to all C, and A does not apply to some C, for on the conversion of the premiss BC both the premisses will be particular

It is also evident that for the purpose of resolving the figures ^a into one another the premiss which is attached to the minor extreme must be converted in both figures, for we have seen that the change from one to another takes place by the substitution of this premiss

Of the syllogisms in the middle figure, one can be resolved into the third figure and the other cannot (5) Second figure into third

(1) When the universal statement is negative, resolution is possible, for if A applies to no B, but to some C, both statements alike are convertible with respect to A, so that B applies to no A and C to some A Therefore A is the middle term (2) When A applies

51 a

δὲ τὸ Α παντὶ τῷ Β τῷ δὲ Γ τινὶ μὴ ὑπάρχει, οὐκ ἔσται ἀνάλυσις οὐδετέρα γὰρ τῶν προτάσεων ἐκ τῆς ἀντιστροφῆς καθόλου

Καὶ οἱ ἐκ τοῦ τρίτου δὲ σχήματος ἀναλυθήσονται
 85 εἰς τὸ μέσον ὅταν ἡ καθόλου τὸ στερητικόν, οἷον εἰ τὸ Α μηδενὶ τῷ Γ, τὸ δὲ Β τινὶ ἢ παντὶ καὶ γὰρ τὸ Γ τῷ μὲν Α οὐδενὶ τῷ δὲ Β τινὶ ὑπάρξει ἔαν δ' ἐπὶ μέρους ἡ τὸ στερητικόν οὐκ ἀναλυθήσεται οὐ γὰρ δέχεται ἀντιστροφήν τὸ ἐν μέρει ἀποφατικόν

40 Φανερόν οὖν ὅτι οἱ αὐτοὶ συλλογισμοὶ οὐκ ἀναλύονται ἐν τούτοις τοῖς σχήμασιν οἷπερ οὐδ' εἰς τὸ

51 b

πρῶτον ἀνελύοντο, καὶ ὅτι εἰς τὸ πρῶτον σχῆμα τῶν συλλογισμῶν ἀναγομένων οὗτοι μόνοι διὰ τοῦ ἀδυνάτου περαίνονται

Πῶς μὲν οὖν δεῖ τοὺς συλλογισμοὺς ἀνάγειν, καὶ ὅτι ἀναλύεται τὰ σχήματα εἰς ἄλληλα, φανερόν ἐκ
 5 τῶν εἰρημένων

XLVI Διαφέρει δέ τι ἐν τῷ κατασκευάζειν ἢ ἀνασκευάζειν τὸ ὑπολαμβάνειν ἢ ταῦτόν ἢ ἕτερον σημαίνειν τὸ μὴ εἶναι τοδὶ καὶ εἶναι μὴ τοῦτο, οἷον τὸ μὴ εἶναι λευκὸν τῷ εἶναι μὴ λευκόν οὐ γὰρ ταῦτόν σημαίνει, οὐδ' ἔστιν ἀπόφασις τοῦ εἶναι
 10 λευκὸν τὸ εἶναι μὴ λευκόν, ἀλλὰ τὸ μὴ εἶναι λευκόν λόγος δὲ τούτου ὅδε

Ὅμοίως γὰρ ἔχει τὸ δύναται βαδίζειν πρὸς τὸ δύναται οὐ βαδίζειν τῷ ἔστι λευκόν πρὸς τὸ ἔστιν οὐ λευκόν, καὶ ἐπίσταται τὰγαθόν πρὸς τὸ ἐπίσταται τὸ οὐκ ἀγαθόν τὸ γὰρ ἐπίσταται τὰγαθόν ἢ ἔστιν ἐπιστάμενος τὰγαθόν οὐδὲν διαφέρει, οὐδὲ
 15 τὸ δύναται βαδίζειν ἢ ἔστι δυνάμενος βαδίζειν

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to all B, but does not apply to some C, there can be no resolution, for neither premiss is universal after conversion

The syllogisms of the third figure can also be resolved into the middle figure when the negative statement is universal, *e g*, if A applies to no C and B applies to some or all of C, for then C will apply to no A but to some B. If, however, the negative statement is particular, resolution will be impossible, for the particular negative does not admit of conversion

(6) Third figure into second

Thus it is evident (1) that the types of syllogism which cannot be resolved in these figures are the same as those which we saw could not be resolved into the first figure, and (2) that when syllogisms are reduced to the first figure these alone are established *per impossibile*

It is evident, then, from the foregoing account how syllogisms should be reduced, and also that the figures can be resolved into one another

XLVI It makes no little difference in establishing or refuting a proposition whether we suppose that 'not to be so-and-so' and 'to be not-so-and-so' mean the same or something different *e g*, whether 'not to be white' means the same as 'to be not-white'. For it does not mean the same, the negation of 'to be white' is not 'to be not-white' but 'not to be white'. The explanation of this is as follows

'X is not Y does not mean the same as X is not Y'

'He can walk' is to 'he can not-walk' as 'it is white' is to 'it is not-white,' and as 'he understands the good' is to 'he understands the not-good'. For there is no difference between 'he understands the good' and 'he is understanding of the good,' nor is there between 'he can walk' and 'he is able to walk.'

51 b

ὥστε καὶ τὰ ἀντικείμενα, οὐ δύναται βαδίζειν—οὐκ ἔστι δυνάμενος βαδίζειν εἰ οὖν τὸ οὐκ ἔστι δυνάμενος βαδίζειν ταὐτὸ σημαίνει καὶ ἔστι δυνάμενος οὐ βαδίζειν ἢ μὴ βαδίζειν, ταῦτά γε ἅμα ὑπάρξει ταυτῶ (ὁ γὰρ αὐτὸς δύναται καὶ βαδίζειν καὶ μὴ βαδίζειν, καὶ ἐπιστήμων τἀγαθοῦ καὶ τοῦ μὴ ἀγαθοῦ ἐστὶ) φάσις δὲ καὶ ἀπόφασις οὐχ ὑπάρχουσιν αἱ ἀντικείμεναι ἅμα τῷ αὐτῷ ὥσπερ οὖν οὐ ταυτό ἐστι τὸ μὴ ἐπίστασθαι τἀγαθὸν καὶ ἐπίστασθαι τὸ μὴ ἀγαθόν, οὐδ' εἶναι μὴ ἀγαθὸν καὶ μὴ εἶναι ἀγαθὸν ταυτόν τῶν γὰρ ἀνὰ λόγον ἐὰν
 25 θάτερα ἢ ἕτερα, καὶ θάτερα οὐδὲ τὸ εἶναι μὴ ἴσον καὶ τὸ μὴ εἶναι ἴσον τῷ μὲν γὰρ ὑπόκειται τι, τῷ ὄντι μὴ ἴσω, καὶ τοῦτ' ἔστι τὸ ἄνισον τῷ δ' οὐδέν διόπερ ἴσον μὲν ἢ ἄνισον οὐ πᾶν, ἴσον δ' ἢ οὐκ ἴσον πᾶν

Ἔτι τὸ ἔστιν οὐ λευκὸν ξύλον καὶ οὐκ ἔστι λευκὸν
 30 ξύλον οὐχ ἅμα ὑπάρχει εἰ γὰρ ἐστὶ ξύλον οὐ λευκόν, ἔσται ξύλον τὸ δὲ μὴ ὄν λευκὸν ξύλον οὐκ ἀνάγκη ξύλον εἶναι ὥστε φανερόν ὅτι οὐκ ἔστι τοῦ ἔστιν ἀγαθόν τὸ ἐστὶν οὐκ ἀγαθόν ἀπόφασις εἰ οὖν κατὰ παντὸς ἐνὸς ἢ φάσις ἢ ἀπόφασις ἀληθής, εἰ μὴ ἐστὶν ἀπόφασις, δῆλον ὡς κατάφασις ἂν πως εἴη
 35 καταφάσεως δὲ πάσης ἀπόφασίς ἐστι καὶ ταύτης ἄρα τὸ οὐκ ἔστιν οὐκ ἀγαθόν

Ἐχει δὲ τάξιν τήνδε πρὸς ἀλλήλα ἔστω τὸ εἶναι ἀγαθὸν ἐφ' οὗ Α, τὸ δὲ μὴ εἶναι ἀγαθὸν ἐφ' οὗ Β, τὸ δὲ εἶναι μὴ ἀγαθὸν ἐφ' οὗ Γ, ὑπὸ τὸ Β, τὸ δὲ μὴ εἶναι μὴ ἀγαθὸν ἐφ' οὗ Δ, ὑπὸ τὸ Α παντὶ δὴ
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Hence the opposite statements, 'he cannot walk,' 'he is not able to walk,' are also identical. If, then, 'he is not able to walk' means the same as 'he is able not to walk,' these attributes will apply at the same time to the same subject (for the same person can both walk and not walk, or is understanding both of the good and of the not-good). But an assertion and its opposite negation do not apply at the same time to the same subject. Therefore just as 'not to understand the good' and 'to understand the not-good' are not the same, so too 'to be not-good' and 'not to be good' are not the same, for if one pair of corresponding terms in an analogical group is different, so is the other. Nor is 'to be not-equal' the same as 'not to be equal', for the former, 'that which is not equal,' has a definite subject, viz the unequal, but the latter has none. For this reason everything is either equal or unequal, but not everything is either equal or not equal.

Again, the statements 'the wood is not white' and 'it is not white wood' are not applicable to the same subject, for if wood is not white, it will be wood, but that which is not white wood is not necessarily wood at all. Hence it is evident that 'it is not-good' is not the negation of 'it is good'. If, then, either the assertion or the negation is true of every single thing, if the negation is not true, clearly the affirmation must in some sense be true. But every affirmation has a negation, and therefore the negation of the affirmation in question is 'it is not not-good'.

Now these terms are related to one another as follows. Let A stand for 'to be good,' B for 'not to be good,' C for 'to be not-good' (this falls under B) and D for 'not to be not-good' (this falls under A).

ARISTOTLE

51 b

40 ὑπάρξει ἢ τὸ Α ἢ τὸ Β, καὶ οὐδενὶ τῷ αὐτῷ καὶ ἢ
τὸ Γ ἢ τὸ Δ, καὶ οὐδενὶ τῷ αὐτῷ καὶ ὦ τὸ Γ,

52 a ἀνάγκη τὸ Β παντὶ ὑπάρχειν εἰ γὰρ ἀληθὲς εἰπεῖν

ὅτι οὐ λευκόν, καὶ ὅτι οὐκ ἔστι λευκόν ἀληθὲς
ἀδύνατον γὰρ ἅμα εἶναι λευκόν καὶ εἶναι μὴ λευκόν,
ἢ εἶναι ξύλον οὐ λευκόν καὶ εἶναι ξύλον λευκόν ὥστ'
εἰ μὴ ἢ κατάφασις, ἢ ἀπόφασις ὑπάρξει τῷ δέ

5 Β τὸ Γ οὐκ αἰεί ὁ γὰρ ὅλως μὴ ξύλον, οὐδὲ ξύλον
ἔσται οὐ λευκόν ἀνάπαλιν τοίνυν, ὦ τὸ Α, τὸ Δ
παντί ἢ γὰρ τὸ Γ ἢ τὸ Δ ἐπεὶ δ' οὐχ οἷόν τε
ἅμα εἶναι μὴ λευκόν καὶ λευκόν, τὸ Δ ὑπάρξει
κατὰ γὰρ τοῦ ὄντος λευκοῦ ἀληθὲς εἰπεῖν ὅτι οὐκ
ἔστιν οὐ λευκόν κατὰ δὲ τοῦ Δ οὐ παντὸς τὸ Α

10 κατὰ γὰρ τοῦ ὅλως μὴ ὄντος ξύλου οὐκ ἀληθὲς τὸ Α
εἰπεῖν, ὥς ἔστι ξύλον¹ λευκόν ὥστε τὸ Δ ἀληθὲς, τὸ
δ' Α οὐκ ἀληθὲς, ὅτι ξύλον λευκόν δηλον δ' ὅτι
καὶ τὸ ΑΓ οὐδενὶ τῷ αὐτῷ καὶ τὸ Β καὶ τὸ Δ
ἐνδέχεται τινὶ τῷ αὐτῷ ὑπάρξει

15 Ὅμοίως δ' ἔχουσι καὶ αἱ στερήσεις πρὸς τὰς
κατηγορίας ταύτη τῇ θέσει ἴσον ἐφ' οὗ τὸ Α, οὐκ
ἴσον ἐφ' οὗ τὸ Β, ἄνισον ἐφ' οὗ Γ, οὐκ ἄνισον
ἐφ' οὗ Δ

Καὶ ἐπὶ πολλῶν δέ, ὧν τοῖς μὲν ὑπάρχει τοῖς δ'
οὐχ ὑπάρχει ταυτό, ἢ μὲν ἀπόφασις ὁμοίως ἀληθεύ-
20 οὐτ' ἄν, ὅτι οὐκ ἔστι λευκὰ πάντα ἢ ὅτι οὐκ ἔστι
λευκόν ἕκαστον ὅτι δ' ἔστιν οὐ λευκόν ἕκαστον ἢ
πάντα ἔστιν οὐ λευκὰ ψεῦδος ὁμοίως δὲ καὶ τοῦ
ἔστι πᾶν ζῶον λευκόν οὐ τὸ ἔστιν οὐ λευκόν ἀπαν
ζῶον ἀπόφασις (ἄμφω γὰρ ψευδεῖς), ἀλλὰ τὸ οὐκ

¹ ου post ξύλον add Α δ supra lineam Β° del C

Then either A or B will apply to everything, but they can never both apply to the same subject, and either C or D will apply to everything, but they can never both apply to the same subject. Also B must apply to everything to which C applies. For if it is true to say 'it is not-white,' it is also true to say 'it is not white', since it is impossible that a thing should at the same time be white and not-white, or that wood should be not-white and white, so that if the affirmation does not apply, the negation will. But C does not always apply to B, for that which is not wood at all cannot be white wood either. Conversely then D will apply to everything to which A applies, for either C or D must apply, and since it is not possible to be at the same time not-white and white, D will apply, for it is true to state of that which is white that it is not not-white. But A cannot be stated of all D, for it is not true to state of that which is not wood at all that it is A, *i.e.*, that it is white wood. Hence D is true, but A, that it is white wood, is not true. It is clear that the combination AC too can never apply to the same subject, whereas both B and D may sometimes apply to the same subject.

The relation of privative to positive terms in this system is similar. A stands for equal, B for not equal, C for unequal, D for not unequal.

Also in the case of plural subjects to some members of which the same attribute applies while to others it does not apply, the negation can be predicated with equal truth. That not all things are white, or that not everything is white, but that everything is not-white or that all things are not-white is false. Similarly the negation of 'every animal is white' is not 'every animal is not-white' (for both statements are

52 a

ἔστι πᾶν ζῶον λευκόν ἐπεὶ δὲ δῆλον ὅτι ἕτερον
 25 σημαίνει τὸ ἐστίν οὐ λευκόν καὶ οὐκ ἐστίν λευκόν,
 καὶ τὸ μὲν κατάφασις τὸ δ' ἀπόφασις, φανερόν ὡς
 οὐχ ὁ αὐτὸς τρόπος τοῦ δεικνύναι ἐκάτερον, οἷον ὅτι
 ὁ ἂν ἡ ζῶον οὐκ ἐστίν λευκόν ἢ ἐνδέχεται μὴ εἶναι
 λευκόν, καὶ ὅτι ἀληθὲς εἰπεῖν μὴ λευκόν τοῦτο γάρ
 80 ἐστίν εἶναι μὴ λευκόν ἀλλὰ τὸ μὲν ἀληθὲς εἰπεῖν
 ἐστίν λευκόν εἴτε μὴ λευκόν ὁ αὐτὸς τρόπος κατα-
 σκευαστικῶς γὰρ ἀμφω διὰ τοῦ πρώτου δεικνύται
 σχήματος τὸ γὰρ ἀληθὲς τῷ ἔστιν ὁμοίως τάτ-
 τεται τοῦ γὰρ ἀληθὲς εἰπεῖν λευκόν οὐ τὸ ἀληθὲς
 εἰπεῖν μὴ λευκόν ἀπόφασις, ἀλλὰ τὸ μὴ ἀληθὲς
 85 εἰπεῖν λευκόν εἰ δὴ ἐσται¹ ἀληθὲς εἰπεῖν ὁ ἂν
 ἡ ἄνθρωπος μουσικόν εἶναι ἢ μὴ μουσικόν εἶναι, ὁ
 ἂν ἡ ζῶον ληπτέον ἢ εἶναι μουσικόν ἢ εἶναι μὴ
 μουσικόν, καὶ δέδεικται τὸ δὲ μὴ εἶναι μουσικόν
 ὁ ἂν ἡ ἄνθρωπος ἀνασκευαστικῶς δεικνύται κατὰ
 τοὺς εἰρημένους τρόπους τρεῖς

Ἀπλῶς δ' ὅταν οὕτως ἔχη τὸ Α καὶ τὸ Β ὥσθ'
 40 ἅμα μὲν τῷ αὐτῷ μὴ ἐνδέχεσθαι παντὶ δὲ ἐξ ἀνάγ-
 52 b κης θάτερον, καὶ πάλιν τὸ Γ καὶ τὸ Δ ὡσαύτως,
 ἐπεται δὲ τῷ Γ τὸ Α καὶ μὴ ἀντιστρέφη, καὶ τῷ
 Β τὸ Δ ἀκολουθήσει καὶ οὐκ ἀντιστρέψει καὶ τὸ
 μὲν Α καὶ τὸ Δ ἐνδέχεται τῷ αὐτῷ, τὸ δὲ Β καὶ
 Γ οὐκ ἐνδέχεται

5 Πρῶτον μὲν οὖν ὅτι τῷ Β τὸ Δ ἔπεται² ἐνθένδε
 φανερόν ἐπεὶ γὰρ παντὶ τῶν ΓΔ θάτερον ἐξ
 ἀνάγκης, ὡ δὲ τὸ Β οὐκ ἐνδέχεται τὸ Γ διὰ τὸ

¹ ἐσται Jenkinson ἔστιν codd

² το Δ ἔπεται ABC ἔπεται το Δ c, Bekker

^a i e the uses of the two expressions are parallel

false) but 'not every animal is white' And since it is clear that 'it is not-white' and 'it is not white' differ in meaning, and that one is an affirmation and the other a negation, it is evident that the method of proof is not the same in both cases viz to prove the statement that whatever is an animal is not white, or may not be white, and the statement that it is true to say that it is not-white, for this is what 'to be not-white' means But the same method of proof applies to the statements that it is true to say that it is white, and that it is true to say that it is not-white, for both are proved constructively by means of the first figure, since 'it is true' ranks with 'it is' ^a, for the negation of 'it is true to call it white' is not 'it is true to call it not-white' but 'it is not true to call it white' If, then, it is to be true to say that whatever is a man is either cultured or not cultured, assume that whatever is an animal is either cultured or not cultured, and the proof is accomplished 'That whatever is a man is not cultured' is proved destructively by the three moods already described ^b

In general when A and B are so related that they cannot apply at the same time to the same subject, yet one or other of them necessarily applies to everything, and when C and D are similarly related, and A is a consequent of C, and the relation is not reversible then D will be a consequent of B, and this relation will not be reversible Also A and D may apply to the same subject, but B and C cannot

(1) That B is a consequent of D is evident from the following proof Since one or other of the terms C and D necessarily applies to everything, and C cannot apply to that to which B applies, because C implies

^b Celarent, Cesare and Camestres

52 ὃ

συνεπιφέρειν τὸ Α, τὸ δὲ Α καὶ Β μὴ ἐνδέχεσθαι
 τῷ αὐτῷ, φανερόν ὅτι τὸ Δ ἀκολουθήσει πάλιν
 ἐπεὶ τῷ Α τὸ Γ οὐκ ἀντιστρέφει, παντὶ δὲ τὸ Γ
 10 ἢ τὸ Δ, ἐνδέχεται τὸ Α καὶ τὸ Δ τῷ αὐτῷ ὑπάρχειν
 τὸ δέ γε Β καὶ τὸ Γ οὐκ ἐνδέχεται διὰ τὸ συνακο-
 λουθεῖν τῷ Γ τὸ Α συμβαίνει γάρ τι ἀδύνατον
 φανερόν οὖν ὅτι οὐδὲ τῷ Δ τὸ Β ἀντιστρέφει,
 ἐπεὶ περ ἐγχωρεῖ ἅμα τὸ Δ καὶ τὸ Α ὑπάρχειν

Συμβαίνει δ' ἐνίοτε καὶ ἐν τῇ τοιαύτῃ τάξει τῶν
 15 ὄρων ἀπατᾶσθαι διὰ τὸ μὴ τὰ ἀντικείμενα λαμβάνειν
 ὀρθῶς ὧν ἀνάγκη παντὶ θάτερον ὑπάρχειν,
 οἷον εἰ τὸ Α καὶ τὸ Β μὴ ἐνδέχεται ἅμα τῷ αὐτῷ,
 ἀνάγκη δ' ὑπάρχειν, ὧ μὴ θάτερον, θάτερον καὶ
 πάλιν τὸ Γ καὶ τὸ Δ ὡσαύτως, ὧ δὲ τὸ Γ, παντὶ
 ἔπεται τὸ Α συμβήσεται γὰρ ὦ τὸ Δ τὸ Β
 20 ὑπάρχειν ἐξ ἀνάγκης, ὅπερ ἐστὶ ψεῦδος εἰλήφθω
 γὰρ ἀπόφασιν τῶν ΑΒ ἢ ἐφ' ὧ Ζ, καὶ πάλιν τῶν
 ΓΔ ἢ ἐφ' ὧ Θ ἀνάγκη δὴ παντὶ ἢ τὸ Α ἢ τὸ Ζ,
 ἢ γὰρ τὴν φάσιν ἢ τὴν ἀπόφασιν καὶ πάλιν ἢ τὸ
 Γ ἢ τὸ Θ, φάσις γὰρ καὶ ἀπόφασιν καὶ ὦ τὸ Γ
 25 παντὶ τὸ Α ὑπόκειται ὥστε ὧ τὸ Ζ παντὶ τὸ Θ
 πάλιν ἐπεὶ τῶν ΖΒ παντὶ θάτερον καὶ τῶν ΘΔ
 ὡσαύτως, ἀκολουθεῖ δὲ τῷ Ζ τὸ Θ, καὶ τῷ Δ
 ἀκολουθήσει τὸ Β τοῦτο γὰρ ἴσμεν εἰ ἄρα τῷ
 Γ τὸ Α, καὶ τῷ Δ τὸ Β τοῦτο δὲ ψεῦδος ἀνά-
 παλιν γὰρ ἦν ἐν τοῖς οὕτως ἔχουσιν ἢ ἀκολουθήσις
 30 οὐ γὰρ ἴσως ἀνάγκη παντὶ τὸ Α ἢ τὸ Ζ, οὐδὲ τὸ

A, and A and B cannot both apply to the same subject, it is evident that D will be a consequent of B (2) Since the relation of C to A is not reversible, and either C or D applies to everything, A and D may apply to the same subject B and C, however, cannot, because since A is implied by C, this gives us an impossible result Thus it is evident that the relation of B to D is also irreversible, since it is possible for D and A to apply at the same time

It happens sometimes in this arrangement of terms also that we are misled because we do not rightly select the opposites one or the other of which must apply to everything, *e g*, as follows 'A and B cannot apply at the same time to the same subject, but where one does not apply, the other must Again, C and D are similarly related, and wherever C applies, A is implied, then it will follow that where D applies B necessarily applies' (which is false) 'Let F be taken as the negation of A and B, and G as that of C and D Then either A or F must apply to everything, since either the assertion or the negation must so apply Again, so must either C or G, since they are assertion and negation Also A applies *ex hypothesi* where C applies Hence G applies to everything to which F applies Again, since one or other of the terms F and B applies to everything, and similarly with G and D, and since G is a consequent of F, B will also be a consequent of D, for we know this^a Then if A is a consequent of C, so also is B of D' But this is false, for we saw that in terms so constituted the reverse consequential relation obtains The explanation is that it is presumably not necessary that either A or F should apply to everything, nor

^a Cf 52 b 4 13

52 b

Ζ ἢ τὸ Β οὐ γάρ ἐστιν ἀπόφασις τοῦ Α τὸ Ζ
 τοῦ γὰρ ἀγαθοῦ τὸ οὐκ ἀγαθὸν ἀπόφασις οὐ ταῦτὸ
 δ' ἐστὶ τὸ οὐκ ἀγαθὸν τῷ οὐτ' ἀγαθὸν οὔτ' οὐκ
 ἀγαθόν ὁμοίως δὲ καὶ ἐπὶ τῶν ΓΔ αἱ γὰρ ἀπο-
 φάσεις αἱ εἰλημμέναι δύο εἰσὶν

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that either F or B should do so , for F is not the negation of A The negation of the good is the not-good , and the not-good is not identical with the neither good nor not-good The same is true of C and D In both cases two negations have been assumed for one term

B

52 b 38 I Ἐν πόσοις μὲν οὖν σχήμασι καὶ διὰ ποίων καὶ
 πόσων προτάσεων καὶ πότε καὶ πῶς γίνεται
 40 συλλογισμός, ἐτι δ' εἰς ποῖα βλεπτόν ἀνασκευάζοντι
 53 a καὶ κατασκευάζοντι, καὶ πῶς δεῖ ζητεῖν περὶ τοῦ
 προκειμένου καθ' ὅποιαν οὖν μέθοδον, ἐτι δὲ διὰ
 ποίας ὁδοῦ ληψόμεθα τὰς περὶ ἑκάστον ἀρχάς, ἥδη
 διεληλύθαμεν

Ἐπεὶ δ' οἱ μὲν καθόλου τῶν συλλογισμῶν εἰσὶν
 5 οἱ δὲ κατὰ μέρος, οἱ μὲν καθόλου πάντες αἰεὶ πλείω
 συλλογίζονται, τῶν δ' ἐν μέρει οἱ μὲν κατηγορικοὶ
 πλείω, οἱ δ' ἀποφατικοὶ τὸ συμπέρασμα μόνον αἰ
 μὲν γὰρ ἄλλαι προτάσεις ἀντιστρέφουσιν, ἡ δὲ
 στερητικὴ οὐκ ἀντιστρέφει τὸ δὲ συμπέρασμα τι
 κατὰ τινός ἐστιν ὥσθ' οἱ μὲν ἄλλοι συλλογισμοὶ
 10 πλείω συλλογίζονται, οἷον εἰ τὸ A δέδεικται παντὶ
 τῷ B ἢ τινί, καὶ τὸ B τινὶ τῷ A ἀναγκαῖον ὑπάρ-
 χειν καὶ εἰ μηδενὶ τῷ B τὸ A, οὐδὲ τὸ B οὐδενὶ τῷ
 A (τοῦτο δ' ἕτερον τοῦ ἔμπροσθεν) εἰ δὲ τινὶ μὴ
 ὑπάρχει, οὐκ ἀνάγκη καὶ τὸ B τινὶ τῷ A μὴ ὑπάρ-
 χειν ἐνδέχεται γὰρ παντὶ ὑπάρχειν

^a i.e. premisses Cf 43 b 36

^b Because the relation of subject and predicate is reversed

^c Cf 25 a 24

BOOK II

I WE have now explained in how many figures a syllogism is effected, also the nature and number of the premisses by which it is effected, and the circumstances and conditions by which it is governed. Further, we have explained what kind of attributes should be considered when one is refuting and when one is establishing a proposition, and how to set about the appointed task in every given method of approach, and further by what means we are to arrive at the starting-points ^a proper to each case.

Now some syllogisms being universal and some particular, those which are universal always give more than one inference, but whereas those particular syllogisms which are affirmative give more than one inference, those which are negative give only the conclusion. For all other premisses are convertible, but the particular negative premiss is not, and the conclusion consists of an attribute predicated of a subject. Thus all other syllogisms give more than one result. *e g*, if A has been proved to apply to all or some of B, B must also apply to some A, and if it has been proved that A applies to no B, then B applies to no A. This is a different conclusion from the former ^b. But if A does not apply to some B, it does not follow that B also does not apply to some A, for it may apply to all ^c.

BOOK II
PROPERTIES
OF SYLLOG
ISM AND
KINDRED
ARGUMENTS
Summary of
Book I
chs i xxvi,
chs xxvii
xxx

Syllogisms
which yield
more than
one con-
clusion

53 a

- 10 Αὕτη μὲν οὖν κοινὴ πάντων αἰτία, τῶν τε καθόλου καὶ τῶν κατὰ μέρος ἔστι δὲ περὶ τῶν καθόλου καὶ ἄλλως εἰπεῖν ὅσα γὰρ ἢ ὑπὸ τὸ μέσον ἢ ὑπὸ τὸ συμπέρασμα ἔστιν, ἀπάντων ἔσται ὁ αὐτὸς συλλογισμός, ἐὰν τὰ μὲν ἐν τῷ μέσῳ τὰ δ' ἐν τῷ
- 20 συμπεράσματι τεθῇ οἷον εἰ τὸ AB συμπέρασμα διὰ τοῦ Γ, ὅσα ὑπὸ τὸ Β ἢ τὸ Γ ἐστίν, ἀνάγκη κατὰ πάντων λέγεσθαι τὸ Α εἰ γὰρ τὸ Δ ἐν ὅλῳ τῷ Β τὸ δὲ Β ἐν τῷ Α, καὶ τὸ Δ ἔσται ἐν τῷ Α πάλιν εἰ τὸ Ε ἐν ὅλῳ τῷ Γ τὸ δὲ Γ ἐν τῷ Α, καὶ τὸ Ε ἐν τῷ Α ἔσται ὁμοίως δὲ καὶ εἰ στερητικὸς ὁ
- 25 συλλογισμός ἐπὶ δὲ τοῦ δευτέρου σχήματος τὸ ὑπὸ τὸ συμπέρασμα μόνον ἔσται συλλογίσασθαι οἷον εἰ τὸ Α τῷ Β μηδενὶ τῷ δὲ Γ παντί, συμπέρασμα ὅτι οὐδενὶ τῷ Γ τὸ Β εἰ δὲ τὸ Δ ὑπὸ τὸ Γ ἐστί, φανερόν ὅτι οὐχ ὑπάρχει αὐτῷ τὸ Β τοῖς δ' ὑπὸ
- 30 τὸ Α ὅτι οὐχ ὑπάρχει οὐ δῆλον διὰ τοῦ συλλογισμοῦ καίτοι οὐχ ὑπάρχει τῷ Ε, εἰ ἔστιν ὑπὸ τὸ Α ἀλλὰ τὸ μὲν τῷ Γ μηδενὶ ὑπάρχειν τὸ Β διὰ τοῦ συλλογισμοῦ δέδεικται, τὸ δὲ τῷ Α μὴ ὑπάρχειν ἀναπόδεικτον εἴληπται, ὥστ' οὐ διὰ τὸν συλλογισμὸν συμβαίνει τὸ Β τῷ Ε μὴ ὑπάρχειν
- 35 Ἐπὶ δὲ τῶν ἐν μέρει τῶν μὲν ὑπὸ τὸ συμπέρασμα οὐκ ἔσται τὸ ἀναγκαῖον (οὐ γὰρ γίγνεται συλλογισμός ὅταν αὕτη ληφθῇ ἐν μέρει), τῶν δ' ὑπὸ τὸ μέσον ἔσται πάντων, πλὴν οὐ διὰ τὸν συλλογισμὸν, οἷον εἰ τὸ Α παντὶ τῷ Β τὸ δὲ Β τινὶ τῷ Γ τοῦ

^a Sc as middle term

^b Waitz points out *ad loc* that in Camestres nothing can be inferred about subordinates to the middle term

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This reason, then, is common to all syllogisms, both universal and particular, but with respect to universal syllogisms it is also possible to give a different explanation. The same syllogism will hold good of all terms which are subordinate to the middle term or the conclusion, if these terms are placed respectively in the middle and in the conclusion. *E g*, if AB is a conclusion reached by means of C,^a A must be stated of all terms which are subordinate to B or C. For if D is wholly contained in B, and B in A, D will also be contained in A. Again, if E is wholly contained in C, and C in A, E will also be contained in A. Similarly too if the syllogism is negative. In the second figure, however, the inference will only hold good of that which is subordinate to the conclusion. *E g*, if A applies to no B but to all C, the conclusion is that B applies to no C. Then if D is subordinate to C, it is evident that B does not apply to D. That it does not apply to terms subordinate to A is not shown by the syllogism, although B does not apply to E if E is subordinate to A. But whereas it has been proved by the syllogism that B applies to no C, that B does not apply to A has been assumed without proof, so that it does not follow by the syllogism that B does not apply to E.^b

As for particular syllogisms, there will be no necessary inference concerning the terms subordinate to the conclusion (since no syllogism results when this premiss^c is taken as particular), but there will be one which holds good of all terms subordinate to the middle, only it will not be reached by the syllogism. *e g*, if we assume that A applies to all B, and B to

^a The conclusion of the original syllogism, which now becomes the major

53 a

μὲν γὰρ ὑπὸ τὸ Γ τεθέντος οὐκ ἔσται συλλογισμός,
 40 τοῦ δ' ὑπὸ τὸ Β ἔσται, ἀλλ' οὐ διὰ τὸν προγεγενη-
 μένον ὁμοίως δὲ καπὶ τῶν ἄλλων σχημάτων τοῦ
 53 b μὲν γὰρ ὑπὸ τὸ συμπέρασμα οὐκ ἔσται, θατέρου δ'
 ἔσται, πλὴν οὐ διὰ τὸν συλλογισμόν, ἥ καὶ ἐν τοῖς
 καθόλου ἐξ ἀναποδείκτου τῆς προτάσεως τὰ ὑπὸ τὸ
 μέσον ἐδείκνυτο ὥστ' ἢ οὐδ' ἐκεῖ ἔσται ἢ καὶ
 ἐπὶ τούτων

II Ἐστι μὲν οὖν οὕτως ἔχειν ὥστ' ἀληθεῖς εἶναι
 5 τὰς προτάσεις δι' ὧν ὁ συλλογισμός, ἔστι δ' ὥστε
 ψευδεῖς, ἔστι δ' ὥστε τὴν μὲν ἀληθῆ τὴν δὲ ψευδῇ
 τὸ δὲ συμπέρασμα ἢ ἀληθές ἢ ψεῦδος ἐξ ἀνάγκης
 ἐξ ἀληθῶν μὲν οὖν οὐκ ἔστι ψεῦδος συλλογίσασθαι,
 ἐκ ψευδῶν δ' ἔστιν ἀληθές, πλὴν οὐ διότι ἀλλ' ὅτι
 10 τοῦ γὰρ διότι οὐκ ἔστιν ἐκ ψευδῶν συλλογισμός δι'
 ἣν δ' αἰτίαν ἐν τοῖς ἐπομένοις λεχθήσεται

Πρῶτον μὲν οὖν ὅτι ἐξ ἀληθῶν οὐχ οἷόν τε ψεῦδος
 συλλογίσασθαι ἐντεῦθεν δῆλον εἰ γὰρ τοῦ Α ὄντος
 ἀνάγκη τὸ Β εἶναι, τοῦ Β μὴ ὄντος ἀνάγκη τὸ Α μὴ
 εἶναι εἰ οὖν ἀληθές ἔστι τὸ Α, ἀνάγκη τὸ Β
 15 ἀληθές εἶναι, ἢ συμβήσεται τὸ αὐτὸ ἅμα εἶναί τε
 καὶ οὐκ εἶναι τοῦτο δ' ἀδύνατον μὴ ὅτι δὲ κείται
 τὸ Α εἰς ὅρος ὑποληφθήτω ἐνδέχασθαι ἐνός τινος
 ὄντος ἐξ ἀνάγκης τι συμβαίνειν οὐ γὰρ οἷόν τε τὸ
 μὲν γὰρ συμβαῖνον ἐξ ἀνάγκης τὸ συμπέρασμα

^a Except Baroco, Bocardo and Disamis (Waitz on 53 a 34)

^b 57 a 40–b 17

some C, for there will be no inference concerning that which is subordinate to C, but there will be one with regard to that which is subordinate to B, not, however, by the syllogism already effected. Similarly too with the other figures ^a. There will be no inference concerning that which is subordinate to the conclusion, but there will be one concerning the other subordinate, only not by the syllogism, just as in the universal syllogisms the terms subordinate to the middle are proved, as we have seen, from a premiss which is undemonstrated. Thus either the principle will not apply in the former case, or it will apply here too.

II It is possible for the premisses by which the syllogism is effected to be both true, or both false, or one true and the other false. The conclusion, however, is true or false of necessity. Now it is impossible to draw a false conclusion from true premisses, but it is possible to draw a true conclusion from false premisses, only the conclusion will be true not as regards the reason but as regards the fact. It is not possible to infer the reason from false premisses, why this is so will be explained later ^b.

Firstly, then, that it is not possible to draw a false conclusion from true premisses will be clear from the following argument. If, when A is, B must be, then if B is not, A cannot be. Therefore if A is true, B must be true, otherwise it will follow that the same thing at once is and is not, which is impossible. (It must not be supposed that, because A has been posited as a single term, it is possible for any necessary inference to be drawn from any one assumption, for this is impossible. The necessary inference is the conclusion, and the fewest means by which this can

True and
false pre-
misses

True
premisses
cannot yield
a false
conclusion

53 b

ἐστι, δι' ὧν δὲ τοῦτο γίνεταί ἐλαχίστων τρεῖς ὅροι

20 δύο δὲ διαστήματα καὶ προτάσεις εἰ οὖν ἀληθὲς ὦ τὸ Β ὑπάρχει τὸ Α παντὶ ὦ δὲ τὸ Γ τὸ Β, ὦ τὸ Γ ἀνάγκη τὸ Α ὑπάρχειν, καὶ οὐχ οἷόν τε τοῦτο ψεῦδος εἶναι ἅμα γὰρ ὑπάρξει ταῦτό καὶ οὐχ ὑπάρξει τὸ οὖν Α ὥσπερ ἐν κείτῃ, δύο προτάσεις

25 συλληφθεῖσαι ὁμοίως δὲ καὶ ἐπὶ τῶν στερητικῶν ἔχει οὐ γὰρ ἐστὶν ἐξ ἀληθῶν δεῖξαι ψεῦδος

Ἐκ ψευδῶν δ' ἀληθὲς ἔστι συλλογίσασθαι καὶ ἀμφοτέρων τῶν προτάσεων ψευδῶν οὐσῶν καὶ τῆς μιᾶς, ταύτης δ' οὐχ ὁποτέρας ἔτυχεν ἀλλὰ τῆς δευτέρας,¹ ἑάνπερ ὅλην λαμβάνῃ ψευδῇ μὴ ὅλης δὲ

30 λαμβανομένης ἔστιν ὁποτερασοῦν

Ἔστω γὰρ τὸ Α ὅλω τῷ Γ ὑπάρχον τῶν δὲ Β μηδενί, μηδὲ τὸ Β τῷ Γ ἐνδέχεται δὲ τοῦτο, οἷον λίθω οὐδενὶ ζῶον, οὐδὲ λίθος οὐδενὶ ἀνθρώπῳ ἔαν οὖν ληφθῇ τὸ Α παντὶ τῷ Β καὶ τὸ Β παντὶ τῷ Γ, τὸ Α παντὶ τῷ Γ ὑπάρξει, ὥστ' ἐξ ἀμφοῖν ψευδῶν

35 ἀληθὲς τὸ συμπέρασμα (πᾶς γὰρ ἄνθρωπος ζῶον) ὡσαύτως δὲ καὶ τὸ στερητικόν ἔστι γὰρ τῷ Γ μήτε τὸ Α ὑπάρχειν μηδενὶ μήτε τὸ Β, τὸ μέντοι Α τῷ Β παντί, οἷον ἔαν τῶν αὐτῶν ὁρων ληφθέντων μέσον τεθῇ ὁ ἄνθρωπος λίθω γὰρ οὔτε ζῶον οὔτε ἄνθρωπος οὐδενὶ ὑπάρχει, ἀνθρώπῳ δὲ παντὶ ζῶον

40 ὥστ' ἔαν ὦ μὲν ὑπάρχει λάβῃ μηδενὶ ὑπάρχειν, ὦ δὲ μὴ ὑπάρχει παντὶ ὑπάρχειν, ἐκ ψευδῶν ἀμφοῖν

54 a ἀληθὲς ἔσται τὸ συμπέρασμα ὁμοίως δὲ δειχθήσεται καὶ ἔαν ἐπὶ τι ψευδῆς ἑκατέρα ληφθῇ

¹ ἀλλὰ τῆς δευτέρας om Bu, Jenkinson

be effected are three terms and two connecting relations or premisses) If, then, it is true that A applies to everything to which B does, and that B applies where C does, A must apply where C does, and this cannot be false, otherwise the same attribute will at once apply and not apply Thus although A is posited as a single term, it represents the conjunction of two premisses Similarly too with negative syllogisms it is impossible to prove a false conclusion from true premisses

It is possible to draw a true conclusion from false premisses not only when both premisses are false but also when only one is false,—not either one indifferently, but the second, that is if it is wholly false ^a in the form in which it is assumed, otherwise the falsity may belong to either premiss

How true conclusions can be drawn from false premisses

Let A apply to the whole of C, but to no B, and let B apply to no C This is possible *e g*, 'animal' applies to no 'stone' and 'stone' applies to no 'man' If, then, it is assumed that A applies to all B and B to all C, A will apply to all C Thus the conclusion from premisses which are both false is true, for every man is an animal Similarly too with the negative syllogism For it is possible for both A and B to apply to no C, and yet for A to apply to all B, *e g*, if the same terms as before are taken, with 'man' as the middle term, for neither 'animal' nor 'man' applies to any stone, but 'animal' applies to every man Thus if it is assumed that that which applies to all applies to none, and that which does not apply applies to all, although both premisses are false, the conclusion drawn from them will be true A similar proof will also obtain if both premisses assumed are partly false

First figure
(1) Universal syllogisms
(1) Both premisses false

54 a

- Ἐὰν δ' ἡ ἑτέρα τεθῇ ψευδῆς, τῆς μὲν πρώτης ὅλης ψευδοῦς οὕσης, οἷον τῆς AB, οὐκ ἔσται τὸ συμπέρασμα ἀληθές, τῆς δὲ ΒΓ ἔσται λέγω δ' ὅλην ψευδῇ τὴν ἐναντίαν, οἷον εἰ μηδενὶ ὑπάρχον παντὶ εἰληπται ἢ εἰ παντὶ μηδενὶ ὑπάρχειν ἔστω γὰρ τὸ A τῷ B μηδενὶ ὑπάρχον, τὸ δὲ B τῷ Γ παντὶ ἂν δὴ τὴν μὲν ΒΓ πρότασιν λάβω ἀληθῆ τὴν δὲ τὸ AB ψευδῇ ὅλην, καὶ παντὶ ὑπάρχειν τῷ B τὸ A, ἀδύνατον τὸ συμπέρασμα ἀληθές εἶναι
- 10 οὐδενὶ γὰρ ὑπῆρχε τῶν Γ, εἴπερ ὦ τὸ B, μηδενὶ τὸ A, τὸ δὲ B παντὶ τῷ Γ ὁμοίως δ' οὐδ' εἰ τὸ A τῷ B παντὶ ὑπάρχει καὶ τὸ B τῷ Γ παντὶ, ἐλήφθη δ' ἡ μὲν τὸ ΒΓ ἀληθῆς πρότασις ἢ δὲ τὸ AB ψευδῆς ὅλη, καὶ μηδενὶ ὦ τὸ B τὸ A, τὸ συμπέρασμα ψεῦδος ἔσται παντὶ γὰρ ὑπάρξει τῷ Γ τὸ A,
- 15 εἴπερ ὦ τὸ B, παντὶ τὸ A, τὸ δὲ B παντὶ τῷ Γ φανερόν οὖν ὅτι τῆς πρώτης ὅλης λαμβανομένης ψευδοῦς, ἔαν τε καταφατικῆς ἔαν τε στερητικῆς, τῆς δ' ἑτέρας ἀληθοῦς, οὐ γίνεται ἀληθές τὸ συμπέρασμα μὴ ὅλης δὲ λαμβανομένης ψευδοῦς
- 20 ἔσται εἰ γὰρ τὸ A τῷ μὲν Γ παντὶ ὑπάρχει τῷ δὲ B τινί, τὸ δὲ B παντὶ τῷ Γ, οἷον ζῶον κύκνω μὲν παντὶ λευκῷ δὲ τινί, τὸ δὲ λευκὸν παντὶ κύκνω, ἔαν ληφθῇ τὸ A παντὶ τῷ B καὶ τὸ B παντὶ τῷ Γ, τὸ A παντὶ τῷ Γ ὑπάρξει ἀληθῶς πᾶς γὰρ κύκνος ζῶον ὁμοίως δὲ καὶ εἰ στερητικὸν εἴη τὸ AB
- 25 ἐγχωρεῖ γὰρ τὸ A τῷ μὲν B τινὶ ὑπάρχειν τῷ δὲ Γ μηδενί, τὸ δὲ B παντὶ τῷ Γ, οἷον ζῶον τινὶ λευκῷ χιόνι δ' οὐδεμιᾷ, λευκὸν δὲ πάσῃ χιόνι εἰ οὖν ληφθῇ τὸ μὲν A μηδενὶ τῷ B τὸ δὲ B παντὶ τῷ Γ, τὸ A οὐδενὶ τῷ Γ ὑπάρξει ἔαν δ' ἡ μὲν AB πρό-

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If, however, only one of the premisses posited is false, when the first, *e g*, AB, is wholly false, the conclusion will not be true, but when BC is wholly false, the conclusion can be true. I mean by 'wholly false' the contrary statement, *i e*, if that which applies to none is assumed to apply to all, or *vice versa*. For let A apply to no B, and B to all C. Then if the premiss BC which I assume is true, and the premiss AB is wholly false, *i e*, A applies to all B, the conclusion cannot be true, for *ex hypothesi* A applies to no C, if A applies to nothing to which B applies, and B applies to all C. Similarly too if A applies to all B and B to all C, and the premiss BC which has been assumed is true, but the premiss AB is assumed in a form which is wholly false (*viz*, that A applies to nothing to which B applies) the conclusion will be false, for A will apply to all C if A applies to everything to which B applies, and B applies to all C. Thus it is evident that when the first premiss assumed, whether affirmative or negative, is wholly false, and the other premiss is true, the conclusion which follows is not true, but it will be true if the premiss assumed is not wholly false. For if A applies to all C and to some B, and B applies to all C, as *e g* 'animal' applies to every swan and to some 'white,' and 'white' applies to every swan, and if it is assumed that A applies to all B and B to all C, A will apply to all C, which is true, for every swan is an animal. Similarly too supposing that AB is negative, for it is possible for A to apply to some B but to no C, and for B to apply to all C as, *e g*, 'animal' applies to some 'white' but to no snow, but white applies to all snow. Supposing then that A is assumed to apply to no B, and B to all C, A will apply to no C.

(11) One
premiss
false

Major
wholly
false, minor
true

Major partly
false, minor
true

54 a

τασις ὅλη ληφθῇ ἀληθῆς ἢ δὲ ΒΓ ὅλη ψευδῆς, ἔσται
 30 συλλογισμὸς ἀληθῆς οὐδὲν γὰρ κωλύει τὸ Α τῷ Β
 καὶ τῷ Γ παντὶ ὑπάρχειν, τὸ μέντοι Β μηδενὶ τῷ Γ,
 οἷον ὅσα τοῦ αὐτοῦ γένους εἶδη μὴ ὑπ' ἀλλήλα τὸ
 γὰρ ζῶον καὶ ἵππῳ καὶ ἀνθρώπῳ ὑπάρχει, ἵππος δ'
 οὐδενὶ ἀνθρώπῳ ἔαν οὖν ληφθῇ τὸ Α παντὶ τῷ
 35 Β καὶ τὸ Β παντὶ τῷ Γ, ἀληθὲς ἔσται τὸ συμπέρα-
 σμα ψευδοῦς ὅλης οὔσης τῆς ΒΓ προτάσεως

Ὅμοίως δὲ καὶ στερητικῆς οὔσης τῆς ΑΒ προ-
 τάσεως ἐνδέχεται γὰρ τὸ Α μήτε τῷ Β μήτε τῷ
 Γ μηδενὶ ὑπάρχειν, μηδὲ τὸ Β μηδενὶ τῷ Γ, οἷον
 τοῖς ἐξ ἄλλου γένους εἶδεσι τὸ γένος τὸ γὰρ ζῶον
 54 b οὔτε μουσικῇ οὔτ' ἰατρικῇ ὑπάρχει, οὐδ' ἡ μουσικῇ
 ἰατρικῇ ληφθέντος οὖν τοῦ μὲν Α μηδενὶ τῷ Β
 τοῦ δὲ Β παντὶ τῷ Γ, ἀληθὲς ἔσται τὸ συμπέρασμα

Καὶ εἰ μὴ ὅλη ψευδῆς ἢ ΒΓ ἀλλ' ἐπὶ τι, καὶ οὕτως
 ἔσται τὸ συμπέρασμα ἀληθὲς οὐδὲν γὰρ κωλύει
 5 τὸ Α καὶ τῷ Β καὶ τῷ Γ ὅλῳ ὑπάρχειν, τὸ μέντοι
 Β τινὶ τῷ Γ, οἷον τὸ γένος τῷ εἶδει καὶ τῇ διαφορᾷ
 τὸ γὰρ ζῶον παντὶ ἀνθρώπῳ καὶ παντὶ πεζῷ, ὃ δ'
 ἄνθρωπος τινὶ πεζῷ καὶ οὐ παντὶ εἰ οὖν τὸ Α
 παντὶ τῷ Β καὶ τὸ Β παντὶ τῷ Γ ληφθείη, τὸ Α
 παντὶ τῷ Γ ὑπάρξει ὅπερ ἦν ἀληθὲς

10 Ὅμοίως δὲ καὶ στερητικῆς οὔσης τῆς ΑΒ προ-
 τάσεως ἐνδέχεται γὰρ τὸ Α μήτε τῷ Β μήτε
 τῷ Γ μηδενὶ ὑπάρχειν, τὸ μέντοι Β τινὶ τῷ Γ, οἷον
 τὸ γένος τῷ ἐξ ἄλλου γένους εἶδει καὶ διαφορᾷ τὸ
 γὰρ ζῶον οὔτε φρονήσει οὐδεμιᾷ ὑπάρχει οὔτε

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But if the premiss AB which is assumed is wholly true, and BC is wholly false, we shall have a true conclusion. For there is no reason why A should not apply to all B and all C, while B applies to no C, as is the case with all species of a genus which are not subordinate one to another, for 'animal' applies to both horse and man, but 'horse' applies to no man. Thus if A is assumed to apply to all B, and B to all C, the conclusion will be true, although the premiss BC is wholly false.

Major true,
minor
wholly
false

Similarly too when the premiss AB is negative. For it is possible that A should apply to no B and to no C, and that B should apply to no C, as, e.g., 'animal' applies neither to music nor to medicine, nor does music apply to medicine. If, then, it is assumed that A applies to no B but B applies to all C, the conclusion will be true.

Also if the premiss BC is not wholly but only partly false, the conclusion will again be true. For there is no reason why A should not apply to the whole of both B and C, while B applies to some C, as, e.g., the genus applies both to the species and to the differentia, for 'animal' applies to every man and to everything that walks on land, while 'man' applies to some things which walk on land, but not to all. Supposing, then, that A is assumed to apply to all B, and B to all C, A will apply to all C, which, as we have seen, is true.

Major true
minor partly
false

Similarly too if the premiss AB is negative. For it is possible for A to apply to no B and to no C, and yet for B to apply to some C, as, e.g., the genus does not apply to the species and differentia of another genus, for 'animal' applies neither to 'thought'

54 b

θεωρητικῇ, ἡ δὲ φρόνησις τινὶ θεωρητικῇ εἰ οὖν
 15 ληφθείη τὸ μὲν Α μηδενὶ τῷ Β τὸ δὲ Β παντὶ τῷ
 Γ, οὐδενὶ τῷ Γ τὸ Α ὑπάρξει τοῦτο δ' ἦν ἀληθές

Ἐπὶ δὲ τῶν ἐν μέρει συλλογισμῶν ἐνδέχεται καὶ
 τῆς πρώτης προτάσεως ὅλης ούσης ψευδοῦς τῆς δ'
 ἑτέρας ἀληθοῦς ἀληθές εἶναι τὸ συμπέρασμα, καὶ
 20 ἐπὶ τι ψευδοῦς ούσης τῆς πρώτης τῆς δ' ἑτέρας
 ἀληθοῦς,¹ καὶ τῆς μὲν ἀληθοῦς τῆς δ' ἐν μέρει
 ψευδοῦς, καὶ ἀμφοτέρων ψευδῶν οὐδὲν γὰρ κω-
 λύει τὸ Α τῷ μὲν Β μηδενὶ ὑπάρχειν τῷ δὲ Γ τινί,
 καὶ τὸ Β τῷ Γ τινί, οἷον ζῶον οὐδεμιᾷ χιόνι λευκῷ
 δὲ τινὶ ὑπάρχει, καὶ ἡ χιὼν λευκῷ τινὶ εἰ οὖν²
 25 μέσον τεθείη ἡ χιὼν πρώτον δὲ τὸ ζῶον, καὶ
 ληφθείη τὸ μὲν Α ὅλω τῷ Β ὑπάρχειν τὸ δὲ Β τινὶ
 τῷ Γ, ἡ μὲν ΑΒ ὅλη ψευδής, ἡ δὲ ΒΓ ἀληθής, καὶ
 τὸ συμπέρασμα ἀληθές ὁμοίως δὲ καὶ στερητικῆς
 ούσης τῆς ΑΒ προτάσεως ἐγχωρεῖ γὰρ τὸ Α τῷ
 μὲν Β ὅλω ὑπάρχειν τῷ δὲ Γ τινὶ μὴ ὑπάρχειν, τὸ
 30 μέντοι Β τινὶ τῷ Γ ὑπάρχειν, οἷον τὸ ζῶον ἀνθρώπου
 μὲν παντὶ ὑπάρχει λευκῷ δὲ τινὶ οὐχ ἔπεται, ὁ δ'
 ἄνθρωπος τινὶ λευκῷ ὑπάρχει ὥστ' εἰ μέσου
 τεθέντος τοῦ ἀνθρώπου ληφθείη τὸ Α μηδενὶ τῷ Β
 ὑπάρχειν τὸ δὲ Β τινὶ τῷ Γ ὑπάρχειν, ἀληθές ἔσται
 35 τὸ συμπέρασμα ψευδοῦς ούσης ὅλης τῆς ΑΒ προ-
 τάσεως

Καὶ εἰ ἐπὶ τι ψευδὴς ἡ ΑΒ πρότασις, ἔσται τὸ
 συμπέρασμα ἀληθές οὐδὲν γὰρ κωλύει τὸ Α καὶ
 τῷ Β καὶ τῷ Γ τινὶ ὑπάρχειν, καὶ τὸ Β τῷ Γ τινὶ
 ὑπάρχειν, οἷον τὸ ζῶον τινὶ καλῷ καὶ τινὶ μεγάλῳ,
 καὶ τὸ καλὸν τινὶ μεγάλῳ ὑπάρχειν ἔαν οὖν ληφθῇ

¹ ἀληθοῦς] ὅλης ἀληθοῦς nf, Bekker

² οὖν] ου erroie preli Bekker

nor to 'speculative,' whereas 'thought' applies to some of that which is speculative. Supposing, then, that A is assumed to apply to no B, and B to all C, A will apply to no C, and this, as we have seen, is true.

In the case of particular syllogisms it is possible for the conclusion to be true both (1) when the first premiss is wholly false and the other is true, and (ii) when the first premiss is partly false and the other is true, and (iii) when the former is true and the latter partly false, and (iv) when both are false. For (1) there is no reason why A should not apply to no B but to some C, while B applies to some C, as, *e g.*, 'animal' applies to no snow but to some 'white,' and 'snow' applies to some 'white.' Supposing, then, that 'snow' is posited as the middle term, and 'animal' as the first, and it is assumed that A applies to the whole of B and B to some C, AB is wholly false, but BC is true, and the conclusion is true. Similarly too when the premiss AB is negative. For it is possible for A to apply to the whole of B and not to apply to some C, and yet for B to apply to some C, as, *e g.*, 'animal' applies to every man, but is not a consequent of some 'white,' and 'man' applies to some 'white,' so that if 'man' is posited as the middle term, and it is assumed that A applies to no B and B applies to some C, the conclusion will be true although the premiss AB is wholly false. (2) Particular syllogisms

(ii) Also, if the premiss AB is partly false, the conclusion can be true. For there is no reason why A should not apply both to some B and to some C, while B applies to some C, as, *e g.*, 'animal' applies to some 'beautiful' and some 'large,' and 'beautiful' applies to some 'large.' Thus if A is assumed Major wholly false, minor true

- 55 ^a τὸ Α παντὶ τῷ Β καὶ τὸ Β τινὶ τῷ Γ, ἡ μὲν ΑΒ
 πρότασις ἐπὶ τι ψευδὴς ἔσται, ἡ δὲ ΒΓ ἀληθὴς, καὶ
 τὸ συμπέρασμα ἀληθές ὁμοίως δὲ καὶ στερητικῆς
 οὔσης τῆς ΑΒ προτάσεως οἱ γὰρ αὐτοὶ ὅροι
 ἔσονται καὶ ὡσαύτως κείμενοι πρὸς τὴν ἀπόδειξιν
 5 Πάλιν εἰ ἡ μὲν ΑΒ ἀληθὴς ἡ δὲ ΒΓ ψευδὴς,
 ἀληθές ἔσται τὸ συμπέρασμα οὐδὲν γὰρ κωλύει
 τὸ Α τῷ Β ὅλῳ ὑπάρχειν τῷ δὲ Γ τινί, καὶ τὸ
 Β τῷ Γ μηδενὶ ὑπάρχειν, οἷον ζῶον κύκνῳ μὲν παν-
 τὶ μέλανι δὲ τινί, κύκνος δὲ οὐδενὶ μέλανι ὥστ' εἰ
 ληφθεῖν παντὶ τῷ Β τὸ Α καὶ τὸ Β τινὶ τῷ Γ, ἀλη-
 10 θές ἔσται τὸ συμπέρασμα ψευδοῦς ὄντος τοῦ ΒΓ

- Ὅμοίως δὲ καὶ στερητικῆς λαμβανομένης τῆς
 ΑΒ προτάσεως ἐγγχωρεῖ γὰρ τὸ Α τῷ μὲν Β μη-
 δενὶ τῷ δὲ Γ τινὶ μὴ ὑπάρχειν, τὸ μέντοι Β μηδενὶ
 τῷ Γ, οἷον τὸ γένος τῷ ἐξ ἄλλου γένους εἶδει
 καὶ τῷ συμβεβηκότι τοῖς αὐτοῦ εἶδεσι τὸ γὰρ ζῶον
 15 ἀριθμῷ μὲν οὐδενὶ ὑπάρχει λευκῷ δὲ τινὶ οὐ,¹ ὁ δ'
 ἀριθμὸς οὐδενὶ λευκῷ ἔαν οὖν μέσον τεθῇ ὁ ἀριθμὸς,
 καὶ ληφθῇ τὸ μὲν Α μηδενὶ τῷ Β τὸ δὲ Β τινὶ τῷ
 Γ, τὸ Α τινὶ τῷ Γ οὐχ ὑπάρξει, ὅπερ ἦν ἀληθές
 καὶ ἡ μὲν ΑΒ πρότασις ἀληθὴς, ἡ δὲ ΒΓ ψευδὴς
 20 Καὶ εἰ ἐπὶ τι ψευδὴς ἡ ΑΒ ψευδὴς δὲ καὶ ἡ ΒΓ
 ἔσται τὸ συμπέρασμα ἀληθές οὐδὲν γὰρ κωλύει
 τὸ Α τῷ Β τινὶ καὶ τῷ Γ τινὶ ὑπάρχειν ἑκατέρῳ,
 τὸ δὲ Β μηδενὶ τῷ Γ, οἷον εἰ ἐναντίον τὸ Β τῷ Γ,
 ἄμφω δὲ συμβεβηκότα τῷ αὐτῷ γένει τὸ γὰρ ζῶον
 τινὶ λευκῷ καὶ τινὶ μέλανι ὑπάρχει, λευκὸν δ'
 25 οὐδενὶ μέλανι ἔαν οὖν ληφθῇ τὸ Α παντὶ τῷ Β καὶ
 τὸ Β τινὶ τῷ Γ, ἀληθές ἔσται τὸ συμπέρασμα καὶ
 στερητικῆς δὲ λαμβανομένης τῆς ΑΒ ὡσαύτως οἱ

¹ τινὶ οὐ Philoponus (?), Jenkinson τινι codd

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to apply to all B and B to some C, the premiss AB will be partly false, but BC will be true, and the conclusion will be true. Similarly too if the premiss AB is negative, the terms will be the same and will be related in the same way for the purpose of the proof.

(iii) Again, if AB is true and BC false, the conclusion can be true. For there is no reason why A should not apply to the whole of B and to some C, while B applies to no C, as, *e.g.*, 'animal' applies to every swan and to some 'black,' and 'swan' applies to no 'black', so that supposing that A is assumed to apply to all B and B to some C, the conclusion will be true although BC is false. Major true
minor false

Similarly too if the premiss AB is negative. For it is possible for A to apply to no B and not to apply to some C, while B applies to no C, as, *e.g.*, a genus does not apply to a species from another genus, and does not apply to some of an accident to its own species, for 'animal' applies to no 'number' and does not apply to some 'white,' and 'number' applies to no 'white'. Thus if 'number' is taken as the middle term, and A is assumed to apply to no B, and B to some C, A will not apply to some C, which, as we have seen, is true. The premiss AB is true, and BC is false.

(iv) The conclusion can also be true if AB is partly false and BC is also false. For there is no reason why A should not apply to some of both B and C, while B applies to no C, *e.g.*, if B is contrary to C, and both are accidents of the same genus, for 'animal' applies to some 'white' and some 'black,' but 'white' applies to no 'black'. Thus if A is assumed to apply to all B, and B to some C, the conclusion will be true. So too if the premiss AB is Both
premises
false

55 a

γὰρ αὐτοὶ ὅροι καὶ ὡσαύτως τεθήσονται πρὸς τὴν ἀπόδειξιν

Καὶ ἀμφοτέρων δὲ ψευδῶν οὐσῶν ἔσται τὸ
 30 συμπίερασμα ἀληθές ἐγχωρεῖ γὰρ τὸ Α τῷ μὲν Β
 μηδενὶ τῷ δὲ Γ τινὶ ὑπάρχειν, τὸ μέντοι Β μηδενὶ
 τῷ Γ, οἷον τὸ γένος τῷ ἐξ ἄλλου γένους εἶδει καὶ
 τῷ συμβεβηκότι τοῖς εἶδεσι τοῖς αὐτοῦ ζῶον γὰρ
 ἀριθμῷ μὲν οὐδενὶ λευκῷ δὲ τινὶ ὑπάρχει, καὶ ὁ
 ἀριθμὸς οὐδενὶ λευκῷ εἰς οὖν ληφθῇ τὸ Α παντὶ
 35 τῷ Β καὶ τὸ Β τινὶ τῷ Γ, τὸ μὲν συμπίερασμα
 ἀληθές, αἱ δὲ προτάσεις ἀμφω ψευδεῖς

Ὅμοίως δὲ καὶ στερητικῆς οὐσης τῆς ΑΒ οὐδὲν
 γὰρ κωλύει τὸ Α τῷ μὲν Β ὅλῳ ὑπάρχειν τῷ δὲ Γ
 τινὶ μὴ ὑπάρχειν, μηδὲ τὸ Β μηδενὶ τῷ Γ, οἷον
 ζῶον κύκνῳ μὲν παντὶ μέλανι δὲ τινὶ οὐχ ὑπάρχει,
 40 κύκνος δ' οὐδενὶ μέλανι ὥστ' εἰ ληφθῇ τὸ Α
 55 b μηδενὶ τῷ Β τὸ δὲ Β τινὶ τῷ Γ, τὸ Α τινὶ τῷ Γ οὐχ
 ὑπάρχει τὸ μὲν οὖν συμπίερασμα ἀληθές, αἱ δὲ
 προτάσεις ψευδεῖς

III Ἐν δὲ τῷ μέσῳ σχήματι πάντως ἐγχωρεῖ
 διὰ ψευδῶν ἀληθές συλλογίσασθαι, καὶ ἀμφοτέρων
 5 τῶν προτάσεων ὅλων ψευδῶν λαμβανομένων [καὶ
 ἐπὶ τι ἐκατέρας],¹ καὶ τῆς μὲν ἀληθοῦς τῆς δὲ
 ψευδοῦς οὐσης ὅλης, ὅποτερασοῦν ψευδοῦς τιθε-
 μένης, καὶ εἰ ἀμφότεραι ἐπὶ τι ψευδεῖς, καὶ εἰ ἡ
 μὲν ἀπλῶς ἀληθὴς ἡ δ' ἐπὶ τι ψευδής, καὶ εἰ ἡ μὲν
 ὅλη ψευδής ἡ δ' ἐπὶ τι ἀληθής, καὶ ἐν τοῖς καθόλου
 10 καὶ ἐπὶ τῶν ἐν μέρει συλλογισμῶν

Εἰ γὰρ τὸ Α τῷ μὲν Β μηδενὶ ὑπάρχει τῷ δὲ Γ

¹ καὶ ἐκατέρας omitienda ci Jenkinson

^a These words, if not inserted by error in anticipation of

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taken as negative, the terms will be the same and will be posited in the same relation for the purpose of the proof

The conclusion can also be true when both premisses are false. For it is possible for A to apply to no B but to some C, while B applies to no C, as, *e g*, a genus does not apply to a species from another genus, but applies to an accident of its own species, for 'animal' applies to no 'number' but to some 'white,' and 'number' applies to no 'white.' Thus if A is assumed to apply to all B and B to some C, the conclusion will be true although both premisses are false.

Similarly too if AB is negative, for there is no reason why A should not apply to the whole of B and yet not apply to some C, while B applies to no C, as, *e g*, 'animal' applies to every swan but does not apply to some 'black,' while 'swan' applies to no 'black', so that supposing A to be assumed to apply to no B, and B to apply to some C, A does not apply to some C. Thus the conclusion is true although the premisses are false.

III In the middle figure it is possible to reach a true conclusion by false premisses in every combination. (i) if both premisses are wholly false, [if each is partly false,]^a (ii) if one is true and the other wholly false, whichever is falsely assumed, (iii) if both are partly false, (iv) if one is absolutely true and the other partly false, and if one is wholly false and the other partly true^b—both in universal and in particular syllogisms.

Second figure
(1) Universal
versal
syllogisms

(1) If A applies to no B but to all C, as, *e g*, 'animal' Both premisses

the wording in ch. iv, are at least tautologous with (iii) and spoil the analysis

^b This case is not treated in the discussion which follows

55 b

παντί, οἷον ζῶον λίθω μὲν οὐδενὶ ἵππῳ δὲ παντί,
 εἰάν ἐναντίως τεθῶσιν αἱ προτάσεις καὶ ληφθῇ τὸ
 Α τῷ μὲν Β παντὶ τῷ δὲ Γ μηδενί, ἐκ ψευδῶν ὁλων
 τῶν προτάσεων ὁληθὲς ἔσται τὸ συμπέρασμα
 15 ὁμοίως δὲ καὶ εἰ τῷ μὲν Β παντὶ τῷ δὲ Γ μηδενὶ
 ὑπάρχει τὸ Α ὁ γὰρ αὐτὸς ἔσται συλλογισμὸς

Πάλιν εἰ ἡ μὲν ἑτέρα ὁλη ψευδὴς ἡ δ' ἑτέρα ὁλη
 ἀληθὴς οὐδὲν γὰρ κωλύει τὸ Α καὶ τῷ Β καὶ τῷ Γ
 παντὶ ὑπάρχειν, τὸ μέντοι Β μηδενὶ τῷ Γ, οἷον τὸ
 γένος τοῖς μὴ ὑπ' ἄλληλα εἶδεσιν τὸ γὰρ ζῶον καὶ
 20 ἵππῳ παντὶ καὶ ἀνθρώπῳ, καὶ οὐδεὶς ἄνθρωπος
 ἵππος εἰάν οὖν ληφθῇ τὸ ζῶον τῷ μὲν παντὶ τῷ δὲ
 μηδενὶ ὑπάρχειν, ἡ μὲν ὁλη ψευδὴς ἔσται ἡ δ' ὁλη
 ἀληθὴς, καὶ τὸ συμπέρασμα ἀληθὲς πρὸς ὅποτε-
 ροῦν τεθέντος τοῦ στερητικοῦ

Καὶ εἰ ἡ ἑτέρα ἐπὶ τι ψευδὴς ἡ δ' ἑτέρα ὁλη
 25 ἀληθὴς ἐγχωρεῖ γὰρ τὸ Α τῷ μὲν Β τινὶ ὑπάρχειν
 τῷ δὲ Γ παντί, τὸ μέντοι Β μηδενὶ τῷ Γ, οἷον ζῶον
 λευκῷ μὲν τινὶ κόρακι δὲ παντί, καὶ τὸ λευκὸν
 οὐδενὶ κόρακι εἰάν οὖν ληφθῇ τὸ Α τῷ μὲν Β
 μηδενὶ τῷ δὲ Γ ὅλῳ ὑπάρχειν, ἡ μὲν ΑΒ πρότασις
 ἐπὶ τι ψευδὴς ἡ δ' ΑΓ ὁλη ἀληθὴς, καὶ τὸ συμπέ-
 80 ρασμα ἀληθὲς καὶ μετατιθεμένον δὲ τοῦ στερη-
 τικοῦ ὡσαύτως διὰ γὰρ τῶν αὐτῶν ὁρων ἡ ἀπό-
 δειξις καὶ εἰ ἡ καταφατικὴ πρότασις ἐπὶ τι
 ψευδὴς ἡ δὲ στερητικὴ ὁλη ἀληθὴς οὐδὲν γὰρ
 κωλύει τὸ Α τῷ μὲν Β τινὶ ὑπάρχειν τῷ δὲ Γ ὅλῳ
 μὴ ὑπάρχειν, καὶ τὸ Β μηδενὶ τῷ Γ, οἷον τὸ ζῶον
 85 λευκῷ μὲν τινὶ πίττῃ δ' οὐδεμιᾷ, καὶ τὸ λευκὸν
 οὐδεμιᾷ πίττῃ ὥστ' εἰάν ληφθῇ τὸ Α ὅλῳ τῷ Β

applies to no 'stone' but to all 'horse,' if the premisses are taken in the contrary sense and A is assumed to apply to all B but to no C, although the premisses are wholly false, the conclusion from them can be true. Similarly too if A applies to all B but to no C, for we shall get the same syllogism

(11) So again if one premiss is wholly false and the other wholly true, for there is no reason why A should not apply to all of both B and C, while B applies to no C, as, *e g.*, a genus applies to co-ordinate species, for 'animal' applies both to every horse and to every man, and no man is a horse. Thus if 'animal' is assumed to apply to all of the one and to none of the other, one premiss will be wholly true and the other wholly false, and the conclusion will be true, to whichever of the two terms the negative is attached

(1v) So too if one premiss is partly false and the other wholly true. For it is possible for A to apply to some B and to all C, while B applies to no C, as, *e g.*, 'animal' applies to some 'white' and to every crow, and 'white' applies to no crow. Thus if A is assumed to apply to no B but to the whole of C, the premiss AB will be partly false, and AC will be wholly true, and the conclusion will be true. Similarly too if the negative is transposed^a, for the proof will be effected through the same terms. So too if the affirmative premiss is partly false and the negative wholly true. For there is no reason why A should not apply to some B and yet not apply at all to C, while B applies to no C, as, *e g.*, 'animal' applies to some 'white' but to no pitch, and 'white' applies to no pitch, so that if A is assumed to apply to the

^a *i e.*, if the minor premiss is negative

55 b

ὑπάρχειν τῷ δὲ Γ μηδεμί, ἡ μὲν ΑΒ ἐπὶ τι ψευδής,
ἡ δ' ΑΓ ὅλη ἀληθής, καὶ τὸ συμπέρασμα ἀληθές

Καὶ εἰ ἀμφοτέραι αἱ προτάσεις ἐπὶ τι ψευδεῖς,
ἔσται τὸ συμπέρασμα ἀληθές ἐγχωρεῖ γὰρ τὸ Α
40 καὶ τῷ Β καὶ τῷ Γ τινὶ ὑπάρχειν, τὸ δὲ Β μηδενὶ
56 a τῷ Γ, οἷον ζῶον καὶ λευκῷ τινὶ καὶ μέλανι τινί, τὸ
δὲ λευκὸν οὐδενὶ μέλανι ἔαν οὖν ληφθῇ τὸ Α τῷ
μὲν Β παντὶ τῷ δὲ Γ μηδενί, ἀμφω μὲν αἱ προτά-
σεις ἐπὶ τι ψευδεῖς, τὸ δὲ συμπέρασμα ἀληθές
ὁμοίως δὲ καὶ μετατεθείσης τῆς στερητικῆς διὰ τῶν
αὐτῶν ὄρων

5 Φανερόν δὲ καὶ ἐπὶ τῶν ἐν μέρει συλλογισμῶν
οὐδὲν γὰρ κωλύει τὸ Α τῷ μὲν Β παντὶ τῷ δὲ Γ
τινὶ ὑπάρχειν, καὶ τὸ Β τῷ Γ τινὶ μὴ ὑπάρχειν, οἷον
ζῶον παντὶ ἀνθρώπῳ λευκῷ δὲ τινί, ἄνθρωπος δὲ
τινὶ λευκῷ οὐχ ὑπάρξει ἔαν οὖν τεθῇ τὸ Α τῷ μὲν
10 Β μηδενὶ ὑπάρχειν τῷ δὲ Γ τινὶ ὑπάρχειν, ἡ μὲν
καθόλου πρότασις ὅλη ψευδής, ἡ δ' ἐν μέρει ἀληθής
κσι τὸ συμπέρασμα ἀληθές

Ὡσαύτως δὲ καὶ καταφατικῆς λαμβανομένης τῆς
ΑΒ ἐγχωρεῖ γὰρ τὸ Α τῷ μὲν Β μηδενὶ τῷ δὲ Γ
τινὶ μὴ ὑπάρχειν, καὶ τὸ Β τῷ Γ τινὶ μὴ ὑπάρχειν,
15 οἷον τὸ ζῶον οὐδενὶ ἀψύχῳ, λευκῷ δὲ τινὶ οὐχ
ὑπάρχει,¹ καὶ τὸ ἀψυχὸν οὐχ ὑπάρξει τινὶ λευκῷ
ἔαν οὖν τεθῇ τὸ Α τῷ μὲν Β παντὶ τῷ δὲ Γ τινὶ μὴ
ὑπάρχειν, ἡ μὲν ΑΒ πρότασις ἡ καθόλου ὅλη
ψευδής, ἡ δὲ ΑΓ ἀληθής, καὶ τὸ συμπέρασμα
ἀληθές

Καὶ τῆς μὲν καθόλου ἀληθοῦς τεθείσης τῆς δ' ἐν
20 μέρει ψευδοῦς οὐδὲν γὰρ κωλύει τὸ Α μήτε τῷ Β

¹ ουχ υπαρχει m, Bekker οὐ C², Jenkinson om ABC¹

whole of B but to no C, AB will be partly false and AC wholly true, and the conclusion will be true

(iii) The conclusion can also be true if both premisses are partly false. For it is possible for A to apply to some of both B and C, while B applies to no C, as, e.g., 'animal' applies to some 'white' and some 'black,' but 'white' applies to no 'black.' Thus if A is assumed to apply to all B but to no C, both premisses are partly false, but the conclusion is true. Similarly too if the negative premiss is transposed,^a the proof being effected through the same terms.

It is evident that the same also holds good of particular syllogisms. For there is no reason why A should not apply to all B and some C, while B does not apply to some C, as, e.g., 'animal' applies to every man and to some 'white,' but 'man' will not apply to some 'white.' Thus if A is taken to apply to no B but to some C, the universal premiss is wholly false, but the particular premiss is true, and so is the conclusion.

Similarly too if the premiss AB is taken as affirmative, for it is possible for A to apply to no B, and not to apply to some C, and for B not to apply to some C, as, e.g., 'animal' applies to nothing inanimate and does not apply to some 'white,' and 'inanimate' will not apply to some 'white.' Thus if A is taken to apply to all B and not to apply to some C, the universal premiss AB will be wholly false, but AC will be true, and the conclusion will be true too.

So too if the universal premiss is true and the particular premiss false. For there is no reason why

Both premisses partly false

(2) Particular syllogisms
(1) Major wholly false minor true

(11) Major true, minor false

^a Cf previous note

56 a

μήτε τῷ Γ οὐδενὶ ἔπασθαι, τὸ μέντοι Β τινὶ τῷ Γ μὴ ὑπάρχειν, οἷον ζῶον οὐδενὶ ἀριθμῷ οὐδ' ἀψύχῳ, καὶ ὁ ἀριθμὸς τινὶ ἀψύχῳ οὐχ ἔπεται ἔαν οὖν τεθῇ τὸ Α τῷ μὲν Β μηδενὶ τῷ δὲ Γ τινί, τὸ μὲν συμπέρασμα ἔσται ἀληθές, καὶ ἡ καθόλου πρότασις ἀληθής
 25 ἢ δ' ἐν μέρει ψευδής

Καὶ καταφατικῆς δὲ τῆς καθόλου τιθεμένης ὡσαύτως ἐγχωρεῖ γὰρ τὸ Α καὶ τῷ Β καὶ τῷ Γ ὅλῳ ὑπάρχειν, τὸ μέντοι Β τινὶ τῷ Γ μὴ ἔπασθαι, οἷον τὸ γένος τῷ εἶδει καὶ τῇ διαφορᾷ τὸ γὰρ ζῶον παντὶ ἀνθρώπῳ καὶ ὅλῳ πεζῷ ἔπεται, ἀνθρωπος δ'
 30 οὐ παντὶ πεζῷ ὥστ' ἀν ληφθῇ τὸ Α τῷ μὲν Β ὅλῳ ὑπάρχειν τῷ δὲ Γ τινὶ μὴ ὑπάρχειν, ἢ μὲν καθόλου πρότασις ἀληθής ἢ δ' ἐν μέρει ψευδής, τὸ δὲ συμπέρασμα ἀληθές

Φανερόν δὲ καὶ ὅτι ἐξ ἀμφοτέρων ψευδῶν ἔσται τὸ συμπέρασμα ἀληθές, εἴπερ ἐνδέχεται τὸ Α καὶ τῷ Β καὶ τῷ Γ ὅλῳ¹ ὑπάρχειν, τὸ μέντοι Β τινὶ τῷ
 35 Γ μὴ ἔπασθαι ληφθέντος γὰρ τοῦ Α τῷ μὲν Β μηδενὶ τῷ δὲ Γ τινὶ ὑπάρχειν, αἱ μὲν προτάσεις ἀμφοτέραι ψευδεῖς, τὸ δὲ συμπέρασμα ἀληθές

Ὅμοίως δὲ καὶ κατηγορικῆς οὔσης τῆς καθόλου προτάσεως τῆς δ' ἐν μέρει στερητικῆς ἐγχωρεῖ γὰρ τὸ Α τῷ μὲν Β μηδενὶ τῷ δὲ Γ παντὶ ἔπασθαι,
 40 καὶ τὸ Β τινὶ τῷ Γ μὴ ὑπάρχειν, οἷον ζῶον ἐπιστήμη μὲν οὐδεμιᾷ ἀνθρώπῳ δὲ παντὶ ἔπεται, ἢ δ'
 56 b ἐπιστήμη οὐ παντὶ ἀνθρώπῳ ἔαν οὖν ληφθῇ τὸ Α τῷ μὲν Β ὅλῳ ὑπάρχειν τῷ δὲ Γ τινὶ μὴ ἔπασθαι, αἱ μὲν προτάσεις ψευδεῖς, τὸ δὲ συμπέρασμα ἀληθές

¹ ὅλῳ] τῷ μὲν ὅλῳ τῷ δὲ μηδενὶ fort Boethius, c1 Jenkinson

A should not be a consequent of none of either B or C while B does not apply to some C, as, *e g*, 'animal' applies to no number or inanimate thing, and number is not a consequent of some inanimate things. Thus if A is taken to apply to no B but to some C, the conclusion and the universal premiss will be true, although the particular premiss will be false.

Similarly too if the universal premiss is taken as affirmative. For it is possible for A to apply to the whole of both B and C, and yet for B not to be a consequent of some C — as, *e g*, the genus applies to the species and the differentia, for 'animal' applies to every man and to all 'that which walks on land,' but 'man' does not apply to everything that walks on land, so that if A is assumed to apply to the whole of B but not to apply to some C, the universal premiss will be true and the particular false, but the conclusion will be true.

It is evident also that the conclusion drawn from (iii) Both
premisses
false premisses which are both false can be true, since it is possible for A to apply to the whole of both B and C, and yet for B not to be a consequent of some C. For if A is assumed to apply to no B but to some C, both premisses will be false, but the conclusion will be true.

Similarly too if the universal premiss is affirmative and the particular negative. For it is possible for A to be a consequent of no B but of all C, and for B not to apply to some C — as, *e g*, 'animal' is a consequent of no 'knowledge' but of all 'man,' and 'knowledge' is not a consequent of all 'man.' Thus if A is assumed to apply to the whole of B, but not to be a consequent of some C, the premisses will be false, but the conclusion will be true.

IV Ἔσται δὲ καὶ ἐν τῷ ἐσχάτῳ σχήματι διὰ
 5 ψευδῶν ἀληθές, καὶ ἀμφοτέρων ψευδῶν οὐσῶν
 ὅλων καὶ ἐπὶ τι ἑκατέρας, καὶ τῆς μὲν ἑτέρας
 ἀληθοῦς ὅλης τῆς δ' ἑτέρας ψευδοῦς, καὶ τῆς μὲν
 ἐπὶ τι ψευδοῦς τῆς δ' ὅλης ἀληθοῦς, καὶ ἀνάπαλιν,
 καὶ ὅσαχῶς ἄλλως ἐγχωρεῖ μεταλαβεῖν τὰς προτά-
 σεις οὐδὲν γὰρ κωλύει μήτε τὸ Α μήτε τὸ Β
 10 μηδενὶ τῷ Γ ὑπάρχειν, τὸ μέντοι Α τινὶ τῷ Β
 ὑπάρχειν, οἷον οὗτ' ἄνθρωπος οὔτε πεζὸν οὐδενὶ
 ἀψύχῳ ἔπεται, ἄνθρωπος μέντοι τινὶ πεζῷ ὑπάρχει
 ἔαν οὖν ληφθῇ τὸ Α καὶ τὸ Β παντὶ τῷ Γ ὑπάρχειν,
 αἱ μὲν προτάσεις ὅλαι ψευδεῖς, τὸ δὲ συμπέρασμα
 ἀληθές ὡσαύτως δὲ καὶ τῆς μὲν στερητικῆς τῆς
 15 δὲ καταφατικῆς οὔσης ἐγχωρεῖ γὰρ τὸ μὲν Β
 μηδενὶ τῷ Γ ὑπάρχειν τὸ δὲ Α παντί, καὶ τὸ Α τινὶ
 τῷ Β μὴ ὑπάρχειν, οἷον τὸ μέλαν οὐδενὶ κύκλῳ
 ζῶον δὲ παντί, καὶ τὸ ζῶον οὐ παντὶ μέλανι ὥστ'
 ἂν ληφθῇ τὸ μὲν Β παντὶ τῷ Γ τὸ δὲ Α μηδενί, τὸ
 20 Α τινὶ τῷ Β οὐχ ὑπάρξει καὶ τὸ μὲν συμπέρασμα
 ἀληθές, αἱ δὲ προτάσεις ψευδεῖς

Καὶ εἰ ἐπὶ τι ἑκατέρα ψευδής, ἔσται τὸ συμπέ-
 ρασμα ἀληθές οὐδὲν γὰρ κωλύει καὶ τὸ Α καὶ τὸ Β
 τινὶ τῷ Γ ὑπάρχειν, καὶ τὸ Α τινὶ τῷ Β, οἷον τὸ
 λευκὸν καὶ τὸ καλὸν τινὶ ζῷῳ ὑπάρχει, καὶ τὸ
 25 λευκὸν τινὶ καλῷ ἔαν οὖν τεθῇ τὸ Α καὶ τὸ Β
 παντὶ τῷ Γ ὑπάρχειν, αἱ μὲν προτάσεις ἐπὶ τι
 ψευδεῖς, τὸ δὲ συμπέρασμα ἀληθές καὶ στερη-
 τικῆς δὲ τῆς ΑΓ τιθεμένης ὁμοίως οὐδὲν γὰρ
 κωλύει τὸ μὲν Α τινὶ τῷ Γ μὴ ὑπάρχειν τὸ δὲ Β
 τινὶ ὑπάρχειν, καὶ τὸ Α τῷ Β μὴ παντὶ ὑπάρχειν,
 430

PRIOR ANALYTICS, II IV

IV In the last figure too it will be possible to reach a true conclusion by means of false premisses (1) when both premisses are wholly false, (ii) when each of them is partly false, (iii) when one is wholly true and the other wholly false, (iv) when one is partly false and the other wholly true, and *vice versa*, and in all other possible combinations of premisses For (i) there is no reason why, although neither A nor B applies to any C, A should not apply to some B as, *e g*, neither 'man' nor 'that which walks on land' is a consequent of anything inanimate, yet 'man' applies to some things which walk on land Thus if A and B are assumed to apply to all C, the premisses will be wholly false, but the conclusion will be true Similarly too if one premiss is negative and the other affirmative For it is possible for B to apply to no C, and A to all C, and for A not to apply to some B as, *e g*, 'black' applies to no swan, and 'animal' to every swan, and 'animal' does not apply to everything black, so that if B is assumed to apply to all C, and A to no C, A will not apply to some B, and the conclusion will be true although the premisses are false

(ii) So too if each of the premisses is partly false, the conclusion can be true For there is no reason why both A and B should not apply to some C, while A applies to some B as, *e g*, 'white' and 'beautiful' apply to some 'animal', and 'white' to some 'beautiful' Thus if A and B are taken to apply to all C, the premisses will be partly false, but the conclusion will be true Similarly too if AC is taken as negative For it is quite possible that A should not apply to some C, and B should apply to some C, and A should not apply to all B as, *e g*, 'white' does not apply

Third figure
(1) Universal
syllogisms

(i) Both
premisses
wholly
false

(ii) Both
premisses
partly false

56 b

30 οἷον τὸ λευκὸν τινὶ ζῶω οὐχ ὑπάρχει, τὸ δὲ καλὸν
 τινὶ ὑπάρχει, καὶ τὸ λευκὸν οὐ παντὶ καλῶ ὥστ'
 ἂν ληφθῇ τὸ μὲν Α μηδενὶ τῷ Γ τὸ δὲ Β παντί,
 ἀμφοτέραι μὲν αἱ προτάσεις ἐπὶ τι ψευδεῖς, τὸ δὲ
 συμπέρασμα ἀληθές

Ὡσαύτως δὲ καὶ τῆς μὲν ὅλης ψευδοῦς τῆς δ'
 ὅλης ἀληθοῦς λαμβανομένης ἐγχωρεῖ γὰρ καὶ τὸ
 35 Α καὶ τὸ Β παντὶ τῷ Γ ἔπessθαι, τὸ μέντοι Α τινὶ
 τῷ Β μὴ ὑπάρχειν, οἷον ζῶον καὶ λευκὸν παντὶ
 κύκνῳ ἔπεται, τὸ μέντοι ζῶον οὐ παντὶ ὑπάρχει
 λευκῶ τεθέντων οὖν ὁρων τούτων ἔαν ληφθῇ τὸ
 μὲν Β ὅλῳ τῷ Γ ὑπάρχειν τὸ δὲ Α ὅλῳ μὴ ὑπάρχειν,
 ἢ μὲν ΒΓ ὅλη ἔσται ἀληθὴς ἢ δὲ ΑΓ ὅλη ψευδής,
 40 καὶ τὸ συμπέρασμα ἀληθές ὁμοίως δὲ καὶ εἰ τὸ
 μὲν ΒΓ ψεῦδος τὸ δὲ ΑΓ ἀληθές οἱ γὰρ αὐτοὶ ὅροι
 57 a πρὸς τὴν ἀπόδειξιν [μέλαν, κύκνος, ἄψυχον]¹ ἀλλὰ
 καὶ εἰ ἀμφοτέραι λαμβάνονται καταφατικά οὐδὲν
 γὰρ κωλύει τὸ μὲν Β παντὶ τῷ Γ ἔπessθαι, τὸ δὲ Α
 ὅλῳ μὴ ὑπάρχειν, καὶ τὸ Α τινὶ τῷ Β ὑπάρχειν,
 5 οἷον κύκνῳ [μὲν]² παντὶ ζῶον, μέλαν δ' οὐδενὶ
 κύκνῳ, καὶ τὸ μέλαν ὑπάρχει τινὶ ζῶω ὥστ' ἂν
 ληφθῇ τὸ Α καὶ τὸ Β παντὶ τῷ Γ ὑπάρχειν, ἢ μὲν
 ΒΓ ὅλη ἀληθὴς ἢ δὲ ΑΓ ὅλη ψευδής, καὶ τὸ
 συμπέρασμα ἀληθές ὁμοίως δὲ καὶ τῆς ΑΓ
 ληφθείσης ἀληθοῦς διὰ γὰρ τῶν αὐτῶν ὁρων ἢ
 ἀπόδειξις

10 Πάλιν τῆς μὲν ὅλης ἀληθοῦς οὔσης τῆς δ' ἐπὶ τι
 ψευδοῦς ἐγχωρεῖ γὰρ τὸ μὲν Β παντὶ τῷ Γ ὑπάρ-
 χειν τὸ δὲ Α τινί, καὶ τὸ Α τινὶ τῷ Β, οἷον δῖπουν

¹ secl Waitz² om Bnfu Boethius, Waitz^a These are not the same terms as before, they are derived

to some animals, and 'beautiful' applies to some, and 'white' does not apply to everything beautiful, so that if A is assumed to apply to no C, and B to all C, both premisses will be partly false, but the conclusion will be true

(iii) So too if one premiss is wholly false and the other wholly true For it is possible for both A and B to be consequents of all C, and yet for A not to apply to some B as, *e g*, 'animal' and 'white' are consequents of all 'swan,' yet 'animal' does not apply to everything white Thus these terms being posited, if it is assumed that B applies but A does not apply to the whole of C, BC will be wholly true and AC wholly false, and the conclusion will be true Similarly too if BC is false and AC true, the same terms [black—swan—inanimate]^a will serve for the purpose of proof So too if both premisses are assumed as affirmative For there is no reason why, while B is a consequent of all C, and A does not apply to the whole of C, A should not apply to some B as, *e g*, 'animal' applies to every swan, 'black' to no swan, and 'black' to some animals, so that if A and B are assumed to apply to all C, BC will be wholly true, and AC wholly false, and the conclusion will be true Similarly if the premiss AC which we assume is true, for the proof will be effected by means of the same terms

(iv) So again when one premiss is wholly true and the other partly false For it is possible for B to apply to all C, and A to some C, and for A to apply to some B as, *e g*, 'biped' applies, but 'beautiful'

(according to the scholiast on 189 a 5-11) from the lost commentary of Alexander, who saw that a fresh set of examples was needed

57 a

μὲν παντὶ ἀνθρώπῳ, καλὸν δ' οὐ παντί, καὶ τὸ
 καλὸν τινὶ δίποδι ὑπάρχει ἔαν οὖν ληφθῇ καὶ τὸ
 Α καὶ τὸ Β ὅλω τῷ Γ ὑπάρχειν, ἢ μὲν ΒΓ ὅλη
 15 ἀληθὴς ἢ δὲ ΑΓ ἐπὶ τι ψευδής, τὸ δὲ συμπέρασμα
 ἀληθές ὁμοίως δὲ καὶ τῆς μὲν ΑΓ ἀληθοῦς τῆς δὲ
 ΒΓ ψευδοῦς ἐπὶ τι λαμβανομένης μετατεθέντων
 γὰρ τῶν αὐτῶν ὄρων ἔσται ἡ ἀπόδειξις καὶ τῆς
 μὲν στερητικῆς τῆς δὲ καταφατικῆς οὔσης ἐπεὶ
 γὰρ ἐγχωρεῖ τὸ μὲν Β ὅλω τῷ Γ ὑπάρχειν τὸ δὲ Α
 20 τινί, καὶ ὅταν οὕτως ἔχωσιν οὐ παντὶ τῷ Β τὸ Α,
 ἔαν ληφθῇ τὸ μὲν Β ὅλω τῷ Γ ὑπάρχειν τὸ δὲ Α
 μηδενί, ἢ μὲν στερητικὴ ἐπὶ τι ψευδής, ἢ δ' ἑτέρα
 ὅλη ἀληθὴς καὶ τὸ συμπέρασμα πάλιν ἐπεὶ δέ-
 δεικται ὅτι τοῦ μὲν Α μηδενὶ ὑπάρχοντος τῷ Γ τοῦ
 25 δὲ Β τινὶ ἐγχωρεῖ τὸ Α τινὶ τῷ Β μὴ ὑπάρχειν,
 φανερόν ὅτι καὶ τῆς μὲν ΑΓ ὅλης ἀληθοῦς οὔσης
 τῆς δὲ ΒΓ ἐπὶ τι ψευδοῦς ἐγχωρεῖ τὸ συμπέρασμα
 εἶναι ἀληθές ἔαν γὰρ ληφθῇ τὸ μὲν Α μηδενὶ τῷ
 Γ τὸ δὲ Β παντί, ἢ μὲν ΑΓ ὅλη ἀληθὴς ἢ δὲ ΒΓ
 ἐπὶ τι ψευδής

Φανερόν δὴ¹ καὶ ἐπὶ τῶν ἐν μέρει συλλογισμῶν
 80 ὅτι πάντως ἔσται διὰ ψευδῶν ἀληθές οἱ γὰρ αὐτοὶ
 ὄροι ληπτέοι καὶ ὅταν καθόλου ὦσιν αἱ προτάσεις,
 οἱ μὲν ἐν τοῖς κατηγορικοῖς κατηγορικοί, οἱ δ' ἐν
 τοῖς στερητικοῖς στερητικοί οὐδὲν γὰρ διαφέρει
 μηδενὶ ὑπάρχοντος παντὶ λαβεῖν ὑπάρχειν, καὶ τινὶ
 85 ὑπάρχοντος καθόλου λαβεῖν ὑπάρχειν πρὸς τὴν τῶν
 ὄρων ἔκθεσιν ὁμοίως δὲ καὶ ἐπὶ τῶν στερητικῶν
 Φανερόν οὖν ὅτι ἂν μὲν ἡ τὸ συμπέρασμα ψεῦδος,
 ἀνάγκη ἐξ ὧν ὁ λόγος ψευδῇ εἶναι ἢ πάντα ἢ ἕνια,

¹ δὴ scripsi δέ

does not apply, to all 'man,' and 'beautiful' applies to some 'biped.' Thus if both A and B are assumed to apply to the whole of C, BC will be wholly true, and AC partly false, but the conclusion will be true. Similarly too if the assumed premiss AC is true and BC is partly false, the proof can be effected by a rearrangement of the same terms. So too if one premiss is negative and the other affirmative. For since it is possible for B to apply to the whole and A to some of C, and when the terms are thus related A does not apply to all B, if B is assumed to apply to the whole and A to none of C, the negative premiss will be partly false, but the other will be wholly true, and the conclusion will be true. Again, since it has been shown^a that when A applies to no C and B to some C, it is possible for A not to apply to some B, it is evident that when AC is wholly true and BC partly false, it is still possible for the conclusion to be true. For if A is assumed to apply to no C, and B to all C, AC will be wholly true and BC partly false.

It is evident, then, that in the case of particular syllogisms also it will be possible under any conditions to reach a true conclusion by means of false premisses. For the same terms are to be assumed as when the premisses are universal. affirmative terms in affirmative and negative in negative syllogisms. For it makes no difference to the positing of the terms whether we assume that that which applies to none applies to all, or that that which applies to some applies universally. Similarly too in the case of negative syllogisms.

Thus it is evident that whereas if the conclusion is false the grounds of the argument, either all or

(?) Particular syllogisms

Why it is that false premisses

^a 54 a 1

- 57^a ὅταν δ' ἀληθές, οὐκ ἀνάγκη ἀληθές εἶναι οὔτε τι
οὔτε πάντα, ἀλλ' ἐστὶ μηδενὸς ὄντος ἀληθοῦς τῶν
10 ἐν τῷ συλλογισμῷ τὸ συμπέρασμα ὁμοίως εἶναι
57^b ἀληθές, οὐ μὴν ἐξ ἀνάγκης αἴτιον δ' ὅτι ὅταν δύο
ἔχῃ οὕτω πρὸς ἀλλήλα ὥστε θατέρου ὄντος ἐξ
ἀνάγκης εἶναι θάτερον, τούτου μὴ ὄντος μὲν οὐδὲ
θάτερον ἐστὶ, ὄντος δ' οὐκ ἀνάγκη εἶναι θάτερον
τοῦ δ' αὐτοῦ ὄντος καὶ μὴ ὄντος ἀδύνατον ἐξ
5 ἀνάγκης εἶναι τὸ αὐτό λέγω δ' οἷον τοῦ Α ὄντος
λευκοῦ τὸ Β εἶναι μέγα ἐξ ἀνάγκης, καὶ μὴ ὄντος
λευκοῦ τοῦ Α τὸ Β εἶναι μέγα ἐξ ἀνάγκης ὅταν
γὰρ τουδὶ ὄντος λευκοῦ τοῦ Α τοδὶ ἀνάγκη μέγα
εἶναι τὸ Β, μεγάλου δὲ τοῦ Β ὄντος τὸ Γ μὴ
λευκόν, ἀνάγκη, εἰ τὸ Α λευκόν, τὸ Γ μὴ εἶναι
10 λευκόν καὶ ὅταν δύο ὄντων θατέρου ὄντος ἀνάγκη
θάτερον εἶναι, τούτου μὴ ὄντος ἀνάγκη τὸ Α μὴ
εἶναι τοῦ δὴ Β μὴ ὄντος μεγάλου τὸ Α οὐχ οἷόν
τε λευκόν εἶναι τοῦ δὲ Α μὴ ὄντος λευκοῦ, εἰ
ἀνάγκη τὸ Β μέγα εἶναι, συμβαίνει ἐξ ἀνάγκης τοῦ
Β μεγάλου μὴ ὄντος αὐτὸ τὸ Β εἶναι μέγα τοῦτο
15 δ' ἀδύνατον εἰ γὰρ τὸ Β μὴ ἐστὶ μέγα, τὸ Α οὐκ
ἔσται λευκόν ἐξ ἀνάγκης εἰ οὖν μὴ ὄντος τούτου
λευκοῦ τὸ Β ἐστὶ μέγα, συμβαίνει, εἰ τὸ Β μὴ
ἐστὶ μέγα, εἶναι μέγα, ὥς διὰ τριῶν

V Τὸ δὲ κύκλω καὶ ἐξ ἀλλήλων δείκνυσθαί ἐστι
τὸ διὰ τοῦ συμπεράσματος καὶ τοῦ ἀνάπαλιν τῇ
20 κατηγορίᾳ τὴν ἐτέραν λαβόντα πρότασιν συμπερά-
νασθαι τὴν λοιπὴν, ἣν ἐλάμβανεν ἐν θατέρῳ συλ-
λογισμῷ οἷον εἰ ἔδει δείξαι ὅτι τὸ Α τῷ Γ παντὶ

^a i.e. premiss

^b Because A stands for the conjunction of two premisses,
cf 34 a 16-24

PRIOR ANALYTICS, II IV-V

some of them, must be false, when the conclusion is true, it is not necessary for all or any of the grounds to be true, but even when no part ^a of the syllogism is true it is possible—although it does not necessarily follow—that the conclusion should be true. The reason for this is that when two things are so inter-related that when the first is the second must be, when the second is not, neither will the first be, but when the second is, the first need not necessarily be. For it is impossible that the same thing should *necessarily* be whether the same determining factor does or does not apply. I mean, for example, that it is impossible that B should necessarily be great both when A is white and when A is not white. For when, if this particular thing A is white, this particular thing B must be great, and if B is great C cannot be white, then if A is white, C cannot be white. And when, if the former of two things is, the latter must be, if the latter is not, the former, A, cannot be. Then when B is not great, A cannot be white. But if when A is not white B must be great, it follows of necessity that when B is not great B itself *is* great. But this is impossible, for if B is not great, A will necessarily not be white. Thus if B is to be great when A is not white, it follows that if B is not great, it is great, just as though the proof were effected by three terms ^b.

V Circular or reciprocal proof consists in using the conclusion and the simple conversion ^c of one premiss to demonstrate the remaining premiss, which was assumed in the original syllogism, as if, for example, supposing that it was required to prove that A applies to all C, and this had been proved by

can yield
a true
conclusion

Method of
circular or
reciprocal
proof

^a i.e. the premiss with subject and predicate interchanged

57 b

ὑπάρχει, ἔδειξε δὲ διὰ τοῦ B, πάλιν εἰ δεικνύοι ὅτι
 τὸ A τῷ B ὑπάρχει, λαβὼν τὸ μὲν A τῷ Γ ὑπάρχειν
 τὸ δὲ Γ τῷ B, καὶ τὸ A τῷ B (πρότερον δ' ἀνά-
 25 παλιν ἔλαβε τὸ B τῷ Γ ὑπάρχειν) ἢ εἰ ὅτι τὸ B τῷ Γ
 δεῖ δεῖξαι ὑπάρχον, εἰ λάβοι τὸ A κατὰ τοῦ Γ, ὃ
 ἦν συμπέρασμα, τὸ δὲ B κατὰ τοῦ A ὑπάρχειν
 (πρότερον δ' ἐλήφθη ἀνάπαλιν τὸ A κατὰ τοῦ B)
 ἄλλως δ' οὐκ ἔστιν ἐξ ἀλλήλων δεῖξαι εἴτε γὰρ
 30 ἄλλο μέσον λήψεται, οὐ κύκλω (οὐδὲν γὰρ λαμβά-
 νεται τῶν αὐτῶν), εἴτε τούτων τι, ἀνάγκη θάτερον
 μόνον εἰ γὰρ ἄμφω, ταῦτό ἐσται συμπέρασμα, δεῖ
 δ' ἕτερον

Ἐν μὲν οὖν τοῖς μὴ ἀντιστρέφουσιν ἐξ ἀναπο-
 δείκτου τῆς ἐτέρας προτάσεως γίννεται ὁ συλ-
 λογισμός οὐ γὰρ ἔστιν ἀποδείξαι διὰ τούτων τῶν
 35 ὄρων ὅτι τῷ μέσω τὸ τρίτον ὑπάρχει ἢ τῷ πρώτῳ
 τὸ μέσον ἐν δὲ τοῖς ἀντιστρέφουσιν ἔστι πάντα
 δεικνύναι δι' ἀλλήλων, οἷον εἰ τὸ A καὶ τὸ B καὶ
 τὸ Γ ἀντιστρέφουσιν ἀλλήλοις δεδείχθω γὰρ τὸ
 ΑΓ διὰ μέσου τοῦ B, καὶ πάλιν τὸ ΑΒ διὰ τε τοῦ
 συμπεράσματος καὶ διὰ τῆς ΒΓ προτάσεως ἀντι-
 40 στραφείσης, ὡσαύτως δὲ καὶ τὸ ΒΓ διὰ τε τοῦ
 58 a συμπεράσματος καὶ τῆς ΑΒ προτάσεως ἀντεστραμ-
 μένης δεῖ δὲ τὴν τε ΓΒ καὶ τὴν ΒΑ πρότασιν
 ἀποδείξαι ταύταις γὰρ ἀναποδείκτοις κεχρήμεθα
 μόναις ἐὰν οὖν ληφθῇ τὸ B παντὶ τῷ Γ ὑπάρχειν
 καὶ τὸ Γ παντὶ τῷ A, συλλογισμός ἐσται τοῦ B
 5 πρὸς τὸ A πάλιν ἐὰν ληφθῇ τὸ μὲν Γ παντὶ τῷ A
 τὸ δὲ A παντὶ τῷ B, παντὶ τῷ B τὸ Γ ἀνάγκη

PRIOR ANALYTICS, II v

means of B, it were then to be proved in turn that A applies to B by assuming that A applies to C and C to B, and therefore A to B, whereas in the original syllogism it was conversely assumed that B applies to C, or if, supposing that it is required to prove that B applies to C, one should assume that A applies as the predicate of C, which was the conclusion before, and B as the predicate of A, whereas in the original syllogism it was conversely assumed that A is predicated of B. Reciprocal proof is impossible in any other way. For (1) if we assume a different middle term, the proof will not be circular, since none of the same propositions is assumed, and (2) if we assume any of them, it must be one only, for if both are assumed, we shall have the same conclusion as before, whereas we require another.

Thus where conversion is impossible, one of the premisses from which the syllogism results is undemonstrated, for it is impossible to demonstrate from the given terms that the third applies to the middle or the middle to the first term. But where conversion is possible, *i.e.*, if A and B and C are convertible with one another, they can all be proved reciprocally. For let AC be proved by means of the middle B, and AB again by means of the conclusion and the premiss BC converted, and BC also in the same way by means of the conclusion and the premiss AB after conversion. We must, however, prove the premisses CB and BA, for these are the only premisses of those which we have used that remain undemonstrated. If, then, B is assumed to apply to all C and C to all A, we shall have a syllogism giving the relation of B to A. Again, if C is assumed to apply to all A, and A to all B, C must apply to all B.

58 a

ὑπάρχειν ἐν ἀμφοτέροις δὴ τούτοις τοῖς συλλογισμοῖς ἢ ΓΑ πρότασις εἰληπται ἀναπόδεικτος (αἱ γὰρ ἕτεραι δεδειγμέναι ἦσαν), ὥστ' ἂν ταύτην ἀποδείξωμεν, ἀπασαι ἔσονται δεδειγμέναι δι' ἁλλήλων ἐὰν οὖν ληφθῇ τὸ Γ παντὶ τῷ Β καὶ τὸ Β παντὶ τῷ Α ὑπάρχειν, ἀμφοτέραί τε αἱ προτάσεις ἀποδεδειγμένοι λαμβάνονται, καὶ τὸ Γ τῷ Α ἀνάγκη ὑπάρχειν

Φανερόν οὖν ὅτι ἐν μόνοις τοῖς ἀντιστρέφουσι κύκλῳ καὶ δι' ἁλλήλων ἐνδέχεται γίγνεσθαι τὰς ἀποδείξεις, ἐν δὲ τοῖς ἄλλοις ὡς πρότερον εἶπομεν συμβαίνει δὲ καὶ ἐν τούτοις αὐτῷ τῷ δεικνυμένῳ χρῆσθαι πρὸς τὴν ἀπόδειξιν τὸ μὲν γὰρ Γ κατὰ τοῦ Β καὶ τὸ Β κατὰ τοῦ Α δείκνυται ληφθέντος τοῦ Γ κατὰ τοῦ Α λέγεσθαι, τὸ δὲ Γ κατὰ τοῦ Α διὰ τούτων δείκνυται τῶν προτάσεων, ὥστε τῷ συμπεράσματι χρώμεθα πρὸς τὴν ἀπόδειξιν

Ἐπὶ δὲ τῶν στερητικῶν συλλογισμῶν ὡδε δείκνυται ἐξ ἁλλήλων ἔστω τὸ μὲν Β παντὶ τῷ Γ ὑπάρχον, τὸ δὲ Α οὐδενὶ τῶν Β συμπέρασμα ὅτι τὸ Α οὐδενὶ τῶν Γ εἰ δὴ πάλιν δεῖ συμπεράνασθαι ὅτι τὸ Α οὐδενὶ τῶν Β, ὃ πάλαι ἔλαβεν, ἔσται τὸ μὲν Α μηδενὶ τῷ Γ τὸ δὲ Γ παντὶ τῷ Β οὕτω γὰρ ἀνάπαλιν ἢ πρότασις εἰ δ' ὅτι τὸ Β τῷ Γ δεῖ συμπεράνασθαι, οὐκέθ' ὁμοίως ἀντιστρεπτέον τὸ ΑΒ (ἢ γὰρ αὐτὴ πρότασις τὸ Β μηδενὶ τῷ Α καὶ τὸ Α μηδενὶ τῷ Β ὑπάρχειν), ἀλλὰ ληπτέον, ὥ τὸ Α μηδενὶ ὑπάρχει, τὸ Β παντὶ ὑπάρχειν ἔστω τὸ Α μηδενὶ τῶν Γ ὑπάρχον,¹ ὅπερ ἦν τὸ συμπέρασμα,

¹ υπαρχον scripsi ὑπάρχειν

PRIOR ANALYTICS, II v

Now in both these syllogisms the premiss CA has been assumed without being demonstrated, the others were already proved. Thus if we demonstrate this, they will all have been proved reciprocally. If, then, C is assumed to apply to all B, and B to all A, both the premisses assumed have been demonstrated, and C must apply to all A.

Thus it is evident that circular and reciprocal demonstrations can only be effected where conversion is possible, in the case of other syllogisms they can only be used as described above. In these also it happens that we use the very thing which is to be proved for the purpose of the demonstration, for we prove that C is predicated of B and B of A by assuming that C is predicated of A, and we prove that C is predicated of A by means of these premisses, so that we use the conclusion for the purpose of the demonstration.

In negative syllogisms reciprocal proof is effected as follows. Let B apply to all C, and A to no B. The conclusion is that A applies to no C. Then if it is required to establish in turn that A applies to no B, which was assumed before, we shall have the premisses that A applies to no C, and that C applies to all B, for in this way the premiss BC is reversed. If, on the other hand, it is required to establish that B applies to C, the premiss AB must not be converted again as before (for the premiss 'B applies to no A' is the same as 'A applies to no B'), but we must assume that B applies to all of that to none of which A applies.^a Let A apply to no C, which was the conclusion before,

Reciprocal
proof in
negative
syllogisms.

^a Aristotle is guilty of *petitio principii*, this is exactly what is required to be proved.

PRIOR ANALYTICS, II v-vi

and let it be assumed that B applies to all of that to none of which A applies. Then B must apply to all C.

Thus each of the three propositions has been inferred as a conclusion, and that is what circular demonstration is, viz, to assume the conclusion and the converse of one premiss, and so infer the remaining premiss.

In particular syllogisms the universal premiss cannot be demonstrated by means of the others, but the particular premiss can. That the universal premiss cannot be demonstrated is evident, for the universal is proved by universal premisses, but the conclusion is not universal, and we have to draw our proof from the conclusion and the other premiss. Moreover, if the premiss is converted no syllogism at all results, because both premisses become particular. The particular premiss, however, can be demonstrated. Let it be proved, by means of B, that A is stated of some C. Then if B is assumed to apply to all A, and the conclusion stands, B will apply to some C, for we get the first figure with A as the middle.

Reciprocal
proof in
particular
syllogisms

If on the other hand the syllogism is negative, the universal premiss cannot be proved, for the reason explained above. But the particular premiss can be proved, if AB is converted in the same way as in universal syllogisms, viz, to the effect that B applies to some of that to some of which A does not apply.^a Otherwise no syllogism results, because the particular premiss is negative.

VI In the second figure the affirmative statement

Reciprocal
proof in the

^a Cf 58 a 29 note

58 b

φατικὸν οὐκ ἔστι δείξαι διὰ τούτου τοῦ τρόπου, τὰ
 15 δὲ στερητικὸν ἔστιν τὸ μὲν οὖν κατηγορικὸν οὐ
 δείκνυται διὰ τὸ μὴ ἀμφοτέρας εἶναι τὰς προτάσεις
 καταφατικὰς τὸ γὰρ συμπέρασμα στερητικὸν ἔστι,
 τὸ δὲ κατηγορικὸν ἐξ ἀμφοτέρων ἐδείκνυτο κατα-
 φατικῶν τὸ δὲ στερητικὸν ὥδε δείκνυται ὑπαρ-
 χέτω τὸ Α παντὶ τῷ Β τῷ δὲ Γ μηδενί συμπέρασμα
 20 τὸ Β οὐδενὶ τῷ Γ εἰς οὖν ληφθῇ τὸ Β παντὶ τῷ Α
 ὑπάρχον [τῷ δὲ Γ μηδενί],¹ ἀνάγκη τὸ Α μηδενὶ τῷ
 Γ ὑπάρχειν γίγνεται γὰρ τὸ δεύτερον σχῆμα (μέσον
 τὸ Β) εἰ δὲ τὸ ΑΒ στερητικὸν ἐλήφθη θάτερον
 δὲ κατηγορικόν, τὸ πρῶτον ἔσται σχῆμα τὸ μὲν
 γὰρ Γ παντὶ τῷ Α τὸ δὲ Β οὐδενὶ τῷ Γ, ὥστ'
 25 οὐδενὶ τῷ Α τὸ Β οὐδ' ἀρα τὸ Α τῷ Β διὰ μὲν
 οὖν τοῦ συμπεράσματος καὶ τῆς μιᾶς προτάσεως
 οὐ γίγνεται συλλογισμός, προσληφθείσης δ' ἑτέρας
 ἔσται

Ἦν δὲ μὴ καθόλου ὁ συλλογισμός ἡ, ἡ μὲν ἐν
 ὅλῳ πρότασις οὐ δείκνυται (διὰ τὴν αὐτὴν αἰτίαν
 30 ἥνπερ εἶπομεν καὶ πρότερον), ἡ δ' ἐν μέρει δεί-
 κνυται ὅταν ἡ τὸ καθόλου κατηγορικόν ὑπαρχέτω
 γὰρ τὸ Α παντὶ τῷ Β τῷ δὲ Γ μὴ παντί συμπέ-
 ρασμα ΒΓ εἰς οὖν ληφθῇ τὸ Β παντὶ τῷ Α τῷ
 δὲ Γ οὐ παντί, τὸ Α τινὶ τῷ Γ οὐχ ὑπάρξει (μέσον
 Β) εἰ δ' ἔστιν ἡ καθόλου στερητική, οὐ δειχθή-
 σεται ἡ ΑΓ πρότασις ἀντιστραφέντος τοῦ ΑΒ
 35 συμβαίνει γὰρ ἡ ἀμφοτέρας ἡ τὴν ἑτέραν πρότασιν
 γίγνεσθαι ἀποφατικὴν, ὥστ' οὐκ ἔσται συλλογι-
 σμός ἀλλ' ὁμοίως δειχθήσεται ὡς καὶ ἐπὶ τῶν

¹ τῷ δε Γ μηδενί Cm et in marg B' om cet

PRIOR ANALYTICS, II vi

cannot be proved by this means, but the negative ^{second} statement can ^{figure} The affirmative statement cannot be proved because the premisses are not both affirmative, for the conclusion is negative, and the affirmative statement can only be proved, as we have seen, by premisses which are both affirmative The negative statement is proved as follows Let A apply to all B, but to no C The conclusion is that B applies to no C Then if B is assumed to apply to all A, A must apply to no C, for we get the second figure with B as the middle term If AB has been assumed as negative and the other premiss as affirmative, we shall have the first figure, for C applies to all A, and B to no C, so that B applies to no A, and therefore A to no B Thus we get no syllogism by means of the conclusion and one premiss, but we shall have a syllogism if we assume a further premiss ^a

If the syllogism is not universal, the universal premiss cannot be proved, for the same reason which we have explained above ^b, but the particular premiss can be proved when the universal statement is affirmative Let A apply to all B, but not to all C The conclusion is BC Then if B is assumed to apply to all A, but not to all C, A will not apply to some C The middle term is B If, however, the universal premiss is negative, the premiss AC cannot be proved by the conversion of AB, for it follows that either one or both of the premisses become negative, so that there will be no syllogism It can, however, be proved in a similar way to that which was used in the case of universal syllogisms *i e*, if it is assumed that

^a *i e* the converse of the conclusion

^b 58 a 36 ff

58 b

καθόλου, ἐὰν ληφθῇ ὡ τὸ Β τινὶ μὴ ὑπάρχει τὸ Α
τινὶ ὑπάρχειν

- VII Ἐπὶ δὲ τοῦ τρίτου σχήματος ὅταν μὲν
40 ἀμφοτέραι αἱ προτάσεις καθόλου ληφθῶσιν, οὐκ
ἐνδέχεται δεῖξαι δι' ἀλλήλων τὸ μὲν γὰρ καθόλου
59 a δεικνύται διὰ τῶν καθόλου, τὸ δ' ἐν τούτῳ συμ-
πέρασμα αἰετὶ κατὰ μέρος, ὥστε φανερόν ὅτι ὅλως
οὐκ ἐνδέχεται δεῖξαι διὰ τούτου τοῦ σχήματος τὴν
καθόλου πρότασιν ἐὰν δ' ἢ μὲν ἢ καθόλου ἢ δ'
ἐν μέρει, ποτὲ μὲν ἔσται ποτὲ δ' οὐκ ἔσται ὅταν
5 μὲν οὖν ἀμφοτέραι κατηγορικαὶ ληφθῶσι καὶ τὸ
καθόλου γένηται πρὸς τῷ ἐλάττονι ἄκρῳ, ἔσται,
ὅταν δὲ πρὸς θατέρῳ, οὐκ ἔσται ὑπαρχέτω γὰρ
τὸ Α παντὶ τῷ Γ τὸ δὲ Β τινὶ συμπέρασμα τὸ
ΑΒ ἐὰν οὖν ληφθῇ τὸ Γ παντὶ τῷ Α ὑπάρχειν,
τὸ μὲν Γ δέδεικται τινὶ τῷ Β ὑπάρχον, τὸ δὲ Β τινὶ
10 τῷ Γ οὐ δέδεικται καίτοι ἀνάγκη, εἰ τὸ Γ τινὶ τῷ
Β, καὶ τὸ Β τινὶ τῷ Γ ὑπάρχειν ἀλλ' οὐ ταυτὸν
ἔστι τόδε τῷδε καὶ τόδε τῷδε ὑπάρχειν, ἀλλὰ
προσληπτέον εἰ τόδε τινὶ τῷδε, καὶ θάτερον τινὶ
τῷδε τούτου δὲ ληφθέντος οὐκέτι γίννεται ἐκ τοῦ
συμπεράσματος καὶ τῆς ἐτέρας προτάσεως ὁ
15 συλλογισμός εἰ δὲ τὸ μὲν Β παντὶ τῷ Γ τὸ δὲ Α
τινὶ τῷ Γ, ἔσται δεῖξαι τὸ ΑΓ ὅταν ληφθῇ τὸ μὲν
Γ παντὶ τῷ Β ὑπάρχειν τὸ δὲ Α τινὶ εἰ γὰρ τὸ Γ
παντὶ τῷ Β τὸ δὲ Α τινὶ τῷ Β, ἀνάγκη τὸ Α τινὶ
τῷ Γ ὑπάρχειν (μέσον τὸ Β)

Καὶ ὅταν ἢ ἢ μὲν κατηγορικὴ ἢ δὲ στερητικὴ,
20 καθόλου δ' ἢ κατηγορικὴ, δειχθήσεται ἢ ἐτέρα
ὑπαρχέτω γὰρ τὸ Β παντὶ τῷ Γ, τὸ δὲ Α τινὶ
μὴ ὑπαρχέτω συμπέρασμα ὅτι τὸ Α τινὶ τῷ Β οὐχ

PRIOR ANALYTICS, II VI-VII

A applies to some of that to some of which B does not apply ^a

VII In the third figure, when both premisses are assumed as universal, reciprocal proof is impossible, Reciprocal
proof in
the third
figure for the universal statement can only be proved by means of universal statements, and in this figure the conclusion is always particular, so that it is evident that the universal premiss cannot be proved at all by means of this figure. If, however, one premiss is universal and the other particular, reciprocal proof will sometimes be possible and sometimes not. When both premisses are assumed as affirmative, and the universal relation is attached to the minor extreme, it will be possible, but not when the universal relation is attached to the other extreme. For let A apply to all C, and B to some C. The conclusion is AB. Then if C is assumed to apply to all A, it is proved that C applies to some B, but not that B applies to some C. It may be urged that if C applies to some B, B must also apply to some C, but 'X applies to Y' is not the same as 'Y applies to X', we must make the further assumption that if X applies to some Y, Y also applies to some X, and if we assume this, the syllogism is no longer effected by means of the conclusion and the other premiss. But if B applies to all C, and A to some C, the premiss AC can be proved after assuming that C applies to all and A to some B. For if C applies to all B, and A to some B, A must apply to some B. B is the middle term.

When one premiss is affirmative and the other negative, and the affirmative premiss is universal, the other can be proved. For let B apply to all C, and let A not apply to some C. The conclusion is that A

^a Cf 58 a 29, b 9

59 a

ὑπάρχει ἐὰν οὖν προσληφθῇ τὸ Γ παντὶ τῷ Β ὑπάρχειν, ἀνάγκη τὸ Α τινὶ τῷ Γ μὴ ὑπάρχειν (μέσον τὸ Β) ὅταν δ' ἡ στερητικὴ καθόλου γένηται οὐ

25 δέικνυται ἢ ἑτέρα, εἰ μὴ ὥσπερ ἐπὶ τῶν πρότερον, ἐὰν ληφθῇ ὡ τοῦτο τινὶ μὴ ὑπάρχει θάτερον τινὶ ὑπάρχειν, οἷον εἰ τὸ μὲν Α μηδενὶ τῷ Γ τὸ δὲ Β τινὶ συμπέρασμα ὅτι τὸ Α τινὶ τῷ Β οὐχ ὑπάρχει ἐὰν οὖν ληφθῇ ὡ τὸ Α τινὶ μὴ ὑπάρχει τὸ Γ τινὶ ὑπάρχειν, ἀνάγκη τὸ Γ τινὶ τῶν Β ὑπάρχειν

30 ἄλλως δ' οὐκ ἔστιν ἀντιστρέφοντα τὴν καθόλου πρότασιν δεῖξαι τὴν ἑτέραν οὐδαμῶς γὰρ ἔσται συλλογισμός

Φανερόν οὖν ὅτι ἐν μὲν τῷ πρώτῳ σχήματι ἡ δι' ἀλλήλων δεῖξις διὰ τε τοῦ τρίτου καὶ διὰ τοῦ πρώτου γίγνεται σχήματος κατηγορικοῦ μὲν γὰρ

35 ὄντος τοῦ συμπεράσματος διὰ τοῦ πρώτου, στερητικοῦ δὲ διὰ τοῦ ἐσχάτου λαμβάνεται γὰρ ὡ τοῦτο μηδενὶ θάτερον παντὶ ὑπάρχειν ἐν δὲ τῷ μέσῳ καθόλου μὲν ὄντος τοῦ συλλογισμοῦ δι' αὐτοῦ τε καὶ διὰ τοῦ πρώτου σχήματος, ὅταν δ' ἐν μέρει, δι' αὐτοῦ τε καὶ τοῦ ἐσχάτου ἐν δὲ τῷ τρίτῳ δι'

40 αὐτοῦ πάντες φανερόν δὲ καὶ ὅτι ἐν τῷ τρίτῳ καὶ τῷ μέσῳ οἱ μὴ δι' αὐτῶν γιγνόμενοι συλλογισμοὶ ἢ οὐκ εἰσὶ κατὰ τὴν κύκλῳ δεῖξιν ἢ ἀτελεῖς

59 b

VIII Τὸ δ' ἀντιστρέφειν ἔστι τὸ μετατιθέντα τὸ συμπέρασμα ποιεῖν τὸν συλλογισμὸν ὅτι ἡ τὸ ἄκρον τῷ μέσῳ οὐχ ὑπάρξει ἢ τοῦτο τῷ τελευταίῳ ἀνάγκη γὰρ τοῦ συμπεράσματος ἀντιστραφέντος
5 καὶ τῆς ἑτέρας μενούσης προτάσεως ἀναιρεῖσθαι

^a 58 ι 29, b 9, 37

^b Cf 58 b 22-27, 59 a 6-14

^c i.e. changing its quality, with or without change of

does not apply to some B Then if it is further assumed that C applies to all B, it must follow that A does not apply to some C The middle term is B But when the negative premiss is universal, the other cannot be proved, unless, as in the previous examples,^a it is assumed that where one term does not apply to some, the other does apply to some *Eg*, if it is assumed that A applies to no C, and B to some C, the conclusion is that A does not apply to some B Then if it is assumed that C applies to some of that to some of which A does not apply, C must apply to some B It is impossible in any other way by converting the universal premiss to prove the other, for in no case will there be a syllogism

Thus it is evident that in the first figure reciprocal proof is effected both by the third and by the first figure, by the first when the conclusion is affirmative, and by the last when it is negative, for it is assumed that where one term applies to none, the other applies to all In the middle figure, when the syllogism is universal, reciprocal proof is possible both by that figure itself and by the first figure, when it is particular, both by that figure and by the last In the third figure all proofs are by the figure itself It is also evident that in the third and middle figures such syllogisms as are not effected by these figures themselves are either incompatible with circular proof or imperfect^b

The figures used in reciprocal proof

VIII Converting a syllogism consists in reversing^c the conclusion and so constructing the syllogism that either the major extreme will not apply to the middle or the latter will not apply to the last term For if the conclusion is converted and one premiss remains

Conversion of syllogisms

quantity The same meaning attaches (in this and the two following chapters) to 'converting'

59 b

τὴν λοιπὴν εἰ γὰρ ἔσται, καὶ τὸ συμπέρασμα ἔσται
 διαφέρει δὲ τὸ ἀντικειμένως ἢ ἐναντίως ἀντιστρέ-
 φειν τὸ συμπέρασμα οὐ γὰρ ὁ αὐτὸς γίνεταί
 συλλογισμὸς ἑκατέρως ἀντιστραφέντος δῆλον δὲ
 τοῦτ' ἔσται διὰ τῶν ἐπομένων (λέγω δ' ἀντικεῖσθαι
 10 μὲν τὸ παντὶ τῷ οὐ παντὶ καὶ τὸ τινὶ τῷ οὐδενί,
 ἐναντίως δὲ τὸ παντὶ τῷ οὐδενί καὶ τὸ τινὶ τῷ οὐ
 τινὶ ὑπάρχειν)

Ἐστω γὰρ δεδειγμένον τὸ Α κατὰ τοῦ Γ διὰ
 μέσου τοῦ Β εἰ δὴ τὸ Α ληφθεῖη μηδενὶ τῷ Γ
 ὑπάρχειν τῷ δὲ Β παντί, οὐδενὶ τῷ Γ ὑπάρξει τὸ Β
 καὶ εἰ τὸ μὲν Α μηδενὶ τῷ Γ τὸ δὲ Β παντὶ τῷ Γ,
 15 τὸ Α οὐ παντὶ τῷ Β καὶ οὐχὶ ὅλως οὐδενί οὐ γὰρ
 ἐδείκνυτο τὸ καθόλου διὰ τοῦ ἐσχάτου σχήματος
 ὅλως δὲ τὴν πρὸς τῷ μείζονι ἄκρῳ πρότασιν οὐκ
 ἐστὶν ἀνασκευάσαι καθόλου διὰ τῆς ἀντιστροφῆς
 αἰεὶ γὰρ ἀναιρεῖται διὰ τοῦ τρίτου σχήματος ἀνάγκη
 γὰρ πρὸς τὸ ἐσχάτον ἄκρον ἀμφοτέρας λαβεῖν τὰς
 20 προτάσεις

Καὶ εἰ στερητικὸς ὁ συλλογισμὸς ὡσαύτως
 δεδείχθω γὰρ τὸ Α μηδενὶ τῷ Γ ὑπάρχειν διὰ τοῦ
 Β οὐλοῦν ἐὰν ληφθῇ τὸ Α τῷ Γ παντὶ ὑπάρχειν
 τῷ δὲ Β μηδενί, οὐδενὶ τῶν Γ τὸ Β ὑπάρξει καὶ
 εἰ τὸ Α καὶ τὸ Β παντὶ τῷ Γ, τὸ Α τινὶ τῷ Β
 ἀλλ' οὐδενὶ ὑπῆρχεν

25 Ἐὰν δ' ἀντικειμένως ἀντιστραφῇ τὸ συμπέρασμα,
 καὶ οἱ συλλογισμοὶ ἀντικείμενοι καὶ οὐ καθόλου
 ἐσονται γίνεταί γὰρ ἢ ἑτέρα πρότασις ἐν μέρει,
 ὥστε καὶ τὸ συμπέρασμα ἔσται κατὰ μέρος ἔστω
 γὰρ κατηγορικὸς ὁ συλλογισμὸς, καὶ ἀντιστρεφέ-

^a Cf *De Interp.* 17 b 16 ff

^b 29 a 16

as before, the remaining premiss must be invalidated , for if it is to be valid, the conclusion must also be valid It makes a difference, however, whether we reverse the conclusion in the contradictory or in the contrary sense , for we do not get the same syllogism by both modes of reversal This will be clear from the following explanation (By the *contradictory* of 'applying to all' I mean 'not applying to all,' and of 'applying to some' 'applying to none' , whereas the *contrary* of 'applying to all' is 'applying to none,' and of 'applying to some' is 'not applying to some')^a

Contradictory and contrary conversion

Let us take it as proved, by means of the middle term B, that A is stated of all C Then supposing that A is assumed to apply to no C, but to all B, B will apply to no C And if A applies to no C, but B applies to all C, A will not apply to all B , but it does not at all follow that it will apply to no B, for, as we have seen,^b the universal statement cannot be proved by the last figure In general it is impossible to invalidate the major premiss universally by conversion, because the refutation is always by the third figure, since we must assume both premisses in relation to the last extreme

First figure
A Universal syllogisms
(1) Contrary conversion

The same also holds if the syllogism is negative Let it be proved, by means of the middle term B, that A applies to no C Then if A is assumed to apply to all C, but to no B, B will apply to no C And if A and B apply to all C, A will apply to some B , but *ex hypothesi* it applies to none

If, however, the conclusion is converted in the contradictory sense, the syllogisms will also be contradictory, and not universal , for one premiss becomes particular, and so the conclusion will also be particular For let the syllogism be affirmative, and

(2) Contradictory conversion

59 b

30 σθω οὕτως οὐκοῦν εἰ τὸ Α οὐ παντὶ τῷ Γ τῷ
 δὲ Β παντί, τὸ Β οὐ παντὶ τῷ Γ καὶ εἰ τὸ μὲν Α
 μὴ παντὶ τῷ Γ τὸ δὲ Β παντί, τὸ Α οὐ παντὶ τῷ Β
 ὁμοίως δὲ καὶ εἰ στερητικὸς ὁ συλλογισμὸς εἰ
 γὰρ τὸ Α τινὶ τῷ Γ ὑπάρχει τῷ δὲ Β μηδενί, τὸ
 Β τινὶ τῷ Γ οὐχ ὑπάρξει, οὐχ ἀπλῶς οὐδενί καὶ
 35 εἰ τὸ μὲν Α τῷ Γ τινὶ τὸ δὲ Β παντί, ὥσπερ ἐν
 ἀρχῇ ἐλήφθη, τὸ Α τινὶ τῷ Β ὑπάρξει

Ἐπὶ δὲ τῶν ἐν μέρει συλλογισμῶν ὅταν μὲν
 ἀντικειμένως ἀντιστρέφηται τὸ συμπέρασμα ἀναι-
 ροῦνται ἀμφότεραι αἱ προτάσεις, ὅταν δ' ἐναντίως
 40 οὐδετέρα οὐ γὰρ ἔτι συμβαίνει, καθάπερ ἐν τοῖς
 καθόλου, ἀναιρεῖν ἐλλείποντος τοῦ συμπεράσματος
 60 α κατὰ τὴν ἀντιστροφὴν, ἀλλ' οὐδ' ὅλως ἀναιρεῖν
 δεδείχθω γὰρ τὸ Α κατὰ τινὸς τοῦ Γ οὐκοῦν ἂν
 ληφθῇ τὸ Α μηδενὶ τῷ Γ ὑπάρχειν τὸ δὲ Β τινί,
 τὸ Α τῷ Β τινὶ οὐχ ὑπάρξει καὶ εἰ τὸ Α μηδενὶ
 τῷ Γ τῷ δὲ Β παντί, οὐδενὶ τῷ Γ τὸ Β ὥστ'
 5 ἀναιροῦνται ἀμφότεραι ἐὰν δ' ἐναντίως ἀντι-
 στραφῇ, οὐδετέρα εἰ γὰρ τὸ Α τινὶ τῷ Γ μὴ ὑπάρχει
 τῷ δὲ Β παντί, τὸ Β τινὶ τῷ Γ οὐχ ὑπάρξει ἀλλ'
 οὕτω ἀναιρεῖται τὸ ἐξ ἀρχῆς, ἐνδέχεται γὰρ τινὶ
 ὑπάρχειν καὶ τινὶ μὴ ὑπάρχειν τῆς δὲ καθόλου
 τῆς ΑΒ ὅλως οὐδὲ γίννεται συλλογισμὸς εἰ γὰρ
 10 τὸ μὲν Α τινὶ τῶν Γ μὴ ὑπάρχει τὸ δὲ Β τινὶ
 ὑπάρχει, οὐδετέρα καθόλου τῶν προτάσεων ὁμοίως
 δὲ καὶ εἰ στερητικὸς ὁ συλλογισμὸς εἰ μὲν γὰρ
 ληφθείη τὸ Α παντὶ τῷ Γ ὑπάρχειν, ἀναιροῦνται
 ἀμφότεραι, εἰ δὲ τινί, οὐδετέρα ἀπόδειξις δ' ἡ
 αὕτη

let it be converted in the sense just described. Then if A does not apply to all C, but applies to all B, B will not apply to all C. And if A does not apply to all C, but B does, A will not apply to all B. Similarly too if the syllogism is negative. For if A applies to some C but to no B, B will not apply to some C, it will not apply absolutely to none. And if A applies to some and B to all C, as was originally assumed, A will apply to some B.

In the case of particular syllogisms, (1) when the conclusion is converted in the contradictory sense, both premisses are refuted, but (2) when it is converted in the contrary sense, neither premiss is refuted. For the result is no longer, as it was in the universal syllogisms, a refutation in which the conclusion after conversion lacks universality, on the contrary, there is no refutation at all. (1) Let it be proved that A is stated of some C. Then if A is assumed to apply to no C but to some B, A will not apply to some B. And if A applies to no C but to all B, B will apply to no C. Thus both premisses are refuted. But (2) if the conclusion is converted in the contrary sense, neither is refuted. For if A does not apply to some C, but applies to all B, B will not apply to some C. Yet the original assumption is not yet refuted, because it is possible to apply to some and yet not to apply to some. As for the universal premiss AB, no syllogism at all can be obtained to refute it, for if A does not and B does apply to some C, neither premiss is universal. Similarly too if the syllogism is negative. For if A is assumed to apply to all C, both premisses are refuted, but if to some C, neither is refuted. The proof is the same as before.

60 a

15 IX Ἐν δὲ τῷ δευτέρῳ σχήματι τὴν μὲν πρὸς τῷ μείζονι ἄκρῳ πρότασιν οὐκ ἔστιν ἀιελεῖν ἐναντίως, ὅποτερωσοῦν τῆς ἀντιστροφῆς γιγνομένης αἰεὶ γὰρ ἔσται τὸ συμπέρασμα ἐν τῷ τρίτῳ σχήματι, καθόλου δ' οὐκ ἦν ἐν τούτῳ συλλογισμός τὴν δ' ἑτέραν ὁμοίως ἀναιρήσομεν τῇ ἀντιστροφῇ (λέγω δὲ
20 τὸ ὁμοίως, εἰ μὲν ἐναντίως ἀντιστρέφεται, ἐναντίως, εἰ δ' ἀντικειμένως, ἀντικειμένως)

Ὑπαρχέτω γὰρ τὸ Α παντὶ τῷ Β τῷ δὲ Γ μηδενὶ συμπέρασμα ΒΓ ἔαν οὖν ληθῇ τὸ Β παντὶ τῷ Γ ὑπάρχειν καὶ τὸ ΑΒ μένη, τὸ Α παντὶ τῷ Γ ὑπάρξει γίγνεται γὰρ τὸ πρῶτον σχῆμα εἰ δὲ τὸ Β
25 παντὶ τῷ Γ τὸ δὲ Α μηδενὶ τῷ Γ, τὸ Α οὐ παντὶ τῷ Β σχῆμα τὸ ἔσχατον ἔαν δ' ἀντικειμένως ἀντιστραφῇ τὸ ΒΓ, ἡ μὲν ΑΒ ὁμοίως δειχθήσεται, ἡ δὲ ΑΓ ἀντικειμένως εἰ γὰρ τὸ Β τινὶ τῷ Γ τὸ δὲ Α μηδενὶ τῷ Γ, τὸ Α τινὶ τῷ Β οὐχ ὑπάρξει
30 πάλιν εἰ τὸ Β τινὶ τῷ Γ τὸ δὲ Α παντὶ τῷ Β, τὸ Α τινὶ τῷ Γ, ὥστ' ἀντικειμένως γίγνεται ὁ συλλογισμός ὁμοίως δὲ δειχθήσεται καὶ εἰ ἀνάπαλιν ἔχοιεν αἱ προτάσεις

Εἰ δ' ἔστιν ἐπὶ μέρους ὁ συλλογισμός, ἐναντίως μὲν ἀντιστρεφόμενου τοῦ συμπεράσματος οὐδετέρα
35 τῶν προτάσεων ἀναιρεῖται, καθάπερ οὐδ' ἐν τῷ πρῶτῳ σχήματι, ἀντικειμένως δ' ἀμφοτέραι κείσθω γὰρ τὸ Α τῷ μὲν Β μηδενὶ ὑπάρχειν τῷ δὲ Γ τινὶ συμπέρασμα ΒΓ ἔαν οὖν τεθῇ τὸ Β τινὶ τῷ Γ ὑπάρχειν καὶ τὸ ΑΒ μένη, συμπέρασμα ἔσται ὅτι τὸ Α τινὶ τῷ Γ οὐχ ὑπάρχει ἀλλ' οὐκ ἀνήρηται τὸ ἐξ ἀρχῆς ἐνδέχεται γὰρ τινὶ ὑπάρχειν καὶ

^a 29 a 16 cf 59 b 15^b i e refuted

IX In the second figure, in whichever sense the conversion is effected, the major premiss cannot be refuted in the contrary sense, for the conclusion will always be obtained in the third figure, and we have seen ^a that in it there is no universal syllogism. The other premiss, however, can be refuted in the same sense as the conversion. By 'in the same sense' I mean that if the conversion is contrary the refutation is in the contrary sense, and if contradictory, in the contradictory sense. Conversion in the second figure

For example, let A apply to all B but to no C. The conclusion is BC. Then if B is assumed to apply to all C, and AB stands, A will apply to all C, for we get the first figure. But if B applies to all C, and A to no C, A will not apply to all B. This is the last figure. If on the other hand BC is converted in the contradictory sense, AB will be proved ^b as before, but AC will be refuted by its contradictory. For if B applies to some C, and A to no C, A will not apply to some B, and again if B applies to some C, and A to all B, A will apply to some C, so that we get a conclusion in the contrary sense. The proof will be similar also if the premisses are in the opposite relation. Universal syllogisms.

If, however, the syllogism is particular, when the conclusion is converted in the contrary sense, neither of the premisses is refuted, just as neither was refuted in the first figure ^c, but when in the contradictory sense, both are refuted. For let it be supposed that A applies to no B but to some C. The conclusion is BC. Then if B is taken to apply to some C, and AB stands, the conclusion will be that A does not apply to some C. But the original premiss is not refuted, for it is possible both to apply to some and not to Particular syllogisms

60 a

40 μὴ ὑπάρχειν πάλιν εἰ τὸ Β τινὶ τῷ Γ καὶ τὸ Α
 τινὶ τῷ Γ, οὐκ ἔσται συλλογισμὸς οὐδέτερον γὰρ
 60 b καθόλου τῶν εἰλημμένων ὥστ' οὐκ ἀναιρεῖται τὸ
 ΑΒ ἐὰν δ' ἀντικειμένως ἀντιστρέφηται, ἀναιροῦν-
 ται ἀμφότεραι εἰ γὰρ τὸ Β παντὶ τῷ Γ τὸ δὲ Α
 μηδενὶ τῷ Β, οὐδενὶ τῷ Γ τὸ Α ἦν δὲ τινί πάλιν
 εἰ τὸ Β παντὶ τῷ Γ τὸ δὲ Α τινὶ τῷ Γ, τινὶ τῷ
 5 Β τὸ Α ἢ αὐτὴ δ' ἀπόδειξις καὶ εἰ τὸ καθόλου
 κατηγορικόν

Χ Ἐπὶ δὲ τοῦ τρίτου σχήματος ὅταν μὲν ἐναν-
 τίως ἀντιστρέφηται τὸ συμπέρασμα, οὐδετέρα τῶν
 προτάσεων ἀναιρεῖται κατ' οὐδένα τῶν συλλογι-
 σμῶν, ὅταν δ' ἀντικειμένως, ἀμφότεραι καὶ ἐν
 10 ᾧ πᾶσιν δεδειχθῶ γὰρ τὸ Α τινὶ τῷ Β ὑπάρχον,
 μέσον δ' εἰλήφθῶ τὸ Γ, ἔστωσαν δὲ καθόλου αἱ
 προτάσεις οὐκοῦν ἐὰν ληφθῇ τὸ Α τινὶ τῷ Β μὴ
 ὑπάρχειν τὸ δὲ Β παντὶ τῷ Γ, οὐ γίγνεται συλ-
 λογισμὸς τοῦ Α καὶ τοῦ Γ οὐδ' εἰ τὸ Α τῷ μὲν
 Β τινὶ μὴ ὑπάρχει τῷ δὲ Γ παντί, οὐκ ἔσται τοῦ Β
 15 καὶ τοῦ Γ συλλογισμὸς ὁμοίως δὲ δειχθήσεται
 καὶ εἰ μὴ καθόλου αἱ προτάσεις ἢ γὰρ ἀμφοτέρας
 ἀνάγκη κατὰ μέρος εἶναι διὰ τῆς ἀντιστροφῆς, ἢ
 τὸ καθόλου πρὸς τῷ ἐλάττονι ἄκρῳ γίνεσθαι
 οὕτω δ' οὐκ ἦν συλλογισμὸς οὕτ' ἐν τῷ πρώτῳ
 σχήματι οὕτ' ἐν τῷ μέσῳ

Ἐὰν δ' ἀντικειμένως ἀντιστρέφηται,¹ αἱ προτά-
 20 σεις ἀναιροῦνται ἀμφότεραι εἰ γὰρ τὸ Α μηδενὶ
 τῷ Β τὸ δὲ Β παντὶ τῷ Γ, τὸ Α οὐδενὶ τῷ Γ πάλιν
 εἰ τὸ Α τῷ μὲν Β μηδενὶ τῷ δὲ Γ παντί, τὸ Β οὐδενὶ
 τῷ Γ καὶ εἰ ἡ ἑτέρα μὴ καθόλου ὡσαύτως εἰ

¹ ἀντιστρέφεται Philoponus (?), Jenkinson ἀντιστρέφονται
 codd

apply to some. Again, if B applies to some C and A to some C, there will be no syllogism, for neither of the assumptions is universal. Thus AB is not refuted. If, however, the conclusion is converted in the contradictory sense, both premisses are refuted. For if B applies to all C and A to no B, A will apply to no C, whereas before it applied to some. Again, if B applies to all C and A to some C, A will apply to some B. The proof will be the same too if the universal statement is affirmative.

X In the third figure, when the conclusion is converted in the contrary sense, neither premiss is refuted in any syllogism, but when in the contradictory sense, both are refuted in all syllogisms. For let it be proved that A applies to some B, and let C be assumed as the middle term, and let the premisses be universal. Then if A is assumed not to apply to some B, and B to apply to all C, we get no syllogism relating A and C. Again, if A does not apply to some B, but applies to all C, there will be no syllogism relating B and C. There will also be a similar proof if the premisses are not universal, for either both premisses must be particular as the result of conversion, or the universal statement must become attached to the minor extreme, and under these conditions there is no syllogism, as we have seen,^a either in the first or in the middle figure.

If, however, the conclusion is converted in the contradictory sense, both premisses are refuted. For if A applies to no B, and B to all C, A will apply to no C. Again, if A applies to no B but to all C, B will apply to no C. The same also holds if the other premiss is

Third figure
Refutation
is not by
contrary
but only
by con-
tradictory
conversion.
(1) in
affirmative

^a 26 a 17-21 27 a 4-12

60 b

γὰρ τὸ Α μηδενὶ τῷ Β τὸ δὲ Β τινὶ τῷ Γ, τὸ Α
 25 τινὶ τῷ Γ οὐχ ὑπάρξει εἰ δὲ τὸ Α τῷ μὲν Β μηδενὶ
 τῷ δὲ Γ παντί, οὐδενὶ τῷ Γ τὸ Β

Ὅμοίως δὲ καὶ εἰ στερητικὸς ὁ συλλογισμὸς
 δεδείχθω γὰρ τὸ Α τινὶ τῷ Β μὴ ὑπάρχον, ἔστω
 δὲ κατηγορικὸν μὲν τὸ ΒΓ ἀποφατικὸν δὲ τὸ ΑΓ
 οὕτω γὰρ ἐγίγνετο ὁ συλλογισμὸς ὅταν μὲν οὖν
 τὸ ἐναντίον ληφθῇ τῷ συμπεράσματι, οὐκ ἔσται

30 συλλογισμὸς εἰ γὰρ τὸ Α τινὶ τῷ Β τὸ δὲ Β παντὶ
 τῷ Γ, οὐκ ἦν συλλογισμὸς τοῦ Α καὶ τοῦ Γ οὐδ'
 εἰ τὸ Α τινὶ τῷ Β τῷ δὲ Γ μηδενί, οὐκ ἦν τοῦ Β
 καὶ τοῦ Γ συλλογισμὸς ὥστε οὐκ ἀναιροῦνται αἱ
 προτάσεις ὅταν δὲ τὸ ἀντικείμενον, ἀναιροῦνται

35 εἰ γὰρ τὸ Α παντὶ τῷ Β καὶ τὸ Β τῷ Γ, τὸ Α
 παντὶ τῷ Γ ἀλλ' οὐδενὶ ὑπῆρχεν πάλιν εἰ τὸ Α
 παντὶ τῷ Β τῷ δὲ Γ μηδενί, τὸ Β οὐδενὶ τῷ Γ
 ἀλλὰ παντὶ ὑπῆρχεν ὁμοίως δὲ δείκνυται καὶ εἰ
 μὴ καθόλου εἰσὶν αἱ προτάσεις γίγνεται γὰρ τὸ
 ΑΓ καθόλου τε καὶ στερητικόν, θάτερον δ' ἐπὶ
 μέρους καὶ κατηγορικόν εἰ μὲν οὖν τὸ Α παντὶ

40 τῷ Β τὸ δὲ Β τινὶ τῷ Γ, τὸ Α τινὶ τῷ Γ συμβαίνει
 ἀλλ' οὐδενὶ ὑπῆρχεν πάλιν εἰ τὸ Α παντὶ τῷ Β

61 a τῷ δὲ Γ μηδενί, τὸ Β οὐδενὶ τῷ Γ ἐκεῖτο δὲ τινὶ
 εἰ δὲ τὸ Α τινὶ τῷ Β καὶ τὸ Β τινὶ τῷ Γ,
 οὐ γίγνεται συλλογισμὸς οὐδ' εἰ τὸ Α τινὶ τῷ Β
 τῷ δὲ Γ μηδενί, οὐδ' οὕτως ὥστ' ἐκείνως μὲν
 ἀναιροῦνται, οὕτω δ' οὐκ ἀναιροῦνται αἱ προτάσεις

5 Φανερόν οὖν διὰ τῶν εἰρημένων πῶς ἀντιστρεφο-
 μένου τοῦ συμπεράσματος ἐν ἐκάστῳ σχήματι
 γίγνεται συλλογισμὸς, καὶ πότ' ἐναντίως τῇ προ-

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not universal For if A applies to no B, and B to some C, A will not apply to some C And if A applies to no B, but to all C, B will apply to no C

Similarly too if the syllogism is negative Let it ^{(2) in negative syllogisms} be proved that A does not apply to some B, and let BC be affirmative and AC negative, for this, as we have seen,^a is how the syllogism is effected Then when the contrary of the conclusion is assumed, there will be no syllogism For if A applies to some B, and B to all C, there is no syllogism, as we have seen,^b relating A and C Also if A applies to some B, but to no C, there is no syllogism, as we have seen,^c relating B and C Thus the premisses are not refuted But when the contradictory of the conclusion is assumed, they are refuted For if A applies to all B, and B to C, A will apply to all C, whereas before it applied to none Again, if A applies to all B, but to no C, B will apply to no C, whereas before it applied to all There is a similar proof also if the premisses are not universal, for AC becomes both universal and negative, and the other statement particular and affirmative Thus if A applies to all B, and B to some C, it follows that A applies to some C, whereas before it applied to none Again, if A applies to all B, but to no C, B will apply to no C, but the assumption was that it applies to some If, however, A applies to some B, and B to some C, we get no syllogism, nor do we if A applies to some B but to no C Thus in the former case the premisses are refuted, but in the latter they are not

Thus it is evident from the foregoing account (1) ^{Summary of the results obtained in chs viii x} how syllogism is effected in each figure when the conclusion is converted, (2) in what circumstances the

^b 26 a 30-36

^c 27 b 6-8

61 a

τάσει καὶ πότ' ἀντικειμένως, καὶ ὅτι ἐν μὲν τῷ
 πρώτῳ σχήματι διὰ τοῦ μέσου καὶ τοῦ ἐσχάτου
 γίνονται οἱ συλλογισμοί, καὶ ἡ μὲν πρὸς τῷ
 10 ἐλάττονι ἄκρῳ αἰεὶ διὰ τοῦ μέσου ἀναιρεῖται, ἡ δὲ
 πρὸς τῷ μείζονι διὰ τοῦ ἐσχάτου ἐν δὲ τῷ δευτέρῳ
 διὰ τοῦ πρώτου καὶ τοῦ ἐσχάτου, καὶ ἡ μὲν πρὸς
 τῷ ἐλάττονι ἄκρῳ αἰεὶ διὰ τοῦ πρώτου σχήματος,
 ἡ δὲ πρὸς τῷ μείζονι διὰ τοῦ ἐσχάτου ἐν δὲ τῷ
 τρίτῳ διὰ τοῦ πρώτου καὶ διὰ τοῦ μέσου, καὶ ἡ
 15 μὲν πρὸς τῷ μείζονι διὰ τοῦ πρώτου αἰεὶ, ἡ δὲ πρὸς
 τῷ ἐλάττονι διὰ τοῦ μέσου

XI Τί μὲν οὖν ἐστὶ τὸ ἀντιστρέφειν καὶ πῶς
 ἐν ἐκάστῳ σχήματι καὶ τίς γίνεταί συλλογισμός,
 φανερόν

Ὁ δὲ διὰ τοῦ ἀδυνάτου συλλογισμὸς δεῖ-
 20 κνυται μὲν ὅταν ἡ ἀντίφασις τεθῇ τοῦ συμπερά-
 σματος καὶ προσληφθῇ ἄλλη πρότασις, γίνεταί δ'
 ἐν ἅπασιν τοῖς σχήμασιν ὁμοιον γάρ ἐστὶ τῇ ἀντι-
 στροφῇ, πλὴν διαφέρει τοσοῦτον ὅτι ἀντιστρέφεται
 μὲν γεγενημένου συλλογισμοῦ καὶ εἰλημμένων
 ἀμφοῖν τῶν προτάσεων, ἀπάγεται δ' εἰς ἀδύνατον
 2, οὐ προομολογηθέντος τοῦ ἀντικειμένου πρότερον,
 ἀλλὰ φανεροῦ ὄντος ὅτι ἀληθές οἱ δ' ὅροι ὁμοίως
 ἔχουσιν ἐν ἀμφοῖν, καὶ ἡ αὐτὴ λήψις ἀμφοτέρων
 οἶον εἰ τὸ Α τῷ Β παντὶ ὑπάρχει, μέσον δὲ τὸ Γ,
 εἰ ὑποτεθῇ τὸ Α ἢ μὴ παντὶ ἢ μηδενὶ τῷ Β
 ὑπάρχειν, τῷ δὲ Γ παντί, ὅπερ ἦν ἀληθές, ἀνάγκη
 30 τὸ Γ τῷ Β ἢ μηδενὶ ἢ μὴ παντὶ ὑπάρχειν τοῦτο
 δ' ἀδύνατον, ὥστε ψεῦδος τὸ ὑποτεθέν ἀληθές ἄρα
 τὸ ἀντικείμενον ὁμοίως δὲ καὶ ἐπὶ τῶν ἄλλων

^a i.e. the conclusion whose contradictoiy is assumed as a
 premiss for the process of reduction

conclusion is the contrary and in what the contradictory of the original premiss, and (3) that in the first figure the syllogisms are effected by means of the middle and last figures, and the minor premiss is always refuted by the middle figure and the major by the last, in the second figure they are effected by the first and the last, and the minor premiss is always refuted by the first and the major by the last, and in the third figure the syllogisms are effected by the first and middle figures, and the major premiss is always refuted by the first and the minor by the middle figure

XI Thus it is evident what conversion is, and how it is effected in each figure, and what the resulting syllogism is

A syllogism *per impossibile* is proved by positing the contradictory of the conclusion and assuming an additional premiss. It is effected in all three figures. It is similar to conversion, but differs from it to this extent that whereas we convert after a syllogism has been effected and both premisses have been assumed, when we reduce *ad impossibile* the contradictory statement ^a is not first explicitly admitted, but is manifestly true. The terms, however, are similarly related in both, and the method of assumption is the same for both. *E g*, if A applies to all B, and C is the middle term, if we suppose that A does not apply to all or applies to none of B, but applies to all C, which is *ex hypothesi* true, C must apply to none or not apply to all of B. But this is impossible, therefore the supposition was false. Thus the opposite ^b is true. Similarly too in the other figures,

Proof *per impossibile* compared with conversion

^a i.e. the contradictory

ARISTOTLE

61 a

σχημάτων ὅσα γὰρ ἀντιστροφὴν δέχεται, καὶ τὸν
διὰ τοῦ ἀδυνάτου συλλογισμόν

- Τὰ μὲν οὖν ἄλλα προβλήματα πάντα δείκνυται
35 διὰ τοῦ ἀδυνάτου ἐν πᾶσι τοῖς σχήμασι, τὸ δὲ
καθόλου κατηγορικὸν ἐν μὲν τῷ μέσῳ καὶ τῷ τρίτῳ
δείκνυται, ἐν δὲ τῷ πρώτῳ οὐ δείκνυται ὑποκεί-
σθω γὰρ τὸ Α τῷ Β μὴ παντὶ ἢ μηδενὶ ὑπάρχειν, καὶ
προσειλήφθω ἄλλη πρότασις ὅποτερωθενοῦν, εἴτε
40 τῷ Α παντὶ ὑπάρχειν τὸ Γ εἴτε τὸ Β παντὶ τῷ Δ
οὕτω γὰρ ἂν εἴη τὸ πρῶτον σχῆμα εἰ μὲν οὖν
ὑπόκειται μὴ παντὶ ὑπάρχειν τὸ Α τῷ Β, οὐ γί-
61 b ννεται συλλογισμὸς ὅποτερωθενοῦν τῆς προτάσεως
λαμβανομένης, εἰ δὲ μηδενί, ὅταν μὲν ἢ ΒΔ προσ-
ληφθῇ, συλλογισμὸς μὲν ἔσται τοῦ ψεύδους, οὐ
δείκνυται δὲ τὸ προκείμενον εἰ γὰρ τὸ Α μηδενὶ
τῷ Β τὸ δὲ Β παντὶ τῷ Δ, τὸ Α οὐδενὶ τῷ Δ
5 τοῦτο δ' ἔστω ἀδύνατον ψεῦδος ἄρα τὸ μηδενὶ τῷ
Β τὸ Α ὑπάρχειν ἀλλ' οὐκ εἰ τὸ μηδενὶ ψεῦδος τὸ
παντὶ ἀληθές ἔαν δ' ἢ ΓΑ προσληφθῇ, οὐ γίννεται
συλλογισμὸς, οὐδ' ὅταν ὑποτεθῇ μὴ παντὶ τῷ Β
τὸ Α ὑπάρχειν ὥστε φανερόν ὅτι τὸ παντὶ ὑπάρχειν
10 οὐ δείκνυται ἐν τῷ πρώτῳ σχήματι διὰ τοῦ
ἀδυνάτου

Τὸ δέ γε τινὶ καὶ τὸ μηδενὶ καὶ μὴ παντὶ δεί-
κνυται ὑποκείσθω γὰρ τὸ Α μηδενὶ τῷ Β ὑπάρ-
χειν, τὸ δὲ Β εἰλήφθω παντὶ ἢ τινὶ τῷ Γ οὐκοῦν
ἀνάγκη τὸ Α μηδενὶ ἢ μὴ παντὶ τῷ Γ ὑπάρχειν
τοῦτο δ' ἀδύνατον (έστω γὰρ ἀληθές καὶ φανερόν
15 ὅτι παντὶ ὑπάρχει τῷ Γ τὸ Α),¹ ὥστ' εἰ τοῦτο
ψεῦδος, ἀνάγκη τὸ Α τινὶ τῷ Β ὑπάρχειν ἔαν δὲ
462

for all examples which admit of conversion admit also of inference *per impossibile*

All other propositions are demonstrable *per impossibile* in all three figures, but the universal affirmative, though demonstrable in the middle and third figures, is not demonstrable in the first. Let us suppose that A does not apply to all, or applies to none, of B, and let us also assume another premiss relating to either term, either that C applies to all A or that B applies to all D, for in this way we shall have the first figure. Now if we have supposed that A does not apply to all B, we get no syllogism, to whichever of the two terms the assumed premiss refers, but if we have supposed that A applies to no B, (1) when BD is further assumed, although we can argue to a false conclusion, the point to be proved is not demonstrated. For if A applies to no B, and B to all D, A will apply to no D. Let this be impossible. Then it is false that A applies to no B. But if 'A applies to no B' is false, it does not follow that 'A applies to all B' is true. (2) And if CA is further assumed, we get no syllogism, just as we get none when A is assumed not to apply to all B. Thus it is evident that the universal affirmative proposition is not demonstrable *per impossibile* in the first figure.

Universal affirmative proposition cannot be proved by reduction in the first figure

The universal negative proposition, however, and the particular, whether affirmative or negative, are demonstrable. Let A be assumed to apply to no B, and let B be taken to apply to all or some of C. Then it necessarily follows that A applies to none, or does not apply at all, of C. But this is impossible (for let it be true and evident that A applies to all C), then if this is false, A must apply to some B.

Proof of the particular affirmative,

¹ ἔστω

το A uncinis interpunxit Waitz

61 b

πρὸς τῷ¹ A ληφθῇ ἢ ἑτέρα πρότασις, οὐκ ἔσται
 συλλογισμός οὐδ' ὅταν τὸ ἐναντίον τῷ συμπερά-
 σματι ὑποτεθεῇ, οἷον τὸ τινὲ μὴ ὑπάρχειν φανερόν
 οὖν ὅτι τὸ ἀντικείμενον ὑποθετέον

Πάλιν ὑποκείσθω τὸ A τινὲ τῷ B ὑπάρχειν,
 20 εἰλήφθω δὲ τὸ Γ παντὶ τῷ A ἀνάγκη οὖν τὸ Γ
 τινὲ τῷ B ὑπάρχειν τοῦτο δ' ἔστω ἀδύνατον, ὥστε
 ψεῦδος τὸ ὑποτεθέν εἰ δ' οὕτως, ἀληθὲς τὸ μηδενὶ
 ὑπάρχειν ὁμοίως δὲ καὶ εἰ στερητικὸν ἐλήφθη τὸ
 ΓA εἰ δ' ἢ πρὸς τῷ B εἰληπται πρότασις, οὐκ
 ἔσται συλλογισμός ἐὰν δὲ τὸ ἐναντίον ὑποτεθεῇ,
 25 συλλογισμός μὲν ἔσται καὶ τὸ ἀδύνατον, οὐ δεί-
 κνυται δὲ τὸ προτεθέν ὑποκείσθω γὰρ παντὶ τῷ
 B τὸ A ὑπάρχειν, καὶ τὸ Γ τῷ A εἰλήφθω παντὶ
 οὐκοῦν ἀνάγκη τὸ Γ παντὶ τῷ B ὑπάρχειν τοῦτο
 δ' ἀδύνατον, ὥστε ψεῦδος τὸ παντὶ τῷ B τὸ A
 ὑπάρχειν ἀλλ' οὕτω γε ἀναγκαῖον, εἰ μὴ παντί,
 30 μηδενὶ ὑπάρχειν ὁμοίως δὲ καὶ εἰ πρὸς τῷ B
 ληφθεῖη ἢ ἑτέρα πρότασις συλλογισμός μὲν γὰρ
 ἔσται καὶ τὸ ἀδύνατον, οὐκ ἀναιρεῖται δ' ἢ ὑπόθεσις,
 ὥστε τὸ ἀντικείμενον ὑποθετέον

Πρὸς δὲ τὸ μὴ παντὶ δείξαι ὑπάρχον τῷ B τὸ A
 ὑποθετέον παντὶ ὑπάρχειν εἰ γὰρ τὸ A παντὶ τῷ B
 35 καὶ τὸ Γ παντὶ τῷ A, τὸ Γ παντὶ τῷ B ὥστ' εἰ
 τοῦτο ἀδύνατον, ψεῦδος τὸ ὑποτεθέν ὁμοίως δὲ
 καὶ εἰ πρὸς τῷ B ἐλήφθη ἢ ἑτέρα πρότασις καὶ
 εἰ στερητικὸν ἦν τὸ ΓA ὡσαύτως καὶ γὰρ οὕτω
 γίγνεται συλλογισμός ἐὰν δὲ πρὸς τῷ B ἢ τὸ
 στερητικόν, οὐδὲν δείκνυται ἐὰν δὲ μὴ παντὶ

¹ τῷ BC, Waitz το A

But if the other premiss assumed is attached to A, there will be no syllogism, nor when the contrary of the conclusion is assumed, viz, that A does not apply to some B. Thus it is evident that we must assume the contradictory of the conclusion.

Again, let it be supposed that A applies to some B, and let C be assumed to apply to all A. Then C must apply to some B. Let this be impossible, so that the supposition is false. But if this is so, it is true that A applies to no B. Similarly too if the assumed premiss CA had been negative. But if the premiss attached to B is assumed, there will be no syllogism. If, however, the contrary proposition is assumed, there will be a syllogism and an argument *per impossibile*, but the proposition is not demonstrable. Let it be supposed that A applies to all B, and let C be assumed to apply to all A. Then C must apply to all B. But this is impossible, and so it is false that A applies to all B. But it is not *ipso facto* necessary that if it does not apply to all, it applies to none. Similarly too supposing that the other premiss assumed is attached to B, for there will be a syllogism and an argument *per impossibile*, but the hypothesis is not refuted. Therefore we must assume the contradictory of the conclusion.

To prove that A does not apply to all B we must suppose that it applies to all. For if A applies to all B, and C to all A, C will apply to all B, so that if this is impossible, the supposition is false. Similarly too if the other premiss had been attached to B. The same also holds if CA has been taken as negative, for in this way too we get a syllogism. But if the negative proposition is attached to B, there is no demonstration. If, however, we suppose, not that

of the
universal
negative,

and of the
particular
negative

61 b

40 ἀλλὰ τινὶ ὑπάρχειν ὑποτεθῆ, οὐ δείκνυται ὅτι οὐ
 παντὶ ἀλλ' ὅτι οὐδενί εἰ γὰρ τὸ Α τινὶ τῷ Β τὸ
 62 a δὲ Γ παντὶ τῷ Α, τινὶ τῷ Β τὸ Γ ὑπάρξει, εἰ οὖν
 τοῦτ' ἀδύνατον, ψεῦδος τὸ τινὶ ὑπάρχειν τῷ Β
 τὸ Α, ὥστ' ἀληθὲς τὸ μηδενί τούτου δὲ δει-
 χθέντος προσαναιρεῖται τὸ ἀληθές τὸ γὰρ Α τῷ Β
 τινὶ μὲν ὑπῆρχε, τινὶ δ' οὐχ ὑπῆρχεν ἔτι οὐ παρὰ
 5 τὴν ὑπόθεσιν συμβαίνει τὸ ἀδύνατον ψεῦδος γὰρ
 ἂν εἴη, εἴπερ ἐξ ἀληθῶν μὴ ἐστὶ ψεῦδος συλλογίσα-
 σθαι νῦν δ' ἐστὶν ἀληθές, ὑπάρχει γὰρ τὸ Α τινὶ
 τῷ Β ὥστ' οὐχ ὑποθετέον τινὶ ὑπάρχειν, ἀλλὰ
 παντί ὁμοίως δὲ καὶ εἰ τινὶ μὴ ὑπάρχον τῷ Β τὸ
 10 Α δεικνύοιμεν εἰ γὰρ ταῦτὸ τὸ τινὶ μὴ ὑπάρχειν
 καὶ μὴ παντὶ ὑπάρχειν, ἢ αὐτὴ ἀμφοῖν ἀπόδειξις
 Φανερόν οὖν ὅτι οὐ τὸ ἐναντίον ἀλλὰ τὸ ἀντικεί-
 μενον ὑποθετέον ἐν ἀπάσι τοῖς συλλογισμοῖς οὕτω
 γὰρ τὸ ἀναγκαῖον ἔσται καὶ τὸ ἀξίωμα ἔνδοξον εἰ
 γὰρ κατὰ παντὸς ἢ φάσις ἢ ἀπόφασις, δειχθέντος
 15 ὅτι οὐχ ἢ ἀπόφασις, ἀνάγκη τὴν κατάφασιν ἀλη-
 θεύεσθαι πάλιν εἰ μὴ τίθησιν ἀληθεύεσθαι τὴν
 κατάφασιν, ἔνδοξον τὸ ἀξιῶσαι τὴν ἀπόφασιν τὸ
 δ' ἐναντίον οὐδετέρως ἀρμόττει ἀξιῶν οὔτε γὰρ
 ἀναγκαῖον, εἰ τὸ μηδενὶ ψεῦδος, τὸ παντὶ ἀληθές,
 οὔτ' ἔνδοξον ὡς εἰ θάτερον ψεῦδος, ὅτι θάτερον
 ἀληθές

20 XII Φανερόν οὖν ὅτι ἐν τῷ πρώτῳ σχήματι τὰ

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A applies to all, but that it applies to some B, what is proved is not that it does not apply to all, but that it applies to none. For if A applies to some B, and C to all A, C will apply to some B. Then if this is impossible, it is false that A applies to some B, and therefore true that it applies to none. But by this proof the truth is refuted too, for the supposition was that A applies to some and also does not apply to some B. Moreover the impossibility does not result from the hypothesis, for if it did, the hypothesis would be false, since a false conclusion cannot be drawn from true premisses, but actually it is true, because A applies to some B. Thus we must suppose, not that A applies to some B, but that it applies to all. Similarly too if we should try to prove that A does not apply to some B, for since 'not to apply to some' and 'not to apply to all' are the same, the proof will be the same for both.

Thus it is evident that in all syllogisms we must suppose not the contrary but the contradictory of the conclusion, for in this way we shall secure logical necessity, and our claim will be generally admitted. For if either the assertion or the negation of a given predicate is true of every given subject, then when it is proved that the negation is not true, the affirmation must be true, and on the other hand if it is not maintained that the affirmation is true, the claim that the negation is true will be generally admitted. But the claim that the contrary statement is true meets neither requirement, for it is not a necessary consequence that if 'it applies to none' is false, 'it applies to all' is true, nor is it generally admitted that if the one is false the other is true.

In all cases the contradictory of the conclusion must be assumed

XII Thus it is evident that in the first figure, Reduction in the

62 a

μὲν ἄλλα προβλήματα πάντα δείκνυται διὰ τοῦ
 ἀδυνάτου, τὸ δὲ καθόλου καταφατικὸν οὐ δείκνυται
 ἐν δὲ τῷ μέσῳ καὶ τῷ ἐσχάτῳ καὶ τοῦτο δείκνυται
 κείσθω γὰρ τὸ Α μὴ παντὶ τῷ Β ὑπάρχειν, εἰλήφθω
 δὲ τῷ Γ παντὶ ὑπάρχειν τὸ Α οὐκοῦν εἰ τῷ μὲν
 25 Β μὴ παντὶ τῷ δὲ Γ παντί, οὐ παντὶ τῷ Β τὸ Γ
 τοῦτο δ' ἀδύνατον ἔστω γὰρ φανερόν ὅτι παντὶ
 τῷ Β ὑπάρχει τὸ Γ, ὥστε ψεῦδος τὸ ὑποκείμενον
 ἀληθές ἀρα τὸ παντὶ ὑπάρχειν εἰ δὲ τὸ ἐναντίον
 ὑποτεθῇ, συλλογισμὸς μὲν ἔσται καὶ τὸ ἀδύνατον,
 30 οὐ μὴν δείκνυται τὸ προτεθέν εἰ γὰρ τὸ Α μηδενὶ
 τῷ Β τῷ δὲ Γ παντί, οὐδενὶ τῷ Β τὸ Γ τοῦτο δ'
 ἀδύνατον, ὥστε ψεῦδος τὸ μηδενὶ ὑπάρχειν ἀλλ'
 οὐκ εἰ τοῦτο ψεῦδος τὸ παντὶ ἀληθές

Ὅτε δὲ τινὶ τῷ Β ὑπάρχει τὸ Α, ὑποκείσθω τὸ Α
 μηδενὶ τῷ Β ὑπάρχειν, τῷ δὲ Γ παντὶ ὑπαρχέτω
 35 ἀνάγκη οὖν τὸ Γ μηδενὶ τῷ Β ὥστ' εἰ τοῦτ'
 ἀδύνατον, ἀνάγκη τὸ Α τινὶ τῷ Β ὑπάρχειν εἰ δ'
 ὑποτεθῇ τινὶ μὴ ὑπάρχειν, ταῦτ' ἔσται¹ ἅπερ ἐπὶ
 τοῦ πρώτου σχήματος

Πάλιν ὑποκείσθω τὸ Α τινὶ τῷ Β ὑπάρχειν, τῷ
 δὲ Γ μηδενὶ ὑπαρχέτω ἀνάγκη οὖν τὸ Γ τινὶ
 τῷ Β μὴ ὑπάρχειν ἀλλὰ παντὶ ὑπῆρχεν, ὥστε
 40 ψεῦδος τὸ ὑποτεθέν οὐδενὶ ἄρα τῷ Β τὸ Α ὑπάρξει

Ὅτε δ' οὐ παντὶ τὸ Α τῷ Β, ὑποκείσθω παντὶ
 62 b ὑπάρχειν, τῷ δὲ Γ μηδενὶ ἀνάγκη οὖν τὸ Γ
 μηδενὶ τῷ Β ὑπάρχειν τοῦτο δ' ἀδύνατον, ὥστ'
 ἀληθές τὸ μὴ παντὶ ὑπάρχειν φανερόν οὖν ὅτι

¹ ταῦτ' ἔσται Jenkinson ταῦτ' ἔσται

whereas all other propositions are demonstrable *per impossibile*, the universal affirmative is not so demonstrable. In the middle and last figures, however, even ~~this~~ is demonstrable. Let A be supposed not to apply to all B, and let it be assumed that A applies to all C. Then if it does not apply to all B, but applies to all C, C will not apply to all B. But this is impossible. For let it be evident that C applies to all B, so that the supposition is false. Then it is true that A applies to all B. But if we adopt the contrary hypothesis, although there will be a syllogism and an argument *per impossibile*, the proposition is not demonstrable. For if A applies to no B, but to all C, C will apply to no B. But this is impossible, and so it is false that A applies to no B. But it does not follow that if this is false, it is true that A applies to all B.

When A applies to some B, let it be supposed that A applies to no B, but let it apply to all C. Then C must apply to no B. Thus if this is impossible, A must apply to some B. If it is supposed not to apply to some, we shall have the same result as in the first figure.^a

Again, let A be supposed to apply to some B, but let it apply to no C. Then necessarily C does not apply to some B. But originally it applied to all, and so the supposition is false. Therefore A will apply to no B.

When A does not apply to all B, let it be supposed to apply to all B, but to no C. Then C must apply to no B. But this is impossible, and so it is true that A does not apply to all B. Thus it is evident

62 b

πάντες οἱ συλλογισμοὶ γίνονται διὰ τοῦ μέσου σχήματος

- 5 XIII Ὅμοίως δὲ καὶ διὰ τοῦ ἐσχάτου κείσθω γὰρ τὸ Α τινὶ τῷ Β μὴ ὑπάρχειν τὸ δὲ Γ παντὶ τὸ ἄρα Α τινὶ τῷ Γ οὐχ ὑπάρχει εἰ οὖν τοῦτ' ἀδύνατον, ψεύδος τὸ τινὶ μὴ ὑπάρχειν, ὥστ' ἀληθὲς τὸ παντὶ ἔαν δ' ὑποτεθῇ μηδενὶ ὑπάρχειν, συλλο-
 10 γισμὸς μὲν ἔσται καὶ τὸ ἀδύνατον, οὐ δείκνυται δὲ τὸ προτεθέν ἔαν γὰρ τὸ ἐναντίον ὑποτεθῇ, ταύτ' ἔσται¹ ἅπερ ἐπὶ τῶν πρότερον ἀλλὰ πρὸς τὸ τινὶ ὑπάρχειν αὕτη ληπτέα ἢ ὑπόθεσις εἰ γὰρ τὸ Α μηδενὶ τῷ Β τὸ δὲ Γ τινὶ τῷ Β, τὸ Α οὐ παντὶ τῷ Γ εἰ οὖν τοῦτο ψεύδος, ἀληθὲς τὸ Α τινὶ τῷ Β ὑπάρχειν
 15 Ὅτε δ' οὐδενὶ τῷ Β ὑπάρχει τὸ Α, ὑποκείσθω τινὶ ὑπάρχειν, εἰλήφθω δὲ καὶ τὸ Γ παντὶ τῷ Β ὑπάρχον οὐκοῦν ἀνάγκη τῷ Γ τινὶ τὸ Α ὑπάρχειν ἀλλ' οὐδενὶ ὑπῆρχεν, ὥστε ψεύδος τινὶ τῷ Β ὑπάρχειν τὸ Α ἔαν δ' ὑποτεθῇ παντὶ τῷ Β ὑπάρχειν τὸ Α, οὐ δείκνυται τὸ προτεθέν, ἀλλὰ πρὸς τὸ μὴ
 20 παντὶ ὑπάρχειν αὕτη ληπτέα ἢ ὑπόθεσις εἰ γὰρ τὸ Α παντὶ τῷ Β καὶ τὸ Γ τινὶ τῷ Β, τὸ Α ὑπάρχει τινὶ τῷ Γ τοῦτο δὲ οὐκ ἦν, ὥστε ψεύδος τὸ παντὶ ὑπάρχειν εἰ δ' οὕτως, ἀληθὲς τὸ μὴ παντὶ ἔαν δ' ὑποτεθῇ τινὶ ὑπάρχειν, ταύτ' ἔσται¹ ἃ καὶ ἐπὶ τῶν προειρημένων
 25 Φανερόν οὖν ὅτι ἐν ἅπασιν τοῖς διὰ τοῦ ἀδυνάτου συλλογισμοῖς τὸ ἀντικείμενον ὑποθετέον δῆλον δὲ

¹ ταῦτ ἐσται n, Jenkinson ταῦτ ἐσται

^a i.e. that all types of proposition can be proved *per impossibile*

that all the syllogisms can be effected by the second figure ^a

XIII Similarly they can all be effected by means of the last figure Let A be supposed not to apply to some B, but to apply to all C Then A does not apply to some C Then if this is impossible, it is false that A does not apply to some B, and so it is true that it applies to all But if it is supposed to apply to none, although there will be a syllogism and an argument *per impossibile*, the proposition is not demonstrable, for if the contrary hypothesis is adopted, we shall have the same result as before ^b This hypothesis must be chosen to prove that A applies to *some* B For if A applies to no B, and C to some B, A will not apply to all C Then if this is false, it is true that A applies to some B

Reduction
in the third
figure
Affirmative
proposi-
tions

When A applies to no B, let it be supposed to apply to some, and let C also be assumed to apply to all B Then A must apply to some C But originally it applied to none, and so it is false that A applies to some B If A is supposed to apply to all B, the proposition is not demonstrable, this hypothesis must be chosen to prove that A does not apply to all For if A applies to all B, and C to some B, A applies to some C But before this was not so, therefore it is false that A applies to all B, and if this is so, it is true that it does not apply to all But if it is supposed to apply to some, the result will be the same as those which we have described above ^c

Negative
proposi-
tions

Thus it is evident that in all syllogisms *per impossibile* it is the contradictory assumption that must

^b 62 a 28 ff

^c 61 b 39 The case is not treated separately under the second figure

62 b

καὶ ὅτι ἐν τῷ μέσῳ σχήματι δείκνυται πως τὸ καταφατικὸν καὶ ἐν τῷ ἐσχάτῳ τὸ καθόλου

XIV Διαφέρει ἢ εἰς τὸ ἀδύνατον ἀπόδειξις τῆς
 80 δεικτικῆς τῷ τιθέναι ὃ βούλεται ἀναιρεῖν ἀπαγούσα
 εἰς ὁμολογούμενον ψεῦδος ἢ δὲ δεικτικὴ ἀρχεται
 ἐξ ὁμολογουμένων θέσεων¹ λαμβάνουσι μὲν οὖν
 ἀμφότεραι δύο προτάσεις ὁμολογουμένας ἀλλ' ἢ
 μὲν ἐξ ὧν ὁ συλλογισμός, ἢ δὲ μίαν μὲν τούτων
 35 μίαν δὲ τὴν ἀντίφασιν τοῦ συμπεράσματος καὶ
 ἐνθα μὲν οὐκ ἀνάγκη γνώριμον εἶναι τὸ συμπε-
 ρασμα, οὐδὲ προουπολαμβάνειν ὡς ἔστιν ἢ οὐ ἔνθα
 δὲ ἀνάγκη ὡς οὐκ ἔστιν διαφέρει δ' οὐδὲν φάσιν ἢ
 ἀπόφασιν εἶναι τὸ συμπεράσμα, ἀλλ' ὁμοίως ἔχει
 περὶ ἀμφοῖν

Ἄπαν δὲ τὸ δεικτικῶς περαινόμενον καὶ διὰ τοῦ
 40 ἀδυνάτου δειχθήσεται, καὶ τὸ διὰ τοῦ ἀδυνάτου
 δεικτικῶς, διὰ τῶν αὐτῶν ὅρων² ὅταν μὲν γὰρ ὁ
 63 a συλλογισμὸς ἐν τῷ πρώτῳ σχήματι γένηται, τὸ
 ἀληθὲς ἔσται ἐν τῷ μέσῳ ἢ τῷ ἐσχάτῳ, τὸ μὲν
 στερητικὸν ἐν τῷ μέσῳ τὸ δὲ κατηγορικὸν ἐν τῷ
 ἐσχάτῳ ὅταν δ' ἐν τῷ μέσῳ ἢ ὁ συλλογισμὸς, τὸ
 5 ἀληθὲς ἐν τῷ πρώτῳ ἐπὶ πάντων τῶν προβλημά-
 των ὅταν δ' ἐν τῷ ἐσχάτῳ ὁ συλλογισμὸς, τὸ
 ἀληθὲς ἐν τῷ πρώτῳ καὶ τῷ μέσῳ, τὰ μὲν κατα-
 φατικά ἐν τῷ πρώτῳ τὰ δὲ στερητικά ἐν τῷ μέσῳ

Ἔστω γὰρ δεδειγμένον τὸ Α μηδενὶ ἢ μὴ παντὶ
 τῷ Β διὰ τοῦ πρώτου σχήματος οὐκοῦν ἢ μὲν
 10 ὑπόθεσις ἦν τινὶ τῷ Β ὑπάρχειν τὸ Α, τὸ δὲ Γ

¹ θέσεων αληθῶν Α

² ὅρων ABC ὅρων, οὐκ ἐν τοῖς αὐτοῖς δε σχήμασιν uolgo

be made. It is also clear that in a sense the affirmative proposition is demonstrable in the middle figure and the universal in the last figure ^a

XIV. Proof *per impossibile* differs from ostensive proof in that the former posits that which it intends to refute by reducing it to an admitted fallacy, whereas the latter proceeds from admitted positions. Both indeed assume two admitted premisses, but whereas the latter assumes those from which the syllogism proceeds, the former assumes one of these and one which is the contradictory of the conclusion, and in the latter the conclusion need not be known, nor need it be presupposed to be true or not, but in the former it must be presupposed not to be true. It makes no difference, however, whether the conclusion is affirmative or negative, the procedure is the same in both cases.

Proof *per impossibile* compared with ostensive proof

Every proposition which is established ostensively can also be proved *per impossibile*, and *vice versa*, by means of the same terms. For when the syllogism ^b is effected in the first figure, the truth ^c will appear in the middle or last figure: the negative in the middle and the affirmative in the last. When the syllogism is in the middle figure, the truth will appear in the first figure with respect to all propositions. When the syllogism is in the last figure, the truth will appear in the first or the middle: affirmative in the first, negative in the middle figure.

For example, let it be proved by the first figure that A applies to none, or does not apply to all, of B. Then the hypothesis was that A applies to some B,

Reduction by Barbara direct proof by Baroco

^a 62 a 23-37, b 5-9, 14-18

^b i.e. the reduction *ad impossibile*

^c i.e. the ostensive syllogism

ARISTOTLE

63 a

ἐλαμβάνετο τῷ μὲν Α παντὶ ὑπάρχειν τῷ δὲ Β οὐδενὶ οὕτω γὰρ ἐγίνετο ὁ συλλογισμὸς καὶ τὸ ἀδύνατον τοῦτο δὲ τὸ μέσον σχῆμα, εἰ τὸ Γ τῷ μὲν Α παντὶ τῷ δὲ Β μηδενὶ ὑπάρχει καὶ φανερόν ἐκ τούτων ὅτι οὐδενὶ τῷ Β ὑπάρχει τὸ Α

- 15 Ὅμοιως δὲ καὶ εἰ μὴ παντὶ δέδεικται ὑπάρχον ἢ μὲν γὰρ ὑπόθεσις ἐστὶ παντὶ ὑπάρχειν, τὸ δὲ Γ ἐλαμβάνετο τῷ μὲν Α παντὶ τῷ δὲ Β οὐ παντί καὶ εἰ στερητικὸν λαμβάνοιτο τὸ ΓΑ ὡσαύτως καὶ γὰρ οὕτω γίνεταί τὸ μέσον σχῆμα

Πάλιν δεδείχθω τινὶ ὑπάρχον τῷ Β τὸ Α ἢ μὲν
20 οὖν ὑπόθεσις μηδενὶ ὑπάρχειν, τὸ δὲ Β ἐλαμβάνετο παντὶ τῷ Γ ὑπάρχειν καὶ τὸ Α ἢ παντὶ ἢ τινὶ τῷ Γ οὕτω γὰρ ἔσται τὸ ἀδύνατον τοῦτο δὲ τὸ ἐσχατον σχῆμα, εἰ τὸ Α καὶ τὸ Β παντὶ τῷ Γ καὶ φανερόν ἐκ τούτων ὅτι ἀνάγκη τὸ Α τινὶ τῷ Β ὑπάρχειν ὁμοίως δὲ καὶ εἰ τινὶ τῷ Γ ληφθείη ὑπάρχον τὸ Β ἢ τὸ Α

- 25 Πάλιν ἐν τῷ μέσω σχήματι δεδείχθω τὸ Α παντὶ τῷ Β ὑπάρχον οὐκοῦν ἢ μὲν ὑπόθεσις ἢ μὴ παντὶ τῷ Β τὸ Α ὑπάρχειν, εἰληπταὶ δὲ τὸ Α παντὶ τῷ Γ καὶ τὸ Γ παντὶ τῷ Β οὕτω γὰρ ἔσται τὸ ἀδύνατον τοῦτο δὲ τὸ πρῶτον σχῆμα, τὸ Α
30 παντὶ τῷ Γ καὶ τὸ Γ παντὶ τῷ Β ὁμοίως δὲ καὶ εἰ τινὶ δέδεικται ὑπάρχον ἢ μὲν γὰρ ὑπόθεσις ἢ μὴ μηδενὶ τῷ Β τὸ Α ὑπάρχειν, εἰληπταὶ δὲ τὸ Α παντὶ τῷ Γ καὶ τὸ Γ τινὶ τῷ Β εἰ δὲ στερητικὸς ὁ συλλογισμὸς, ἢ μὲν ὑπόθεσις τὸ Α τινὶ τῷ Β ὑπάρχειν, εἰληπταὶ δὲ τὸ Α μηδενὶ τῷ Γ καὶ τὸ Γ
35 παντὶ τῷ Β, ὥστε γίνεταί τὸ πρῶτον σχῆμα καὶ εἰ μὴ καθόλου ὁ συλλογισμὸς, ἀλλὰ τὸ Α τινὶ τῷ Β δέδεικται μὴ ὑπάρχειν, ὡσαύτως ὑπόθεσις μὲν

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and C was assumed to apply to all A but to no B, this was how the syllogism and the argument *per impossibile* were effected. But this is the middle figure, if C applies to all A but to no B, and it is evident from these premisses that A applies to no B.

Similarly too if it has been proved not to apply to all. The hypothesis is that it applies to all, and it was assumed that C applies to all A but not to all B. The same also holds supposing that CA is taken as negative, for in this case too we get the middle figure.

Again, let it be proved that A applies to some B. Then the hypothesis is that it applies to none, and B was assumed to apply to all C and A to all or some of C, for it is in this way that the proof *per impossibile* will result. This is the last figure, if A and B apply to all C, and it is evident from these premisses that A must apply to some B. Similarly too supposing that B or A is taken to apply to some C.

Again in the second figure let it be proved that A applies to all B. Then the hypothesis was that A does not apply to all B, and the assumptions were that A applies to all C and C to all B, for it is in this way that the proof *per impossibile* will result. This is the first figure, when A applies to all C and C to all B. Similarly too if A has been proved to apply to some B. The hypothesis was that A applies to no B, and the assumptions were that A applies to all C and C to some B. If the syllogism is negative, the hypothesis was that A applies to some B, and the assumptions were that A applies to no C and C to all B, so that we get the first figure. The same also holds if the syllogism is not universal, but it has been proved that A does not apply to some B, for the

Ferio
Cesare

Celarent
Darapti
or Disamis

Baroco
Barbara

63^a

γὰρ παντὶ τῷ Β τὸ Α ὑπάρχειν, εἰληπται δὲ τὸ Α
μηδενὶ τῷ Γ καὶ τὸ Γ τινὶ τῷ Β οὕτω γὰρ τὸ
πρῶτον σχῆμα

40 Πάλιν ἐν τῷ τρίτῳ σχήματι δεδείχθω τὸ Α παντὶ
τῷ Β ὑπάρχειν οὐκοῦν ἢ μὲν ὑπόθεσις ἦν μὴ

63^b παντὶ τῷ Β τὸ Α ὑπάρχειν, εἰληπται δὲ τὸ Γ παντὶ
τῷ Β καὶ τὸ Α παντὶ τῷ Γ οὕτω γὰρ ἔσται τὸ
ἀδύνατον τοῦτο δὲ τὸ πρῶτον σχῆμα ὡσαύτως
δὲ καὶ εἰ ἐπὶ τινος ἢ ἀπόδειξις ἢ μὲν γὰρ ὑπόθεσις

5 μηδενὶ τῷ Β τὸ Α ὑπάρχειν, εἰληπται δὲ τὸ Γ τινὶ
τῷ Β καὶ τὸ Α παντὶ τῷ Γ εἰ δὲ στερητικὸς ὁ
συλλογισμὸς, ὑπόθεσις μὲν τὸ Α τινὶ τῷ Β ὑπάρ-
χειν, εἰληπται δὲ τὸ Γ τῷ μὲν Α μηδενὶ τῷ δὲ
Β παντὶ τοῦτο δὲ τὸ μέσον σχῆμα ὁμοίως δὲ καὶ
εἰ μὴ καθόλου ἢ ἀπόδειξις ὑπόθεσις μὲν γὰρ
10 ἔσται παντὶ τῷ Β τὸ Α ὑπάρχειν, εἰληπται δὲ τὸ
Γ τῷ μὲν Α μηδενὶ τῷ δὲ Β τινὶ τοῦτο δὲ τὸ
μέσον σχῆμα

Φανερόν οὖν ὅτι διὰ τῶν αὐτῶν ὄρων καὶ δεικ-
τικῶς ἔστι δεικνύναι τῶν προβλημάτων ἕκαστον
[καὶ διὰ τοῦ ἀδυνάτου]¹ ὁμοίως δ' ἔσται καὶ
15 δεικτικῶν ὄντων τῶν συλλογισμῶν εἰς ἀδύνατον
ἀπάγειν ἐν τοῖς εἰλημμένοις ὀροις, ὅταν ἢ ἀντι-
κειμένη πρότασις τῷ συμπεράσματι ληφθῇ γί-
γνονται γὰρ οἱ αὐτοὶ συλλογισμοὶ τοῖς διὰ τῆς
ἀντιστροφῆς, ὥστ' εὐθὺς ἔχομεν καὶ τὰ σχήματα
δι' ὧν ἕκαστον ἔσται δῆλον οὖν ὅτι πᾶν πρόβλημα
20 δείκνυται κατ' ἀμφοτέρους τοὺς τρόπους, διὰ τε
τοῦ ἀδυνάτου καὶ δεικτικῶς, καὶ οὐκ ἐνδέχεται
χωρίζεσθαι τὸν ἕτερον

XV Ἐν ποίῳ δὲ σχήματι ἔστιν ἐξ ἀντικειμένων

¹ και

αδυνατου om AC, Waitz

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hypothesis was that A applies to all B, and the assumptions were that A applies to no C, and C to some B, for in this way we get the first figure •

Again in the third figure let it be proved that A applies to all B. Then the hypothesis was that A does not apply to all B, and the assumptions were that C applies to all B and A to all C, for it is in this way that the proof *per impossibile* will result, and this is the first figure. The same also holds if the demonstration proves a particular conclusion, for then the hypothesis was that A applies to no B, and the assumptions were that C applies to some B and A to all C. If the syllogism is negative, the hypothesis was that A applies to some B, and the assumptions were that C applies to no A but to all B. This is the middle figure. Similarly too if the demonstration proves a particular negative conclusion, the hypothesis will be that A applies to all B, and the assumptions were that C applies to no A but to some B. This is the middle figure.

Thus it is evident that each of these propositions can also be proved ostensively by means of the same terms. Similarly too if the syllogisms are ostensive it will be possible to employ reduction *ad impossibile* by using the terms already taken, if we assume the premiss which contradicts the conclusion. For we get the same syllogisms as we obtained by conversion, and so we have at once the very figures by which each one will be effected. It is clear, then, that every proposition can be proved in both ways, both *per impossibile* and ostensively, and that neither method can be separated from the other.

XV In which figures we can and cannot draw a Conclusions
from

63 b

προτάσεων συλλογίσασθαι καὶ ἐν ποίῳ οὐκ ἔστιν,
 ὡδ' ἔσται φανερόν λέγω δ' ἀντικειμένας εἶναι
 25 προτάσεις κατὰ μὲν τὴν λέξιν τέτταρας, οἷον τὸ
 παντὶ τῷ οὐδενί, καὶ τὸ παντὶ τῷ οὐ παντί, καὶ τὸ
 τινὶ τῷ οὐδενί, καὶ τὸ τινὶ τῷ οὐ τινί, κατ' ἀλήθειαν
 δὲ τρεῖς τὸ γὰρ τινὶ τῷ οὐ τινὶ κατὰ τὴν λέξιν
 ἀντίκειται μόνον τούτων δ' ἐναντίας μὲν τὰς
 καθόλου, τὸ παντὶ τῷ μηδενὶ ὑπάρχειν (οἷον τὸ
 30 πᾶσαν ἐπιστήμην εἶναι σπουδαίαν τῷ μηδεμίαν
 εἶναι σπουδαίαν), τὰς δ' ἄλλας ἀντικειμένας

Ἐν μὲν οὖν τῷ πρώτῳ σχήματι οὐκ ἔστιν ἐξ
 ἀντικειμένων προτάσεων συλλογισμὸς οὔτε κατα-
 φατικὸς οὔτε ἀποφατικὸς, καταφατικὸς μὲν ὅτι
 ἀμφοτέρας δεῖ καταφατικὰς εἶναι τὰς προτάσεις,
 35 αἱ δ' ἀντικείμεναι φάσις καὶ ἀπόφασις, στερητικὸς
 δὲ ὅτι αἱ μὲν ἀντικείμεναι τὸ αὐτὸ τοῦ αὐτοῦ
 κατηγοροῦσι καὶ ἀπαρνοῦνται, τὸ δ' ἐν τῷ πρώτῳ
 μέσον οὐ λέγεται κατ' ἀμφοῖν, ἀλλ' ἐκείνου μὲν
 ἄλλο ἀπαρνεῖται, αὐτὸ δὲ ἄλλου κατηγορεῖται
 αὐται δ' οὐκ ἀντίκεινται

40 Ἐν δὲ τῷ μέσῳ σχήματι καὶ ἐκ τῶν ἀντικει-
 μένων καὶ ἐκ τῶν ἐναντίων ἐνδέχεται γίνεσθαι
 64 a συλλογισμὸν ἔστω γὰρ ἀγαθὸν μὲν ἐφ' οὗ Α,
 ἐπιστήμη δὲ ἐφ' οὗ Β καὶ Γ εἰ δὴ πᾶσαν ἐπι-
 στήμην σπουδαίαν ἔλαβε καὶ μηδεμίαν, τὸ Α τῷ Β
 παντὶ ὑπάρχει καὶ τῷ Γ οὐδενί, ὥστε τὸ Β τῷ Γ
 οὐδενί οὐδεμία ἄρα ἐπιστήμη ἐπιστήμη ἐστίν
 5 ὁμοίως δὲ καὶ εἰ πᾶσαν λαβὼν σπουδαίαν τὴν
 ἱατρικὴν μὴ σπουδαίαν ἔλαβε τῷ μὲν γὰρ Β παντὶ
 τὸ Α τῷ δὲ Γ οὐδενί, ὥστε ἢ τις ἐπιστήμη οὐκ

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conclusion from opposite premisses will be evident from the following analysis — I hold that there are four pairs of premisses which exhibit a verbal opposition, viz, 'applies to all' and 'applies to none', 'applies to all' and 'does not apply to all', 'applies to some' and 'applies to none', and 'applies to some' and 'does not apply to some', but only three of these are really opposed, because the opposition of 'applies to some' and 'does not apply to some' is only verbal. Of these the universal premisses 'applies to all' and 'applies to none' (*e g.*, 'all knowledge is good' and 'no knowledge is good') are contrary, the other two pairs are contradictory.

In the first figure, then, a syllogism from opposite premisses is impossible, whether it be affirmative or negative. An affirmative syllogism is impossible because to produce it both the premisses must be affirmative, and a pair of opposite premisses is composed of an affirmation and its negation. A negative syllogism is impossible because opposite premisses affirm and deny the same predicate of the same subject, and in the first figure the middle term is not predicated of both the others, but something else is denied of it while it is itself predicated of something else, and the premisses thus formed are not opposed.

In the middle figure a syllogism may be obtained both from contradictory and from contrary premisses. For let A be 'good,' and let B and C be 'science'. Then if we assume that all science is good, and then that no science is good, A applies to all B and to no C, so that B applies to no C. Therefore no science is science. Similarly too if after assuming that all science is good we then assume that medicine is not good for A applies to all B but to no C, so that the

64 a

ἔσται ἐπιστήμη καὶ εἰ τῷ μὲν Γ παντὶ τὸ Α τῷ
 δὲ Β μηδενί, ἔστι δὲ τὸ μὲν Β ἐπιστήμη τὸ δὲ Γ
 ἱατρικὴ τὸ δὲ Α ὑπόληψις οὐδεμίαν γὰρ ἐπιστήμην
 10 ὑπόληψιν λαβὼν εἵληφε τινὰ ἐπιστήμην* εἶναι
 ὑπόληψιν διαφέρει δὲ τοῦ πάσαι τῷ ἐπὶ τῶν ὄρων
 ἀντιστρέφεσθαι πρότερον μὲν γὰρ πρὸς τῷ Β, νῦν
 δὲ πρὸς τῷ Γ τὸ καταφατικόν καὶ ἂν ἡ δὲ μὴ
 καθόλου ἢ ἑτέρα πρότασις ὡσαύτως αἰεὶ γὰρ τὸ
 μέσον ἐστὶν ὃ ἀπὸ θατέρου μὲν ἀποφατικῶς λέγεται
 15 κατὰ θατέρου δὲ καταφατικῶς

“Ὡστ’ ἐνδέχεται τάντικείμενα περαίνεισθαι, πλὴν
 οὐκ αἰεὶ οὐδὲ πάντως, ἀλλ’ ἐὰν οὕτως ἔχη τὰ ὑπὸ
 τὸ μέσον ὥστ’ ἡ ταῦτα εἶναι ἢ ὅλον πρὸς μέρος
 ἄλλως δ’ ἀδύνατον οὐ γὰρ ἔσσονται οὐδαμῶς αἱ
 προτάσεις οὐτ’ ἐναντία οὐτ’ ἀντικείμεναι

20 Ἐν δὲ τῷ τρίτῳ σχήματι καταφατικὸς μὲν
 συλλογισμὸς οὐδέποτε ἔσται ἐξ ἀντικειμένων προ-
 τάσεων διὰ τὴν εἰρημένην αἰτίαν καὶ ἐπὶ τοῦ
 πρώτου σχήματος, ἀποφατικὸς δ’ ἔσται, καὶ
 καθόλου καὶ μὴ καθόλου τῶν ὄρων ὄντων ἔστω
 γὰρ ἐπιστήμη ἐφ’ οὗ τὸ Β καὶ Γ, ἱατρικὴ δ’ ἐφ’ οὗ
 25 Α εἰ οὖν λάβοι πᾶσαν ἱατρικὴν ἐπιστήμην καὶ
 μηδεμίαν ἱατρικὴν ἐπιστήμην, τὸ Β παντὶ τῷ Α
 εἵληφε καὶ τὸ Γ οὐδενί, ὥστ’ ἔσται τις ἐπιστήμη
 οὐκ ἐπιστήμη ὁμοίως δὲ καὶ ἂν μὴ καθόλου
 ληφθῇ ἢ ΒΑ¹ πρότασις εἰ γὰρ ἐστὶ τις ἱατρικὴ
 ἐπιστήμη καὶ πάλιν μηδεμία ἱατρικὴ ἐπιστήμη,
 30 συμβαίνει ἐπιστήμην τινὰ μὴ εἶναι ἐπιστήμην
 εἰσὶ δὲ καθόλου μὲν τῶν ὄρων λαμβανομένων
 ἐναντία αἱ προτάσεις, ἐὰν δ’ ἐν μέρει ἄτερος
 ἀντικείμεναι

¹ BA ABC, Waitz AB uolgo

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But if the premiss AB which is assumed is wholly true, and BC is wholly false, we shall have a true conclusion. For there is no reason why A should not apply to all B and all C, while B applies to no C, as is the case with all species of a genus which are not subordinate one to another, for 'animal' applies to both horse and man, but 'horse' applies to no man. Thus if A is assumed to apply to all B, and B to all C, the conclusion will be true, although the premiss BC is wholly false.

Major true,
minor
wholly
false

Similarly too when the premiss AB is negative. For it is possible that A should apply to no B and to no C, and that B should apply to no C, as, *e g*, a genus does not apply to the species of another genus. For 'animal' applies neither to music nor to medicine, nor does music apply to medicine. If, then, it is assumed that A applies to no B but B applies to all C, the conclusion will be true.

Also if the premiss BC is not wholly but only partly false, the conclusion will again be true. For there is no reason why A should not apply to the whole of both B and C, while B applies to some C, as, *e g*, the genus applies both to the species and to the differentia, for 'animal' applies to every man and to everything that walks on land, while 'man' applies to some things which walk on land, but not to all. Supposing, then, that A is assumed to apply to all B, and B to all C, A will apply to all C, which, as we have seen, is true.

Major true
minor partly
false

Similarly too if the premiss AB is negative. For it is possible for A to apply to no B and to no C, and yet for B to apply to some C, as, *e g*, the genus does not apply to the species and differentia of another genus, for 'animal' applies neither to 'thought'

54 b

θεωρητικῇ, ἥ δὲ φρόνησις τινὶ θεωρητικῇ εἰ οὖν
 15 ληφθείη τὸ μὲν Α μηδενὶ τῷ Β τὸ δὲ Β παντὶ τῷ
 Γ, οὐδενὶ τῷ Γ τὸ Α ὑπάρξει τοῦτο δ' ἦν ἀληθές

Ἐπὶ δὲ τῶν ἐν μέρει συλλογισμῶν ἐνδέχεται καὶ
 τῆς πρώτης προτάσεως ὅλης οὔσης ψευδοῦς τῆς δ'
 20 ἐτέρας ἀληθοῦς ἀληθές εἶναι τὸ συμπέρασμα, καὶ
 ἐπὶ τι ψευδοῦς οὔσης τῆς πρώτης τῆς δ' ἐτέρας
 ἀληθοῦς,¹ καὶ τῆς μὲν ἀληθοῦς τῆς δ' ἐν μέρει
 ψευδοῦς, καὶ ἀμφοτέρων ψευδῶν οὐδὲν γὰρ κω-
 λύει τὸ Α τῷ μὲν Β μηδενὶ ὑπάρχειν τῷ δὲ Γ τινί,
 καὶ τὸ Β τῷ Γ τινί, οἷον ζῶον οὐδεμιᾷ χιόνι λευκῷ
 δὲ τινὶ ὑπάρχει, καὶ ἡ χιὼν λευκῷ τινὶ εἰ οὖν
 25 μέσον τεθείη ἡ χιὼν πρῶτον δὲ τὸ ζῶον, καὶ
 ληφθείη τὸ μὲν Α ὅλω τῷ Β ὑπάρχειν τὸ δὲ Β τινὶ
 τῷ Γ, ἡ μὲν ΑΒ ὅλη ψευδής, ἡ δὲ ΒΓ ἀληθής, καὶ
 τὸ συμπέρασμα ἀληθές ὁμοίως δὲ καὶ στερητικῆς
 ούσης τῆς ΑΒ προτάσεως ἐγχωρεῖ γὰρ τὸ Α τῷ
 μὲν Β ὅλω ὑπάρχειν τῷ δὲ Γ τινὶ μὴ ὑπάρχειν, τὸ
 30 μέντοι Β τινὶ τῷ Γ ὑπάρχειν, οἷον τὸ ζῶον ἀνθρώπῳ
 μὲν παντὶ ὑπάρχει λευκῷ δὲ τινὶ οὐχ ἔπεται, ὃ δ'
 ἄνθρωπος τινὶ λευκῷ ὑπάρχει ὥστ' εἰ μέσου
 τεθέντος τοῦ ἀνθρώπου ληφθείη τὸ Α μηδενὶ τῷ Β
 ὑπάρχειν τὸ δὲ Β τινὶ τῷ Γ ὑπάρχειν, ἀληθές ἐσται
 35 τὸ συμπέρασμα ψευδοῦς οὔσης ὅλης τῆς ΑΒ προ-
 τάσεως

Καὶ εἰ ἐπὶ τι ψευδὴς ἡ ΑΒ πρότασις, ἔσται τὸ
 συμπέρασμα ἀληθές οὐδὲν γὰρ κωλύει τὸ Α καὶ
 τῷ Β καὶ τῷ Γ τινὶ ὑπάρχειν, καὶ τὸ Β τῷ Γ τινὶ
 ὑπάρχειν, οἷον τὸ ζῶον τινὶ καλῷ καὶ τινὶ μεγάλῳ,
 καὶ τὸ καλὸν τινὶ μεγάλῳ ὑπάρχειν εἰ οὖν ληφθῇ

¹ ἀληθοῦς] ὅλης ἀληθοῦς nf, Bekker

² οὖν] ου ετιορε preli Bekker

nor to 'speculative,' whereas 'thought' applies to some of that which is speculative. Supposing, then, that A is assumed to apply to no B, and B to all C, A will apply to no C, and this, as we have seen, is true.

In the case of particular syllogisms it is possible ^{(2) Particular syllogisms} for the conclusion to be true both (i) when the first premiss is wholly false and the other is true, and (ii) when the first premiss is partly false and the other is true, and (iii) when the former is true and the latter partly false, and (iv) when both are false. I or (i) there is no reason why A should not apply to no B but to some C, while B applies to some C, as, *e g.*, 'animal' applies to no snow but to some 'white,' and 'snow' applies to some 'white.' Supposing, then, that 'snow' is posited as the middle term, and 'animal' as the first, and it is assumed that A applies to the whole of B and B to some C, AB is wholly false, but BC is true, and the conclusion is true. Similarly too when the premiss AB is negative. For it is possible for A to apply to the whole of B and not to apply to some C, and yet for B to apply to some C, as, *e g.*, 'animal' applies to every man, but is not a consequent of some 'white,' and 'man' applies to some 'white,' so that if 'man' is posited as the middle term, and it is assumed that A applies to no B and B applies to some C, the conclusion will be true although the premiss AB is wholly false.

(ii) Also, if the premiss AB is partly false, the ^{Major partly false, minor true} conclusion can be true. For there is no reason why A should not apply both to some B and to some C, while B applies to some C, as, *e g.*, 'animal' applies to some 'beautiful' and some 'large,' and 'beautiful' applies to some 'large.' Thus if A is assumed

55 a τὸ Α παντὶ τῷ Β καὶ τὸ Β τινὶ τῷ Γ, ἡ μὲν ΑΒ
 πρότασις ἐπὶ τι ψευδὴς ἔσται, ἡ δὲ ΒΓ ἀληθὴς, καὶ
 τὸ συμπέρασμα ἀληθές ὁμοίως δὲ καὶ στερητικῆς
 οὔσης τῆς ΑΒ προτάσεως οἱ γὰρ αὐτοὶ ὅροι
 ἔσονται καὶ ὡσαύτως κείμενοι πρὸς τὴν ἀπόδειξιν
 5 Πάλιν εἰ ἡ μὲν ΑΒ ἀληθὴς ἡ δὲ ΒΓ ψευδὴς,
 ἀληθές ἔσται τὸ συμπέρασμα οὐδὲν γὰρ κωλύει
 τὸ Α τῷ μὲν Β ὅλῳ ὑπάρχειν τῷ δὲ Γ τινί, καὶ τὸ
 Β τῷ Γ μηδενὶ ὑπάρχειν, οἷον ζῶον κύκνῳ μὲν παν-
 τὶ μέλανι δὲ τινί, κύκνος δὲ οὐδενὶ μέλανι ὥστ' εἰ
 ληφθείη παντὶ τῷ Β τὸ Α καὶ τὸ Β τινὶ τῷ Γ, ἀλη-
 10 θές ἔσται τὸ συμπέρασμα ψευδοῦς ὄντος τοῦ ΒΓ

Ὅμοίως δὲ καὶ στερητικῆς λαμβανομένης τῆς
 ΑΒ προτάσεως ἐγκωρεῖ γὰρ τὸ Α τῷ μὲν Β μη-
 δενὶ τῷ δὲ Γ τινὶ μὴ ὑπάρχειν, τὸ μέντοι Β μηδενὶ
 τῷ Γ, οἷον τὸ γένος τῷ ἐξ ἄλλου γένους εἶδει
 καὶ τῷ συμβεβηκότι τοῖς αὐτοῦ εἶδεσι τὸ γὰρ ζῶον
 15 ἀριθμῷ μὲν οὐδενὶ ὑπάρχει λευκῷ δὲ τινὶ οὐ,¹ ὁ δ'
 ἀριθμὸς οὐδενὶ λευκῷ ἔαν οὖν μέσον τεθῇ ὁ ἀριθμὸς,
 καὶ ληφθῇ τὸ μὲν Α μηδενὶ τῷ Β τὸ δὲ Β τινὶ τῷ
 Γ, τὸ Α τινὶ τῷ Γ οὐχ ὑπάρξει, ὅπερ ἦν ἀληθές
 καὶ ἡ μὲν ΑΒ πρότασις ἀληθὴς, ἡ δὲ ΒΓ ψευδὴς
 20 Καὶ εἰ ἐπὶ τι ψευδὴς ἡ ΑΒ ψευδὴς δὲ καὶ ἡ ΒΓ
 ἔσται τὸ συμπέρασμα ἀληθές οὐδὲν γὰρ κωλύει
 τὸ Α τῷ Β τινὶ καὶ τῷ Γ τινὶ ὑπάρχειν ἑκατέρῳ,
 τὸ δὲ Β μηδενὶ τῷ Γ, οἷον εἰ ἐναντίον τὸ Β τῷ Γ,
 ἀμφω δὲ συμβεβηκότα τῷ αὐτῷ γένει τὸ γὰρ ζῶον
 τινὶ λευκῷ καὶ τινὶ μέλανι ὑπάρχει, λευκὸν δ'
 25 οὐδενὶ μέλανι ἔαν οὖν ληφθῇ τὸ Α παντὶ τῷ Β καὶ
 τὸ Β τινὶ τῷ Γ, ἀληθές ἔσται τὸ συμπέρασμα καὶ
 στερητικῆς δὲ λαμβανομένης τῆς ΑΒ ὡσαύτως οἱ

¹ τινὶ οὐ Philoponus (?), Jenkinson τινι codd

to apply to all B and B to some C, the premiss AB will be partly false, but BC will be true, and the conclusion will be true. Similarly too if the premiss AB is negative, the terms will be the same and will be related in the same way for the purpose of the proof.

(iii) Again, if AB is true and BC false, the conclusion can be true. For there is no reason why A should not apply to the whole of B and to some C, while B applies to no C, as, *e.g.*, 'animal' applies to every swan and to some black, and 'swan' applies to no 'black', so that supposing that A is assumed to apply to all B and B to some C, the conclusion will be true although BC is false.

Major true,
minor false

Similarly too if the premiss AB is negative. For it is possible for A to apply to no B and not to apply to some C, while B applies to no C, as, *e.g.*, a genus does not apply to a species from another genus and does not apply to some of an accident to its own species, for 'animal' applies to no 'number' and does not apply to some 'white,' and 'number' applies to no 'white'. Thus if 'number' is taken as the middle term, and A is assumed to apply to no B, and B to some C, A will not apply to some C, which, as we have seen, is true. The premiss AB is true, and BC is false.

(iv) The conclusion can also be true if AB is partly false and BC is also false. For there is no reason why A should not apply to some of both B and C, while B applies to no C, *e.g.*, if B is contrary to C, and both are accidents of the same genus, for 'animal' applies to some 'white' and some 'black,' but 'white' applies to no 'black'. Thus if A is assumed to apply to all B, and B to some C, the conclusion will be true. So too if the premiss AB is

Both
premises
false

55 a

γὰρ αὐτοὶ ὅροι καὶ ὡσαύτως τεθήσονται πρὸς τὴν ἀπόδειξιν

- Καὶ ἀμφοτέρων δὲ ψευδῶν οὐσῶν ἔσται τὸ
 30 συμπέρασμα ἀληθές ἐγχωρεῖ γὰρ τὸ Α τῷ μὲν Β
 μηδενὶ τῷ δὲ Γ τινὶ ὑπάρχειν, τὸ μέντοι Β μηδενὶ
 τῷ Γ, οἷον τὸ γένος τῷ ἐξ ἄλλου γένους εἶδει καὶ
 τῷ συμβεβηκότι τοῖς εἶδεσι τοῖς αὐτοῦ ζῶον γὰρ
 ἀριθμῷ μὲν οὐδενὶ λευκῷ δὲ τινὶ ὑπάρχει, καὶ ὁ
 ἀριθμὸς οὐδενὶ λευκῷ ἔαν οὖν ληφθῇ τὸ Α παντὶ
 35 τῷ Β καὶ τὸ Β τινὶ τῷ Γ, τὸ μὲν συμπέρασμα
 ἀληθές, αἱ δὲ προτάσεις ἄμφω ψευδεῖς

- Ὁμοίως δὲ καὶ στερητικῆς οὕσης τῆς ΑΒ οὐδὲν
 γὰρ κωλύει τὸ Α τῷ μὲν Β ὅλῳ ὑπάρχειν τῷ δὲ Γ
 τινὶ μὴ ὑπάρχειν, μηδὲ τὸ Β μηδενὶ τῷ Γ, οἷον
 ζῶον κύκνῳ μὲν παντὶ μέλανι δὲ τινὶ οὐχ ὑπάρχει,
 40 κύκνος δ' οὐδενὶ μέλανι ὥστ' εἰ ληφθείη τὸ Α
 55 b μηδενὶ τῷ Β τὸ δὲ Β τινὶ τῷ Γ, τὸ Α τινὶ τῷ Γ οὐχ
 ὑπάρχει τὸ μὲν οὖν συμπέρασμα ἀληθές, αἱ δὲ
 προτάσεις ψευδεῖς

- III Ἐν δὲ τῷ μέσω σχήματι πάντως ἐγχωρεῖ
 διὰ ψευδῶν ἀληθὲς συλλογίσασθαι, καὶ ἀμφοτέρων
 5 τῶν προτάσεων ὅλων ψευδῶν λαμβανομένων [καὶ
 ἐπὶ τι ἐκατέρας],¹ καὶ τῆς μὲν ἀληθοῦς τῆς δὲ
 ψευδοῦς οὕσης ὅλης, ὅποτερασοῦν ψευδοῦς τιθε-
 μένης, καὶ εἰ ἀμφοτέραι ἐπὶ τι ψευδεῖς, καὶ εἰ ἡ
 μὲν ἀπλῶς ἀληθὴς ἡ δ' ἐπὶ τι ψευδής, καὶ εἰ ἡ μὲν
 ὅλη ψευδής ἡ δ' ἐπὶ τι ἀληθής, καὶ ἐν τοῖς καθόλου
 10 καὶ ἐπὶ τῶν ἐν μέρει συλλογισμῶν

Εἰ γὰρ τὸ Α τῷ μὲν Β μηδενὶ ὑπάρχει τῷ δὲ Γ

¹ καὶ

ἐκατέρας omittenda ci Jenkinson

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taken as negative, the terms will be the same and will be posited in the same relation for the purpose of the proof

The conclusion can also be true when both premisses are false. For it is possible for A to apply to no B but to some C, while B applies to no C, as, *e g*, a genus does not apply to a species from another genus, but applies to an accident of its own species, for 'animal' applies to no 'number' but to some 'white,' and 'number' applies to no 'white'. Thus if A is assumed to apply to all B and B to some C, the conclusion will be true although both premisses are false.

Similarly too if AB is negative, for there is no reason why A should not apply to the whole of B and yet not apply to some C, while B applies to no C, as, *e g*, 'animal' applies to every swan but does not apply to some 'black,' while 'swan' applies to no 'black', so that supposing A to be assumed to apply to no B, and B to apply to some C, A does not apply to some C. Thus the conclusion is true although the premisses are false.

III In the middle figure it is possible to reach a true conclusion by false premisses in every combination (i) if both premisses are wholly false, [if each is partly false,]^a (ii) if one is true and the other wholly false, whichever is falsely assumed, (iii) if both are partly false, (iv) if one is absolutely true and the other partly false, and if one is wholly false and the other partly true^b—both in universal and in particular syllogisms.

Second figure
(1) Universal syllogisms.

(i) If A applies to no B but to all C, as, *e g*, 'animal' Both premisses

the wording in ch iv, are at least tautologous with (iii), and spoil the analysis

^b This case is not treated in the discussion which follows

55 b

παντί, οἷον ζῶον λίθω μὲν οὐδενὶ ἵππῳ δὲ παντί,
 εἰς ἐναντίως τεθῶσιν αἱ προτάσεις καὶ ληφθῇ τὸ
 Α τῷ μὲν Β παντὶ τῷ δὲ Γ μηδενί, ἐκ ψευδῶν ὅλων
 τῶν προτάσεων ἀληθὲς ἔσται τὸ συμπέρασμα
 15 ὁμοίως δὲ καὶ εἰ τῷ μὲν Β παντὶ τῷ δὲ Γ μηδενὶ
 ὑπάρχει τὸ Α ὁ γὰρ αὐτὸς ἔσται συλλογισμὸς

Πάλιν εἰ ἡ μὲν ἑτέρα ὅλη ψευδὴς ἡ δ' ἑτέρα ὅλη
 ἀληθὴς οὐδὲν γὰρ κωλύει τὸ Α καὶ τῷ Β καὶ τῷ Γ
 παντὶ ὑπάρχειν, τὸ μέντοι Β μηδενὶ τῷ Γ, οἷον τὸ
 γένος τοῖς μὴ ὑπ' ἄλληλα εἶδεσιν τὸ γὰρ ζῶον καὶ
 20 ἵππῳ παντὶ καὶ ἀνθρώπῳ, καὶ οὐδεὶς ἄνθρωπος
 ἵππος εἰς οὖν ληφθῇ τὸ ζῶον τῷ μὲν παντὶ τῷ δὲ
 μηδενὶ ὑπάρχειν, ἡ μὲν ὅλη ψευδὴς ἔσται ἡ δ' ὅλη
 ἀληθὴς, καὶ τὸ συμπέρασμα ἀληθὲς πρὸς ὅποτε-
 ροῦν τεθέντος τοῦ στερητικοῦ

Καὶ εἰ ἡ ἑτέρα ἐπὶ τι ψευδὴς ἡ δ' ἑτέρα ὅλη
 25 ἀληθὴς ἐγχωρεῖ γὰρ τὸ Α τῷ μὲν Β τινὶ ὑπάρχειν
 τῷ δὲ Γ παντί, τὸ μέντοι Β μηδενὶ τῷ Γ, οἷον ζῶον
 λευκῷ μὲν τινὶ κόρακι δὲ παντί, καὶ τὸ λευκὸν
 οὐδενὶ κόρακι εἰς οὖν ληφθῇ τὸ Α τῷ μὲν Β
 μηδενὶ τῷ δὲ Γ ὅλῳ ὑπάρχειν, ἡ μὲν ΑΒ πρότασις
 ἐπὶ τι ψευδὴς ἡ δ' ΑΓ ὅλη ἀληθὴς, καὶ τὸ συμπέ-
 30 ρασμα ἀληθὲς καὶ μετατιθεμένου δὲ τοῦ στερη-
 τικοῦ ὡσαύτως διὰ γὰρ τῶν αὐτῶν ὅρων ἡ ἀπό-
 δειξις καὶ εἰ ἡ καταφατικὴ πρότασις ἐπὶ τι
 ψευδὴς ἡ δὲ στερητικὴ ὅλη ἀληθὴς οὐδὲν γὰρ
 κωλύει τὸ Α τῷ μὲν Β τινὶ ὑπάρχειν τῷ δὲ Γ ὅλῳ
 μὴ ὑπάρχειν, καὶ τὸ Β μηδενὶ τῷ Γ, οἷον τὸ ζῶον
 35 λευκῷ μὲν τινὶ πίττῃ δ' οὐδεμιᾷ, καὶ τὸ λευκὸν
 οὐδεμιᾷ πίττῃ ὥστ' εἰς ληφθῇ τὸ Α ὅλῳ τῷ Β

applies to no 'stone' but to all 'horse,' if the premisses are taken in the contrary sense and A is assumed to apply to all B but to no C, although the premisses are wholly false, the conclusion from them can be true. Similarly too if A applies to all B but to no C, for we shall get the same syllogism wholly false

(ii) So again if one premiss is wholly false and the other wholly true, for there is no reason why A should not apply to all of both B and C, while B applies to no C, as, *e g.*, a genus applies to co-ordinate species, for 'animal' applies both to every horse and to every man, and no man is a horse. Thus if 'animal' is assumed to apply to all of the one and to none of the other, one premiss will be wholly true and the other wholly false, and the conclusion will be true, to whichever of the two terms the negative is attached One wholly false and one true premiss

(iv) So too if one premiss is partly false and the other wholly true. For it is possible for A to apply to some B and to all C, while B applies to no C, as, *e g.*, 'animal' applies to some 'white' and to every crow, and 'white' applies to no crow. Thus if A is assumed to apply to no B but to the whole of C, the premiss AB will be partly false, and AC will be wholly true, and the conclusion will be true. Similarly too if the negative is transposed^a, for the proof will be effected through the same terms. So too if the affirmative premiss is partly false and the negative wholly true. For there is no reason why A should not apply to some B and yet not apply at all to C, while B applies to no C, as, *e g.*, 'animal' applies to some 'white' but to no pitch, and 'white' applies to no pitch, so that if A is assumed to apply to the One partly false and one true premiss

^a *i e.*, if the minor premiss is negative

55 b

ὑπάρχειν τῷ δὲ Γ μηδενί, ἡ μὲν ΑΒ ἐπὶ τι ψευδής,
ἡ δ' ΑΓ ὅλη ἀληθής, καὶ τὸ συμπέρασμα ἀληθές

Καὶ εἰ ἀμφότεραι αἱ προτάσεις ἐπὶ τι ψευδεῖς,
ἔσται τὸ συμπέρασμα ἀληθές ἐγχωρεῖ γάρ τὸ Α
40 καὶ τῷ Β καὶ τῷ Γ τινὶ ὑπάρχειν, τὸ δὲ Β μηδενί
56 a τῷ Γ, οἷον ζῶον καὶ λευκῷ τινὶ καὶ μέλανι τινί, τὸ
δὲ λευκὸν οὐδενὶ μέλανι ἔαν οὖν ληφθῇ τὸ Α τῷ
μὲν Β παντὶ τῷ δὲ Γ μηδενί, ἀμφω μὲν αἱ προτά-
σεις ἐπὶ τι ψευδεῖς, τὸ δὲ συμπέρασμα ἀληθές
ὁμοίως δὲ καὶ μετατεθείσης τῆς στερητικῆς διὰ τῶν
αὐτῶν ὄρων

5 Φανερόν δὲ καὶ ἐπὶ τῶν ἐν μέρει συλλογισμῶν
οὐδὲν γὰρ κωλύει τὸ Α τῷ μὲν Β παντὶ τῷ δὲ Γ
τινὶ ὑπάρχειν, καὶ τὸ Β τῷ Γ τινὶ μὴ ὑπάρχειν, οἷον
ζῶον παντὶ ἀνθρώπῳ λευκῷ δὲ τινί, ἄνθρωπος δὲ
τινὶ λευκῷ οὐχ ὑπάρξει ἔαν οὖν τεθῇ τὸ Α τῷ μὲν
10 Β μηδενί ὑπάρχειν τῷ δὲ Γ τινὶ ὑπάρχειν, ἡ μὲν
καθόλου πρότασις ὅλη ψευδής, ἡ δ' ἐν μέρει ἀληθής
καὶ τὸ συμπέρασμα ἀληθές

᾽Ωσαύτως δὲ καὶ καταφατικῆς λαμβανομένης τῆς
ΑΒ ἐγχωρεῖ γὰρ τὸ Α τῷ μὲν Β μηδενί τῷ δὲ Γ
τινὶ μὴ ὑπάρχειν, καὶ τὸ Β τῷ Γ τινὶ μὴ ὑπάρχειν,
15 οἷον τὸ ζῶον οὐδενὶ ἀψύχῳ, λευκῷ δὲ τινὶ οὐχ
ὑπάρχει,¹ καὶ τὸ ἄψυχον οὐχ ὑπάρξει τινὶ λευκῷ
ἔαν οὖν τεθῇ τὸ Α τῷ μὲν Β παντὶ τῷ δὲ Γ τινὶ μὴ
ὑπάρχειν, ἡ μὲν ΑΒ πρότασις ἡ καθόλου ὅλη
ψευδής, ἡ δὲ ΑΓ ἀληθής, καὶ τὸ συμπέρασμα
ἀληθές

Καὶ τῆς μὲν καθόλου ἀληθοῦς τεθείσης τῆς δ' ἐν
20 μέρει ψευδοῦς οὐδὲν γὰρ κωλύει τὸ Α μήτε τῷ Β

¹ οὐχ υπαρχει m, Bekker οὐ C², Jenkinson om ABC¹

whole of B but to no C, AB will be partly false and AC wholly true, and the conclusion will be true

(iii) The conclusion can also be true if both premisses are partly false. For it is possible for A to apply to some of both B and C, while B applies to no C, as, *e.g.*, 'animal' applies to some 'white' and some 'black,' but 'white' applies to no 'black'. Thus if A is assumed to apply to all B but to no C, both premisses are partly false, but the conclusion is true. Similarly too if the negative premiss is transposed,^a the proof being effected through the same terms.

It is evident that the same also holds good of particular syllogisms. For there is no reason why A should not apply to all B and some C, while B does not apply to some C, as, *e.g.*, 'animal' applies to every man and to some 'white,' but 'man' will not apply to some 'white'. Thus if A is taken to apply to no B but to some C, the universal premiss is wholly false, but the particular premiss is true, and so is the conclusion.

Similarly too if the premiss AB is taken as affirmative, for it is possible for A to apply to no B, and not to apply to some C, and for B not to apply to some C, as, *e.g.*, 'animal' applies to nothing inanimate and does not apply to some 'white,' and 'inanimate' will not apply to some 'white'. Thus if A is taken to apply to all B and not to apply to some C, the universal premiss AB will be wholly false, but AC will be true, and the conclusion will be true too.

So too if the universal premiss is true and the particular premiss false. For there is no reason why

Both
premisses
partly false

(2) Particular
syllogisms
(1) Major
wholly
false, minor
true

(11) Major
true, minor
false

^a Cf previous note

56 a

μήτε τῷ Γ οὐδενὶ ἔπασθαι, τὸ μέντοι Β τινὶ τῷ Γ
 μὴ ὑπάρχειν, οἷον ζῶον οὐδενὶ ἀριθμῷ οὐδ' ἀψύχῳ,
 καὶ ὁ ἀριθμὸς τινὶ ἀψύχῳ οὐχ ἔπεται ἔαν οὖν τεθῇ
 τὸ Α τῷ μὲν Β μηδενὶ τῷ δὲ Γ τινί, τὸ μὲν συμπε-
 ρασμα ἔσται ἀληθές, καὶ ἡ καθόλου πρότασις ἀληθής
 25 ἢ δ' ἐν μέρει ψευδής

Καὶ καταφατικῆς δὲ τῆς καθόλου τιθεμένης
 ὡσαύτως ἐγχωρεῖ γὰρ τὸ Α καὶ τῷ Β καὶ τῷ Γ
 ὅλῳ ὑπάρχειν, τὸ μέντοι Β τινὶ τῷ Γ μὴ ἔπασθαι,
 οἷον τὸ γένος τῷ εἶδει καὶ τῇ διαφορᾷ τὸ γὰρ ζῶον
 παντὶ ἀνθρώπῳ καὶ ὅλῳ πεζῷ ἔπεται, ἄνθρωπος δ'
 30 οὐ παντὶ πεζῷ ὥστ' ἂν ληφθῇ τὸ Α τῷ μὲν Β ὅλῳ
 ὑπάρχειν τῷ δὲ Γ τινὶ μὴ ὑπάρχειν, ἢ μὲν καθόλου
 πρότασις ἀληθής ἢ δ' ἐν μέρει ψευδής, τὸ δὲ
 συμπεράσμα ἀληθές

Φανερόν δὲ καὶ ὅτι ἐξ ἀμφοτέρων ψευδῶν ἔσται
 τὸ συμπεράσμα ἀληθές, εἴπερ ἐνδέχεται τὸ Α καὶ
 τῷ Β καὶ τῷ Γ ὅλῳ¹ ὑπάρχειν, τὸ μέντοι Β τινὶ τῷ
 35 Γ μὴ ἔπασθαι ληφθέντος γὰρ τοῦ Α τῷ μὲν Β
 μηδενὶ τῷ δὲ Γ τινὶ ὑπάρχειν, αἱ μὲν προτάσεις
 ἀμφοτέραι ψευδεῖς, τὸ δὲ συμπεράσμα ἀληθές

Ὅμοίως δὲ καὶ κατηγορικῆς οὕσης τῆς καθόλου
 προτάσεως τῆς δ' ἐν μέρει στερητικῆς ἐγχωρεῖ
 γὰρ τὸ Α τῷ μὲν Β μηδενὶ τῷ δὲ Γ παντὶ ἔπασθαι,
 40 καὶ τὸ Β τινὶ τῷ Γ μὴ ὑπάρχειν, οἷον ζῶον ἐπι-
 στήμη μὲν οὐδεμιᾷ ἀνθρώπῳ δὲ παντὶ ἔπεται, ἢ δ'
 56 b ἐπιστήμη οὐ παντὶ ἀνθρώπῳ ἔαν οὖν ληφθῇ τὸ
 Α τῷ μὲν Β ὅλῳ ὑπάρχειν τῷ δὲ Γ τινὶ μὴ ἔπασθαι,
 αἱ μὲν προτάσεις ψευδεῖς, τὸ δὲ συμπεράσμα
 ἀληθές

¹ ὅλῳ] τῷ μὲν ὅλῳ τῷ δὲ μηδενὶ fort Boethius, ci Jenkinson

PRIOR ANALYTICS, II III

A should not be a consequent of none of either B or C while B does not apply to some C, as, *e g*, 'animal' applies to no number or inanimate thing, and number is not a consequent of some inanimate things. Thus if A is taken to apply to no B but to some C, the conclusion and the universal premiss will be true, although the particular premiss will be false.

Similarly too if the universal premiss is taken as affirmative. For it is possible for A to apply to the whole of both B and C, and yet for B not to be a consequent of some C. as, *e g*, the genus applies to the species and the differentia, for 'animal' applies to every man and to all 'that which walks on land,' but 'man' does not apply to everything that walks on land, so that if A is assumed to apply to the whole of B but not to apply to some C, the universal premiss will be true and the particular false, but the conclusion will be true.

It is evident also that the conclusion drawn from premisses which are both false can be true, since it is possible for A to apply to the whole of both B and C, and yet for B not to be a consequent of some C. For if A is assumed to apply to no B but to some C, both premisses will be false, but the conclusion will be true. (III) Both premisses false

Similarly too if the universal premiss is affirmative and the particular negative. For it is possible for A to be a consequent of no B but of all C, and for B not to apply to some C. as, *e g*, 'animal' is a consequent of no 'knowledge' but of all 'man,' and 'knowledge' is not a consequent of all 'man.' Thus if A is assumed to apply to the whole of B, but not to be a consequent of some C, the premisses will be false, but the conclusion will be true.

IV Ἔσται δὲ καὶ ἐν τῷ ἐσχάτῳ σχήματι διὰ
 5 ψευδῶν ἀληθές, καὶ ἀμφοτέρων ψευδῶν οὐσῶν
 ὅλων καὶ ἐπὶ τι ἑκατέρας, καὶ τῆς μὲν ἑτέρας
 ἀληθοῦς ὅλης τῆς δ' ἑτέρας ψευδοῦς, καὶ τῆς μὲν
 ἐπὶ τι ψευδοῦς τῆς δ' ὅλης ἀληθοῦς, καὶ ἀνάπαλιν,
 καὶ ὁσαυχῶς ἄλλως ἐγχωρεῖ μεταλαβεῖν τὰς προτά-
 σεις οὐδὲν γὰρ κωλύει μήτε τὸ Α μήτε τὸ Β
 10 μηδενὶ τῷ Γ ὑπάρχειν, τὸ μέντοι Α τινὶ τῷ Β
 ὑπάρχειν, οἷον οὗτ' ἄνθρωπος οὔτε πεζὸν οὐδενὶ
 ἀψύχῳ ἔπεται, ἄνθρωπος μέντοι τινὶ πεζῷ ὑπάρχει
 εἰάν οὖν ληφθῇ τὸ Α καὶ τὸ Β παντὶ τῷ Γ ὑπάρχειν,
 αἱ μὲν προτάσεις ὅλαι ψευδεῖς, τὸ δὲ συμπέρασμα
 ἀληθές ὡσαύτως δὲ καὶ τῆς μὲν στερητικῆς τῆς
 15 δὲ καταφατικῆς οὔσης ἐγχωρεῖ γὰρ τὸ μὲν Β
 μηδενὶ τῷ Γ ὑπάρχειν τὸ δὲ Α παντί, καὶ τὸ Α τινὶ
 τῷ Β μὴ ὑπάρχειν, οἷον τὸ μέλαν οὐδενὶ κύκλῳ
 ζῶον δὲ παντί, καὶ τὸ ζῶον οὐ παντὶ μέλανι ὥστ'
 ἂν ληφθῇ τὸ μὲν Β παντὶ τῷ Γ τὸ δὲ Α μηδενί, τὸ
 20 Α τινὶ τῷ Β οὐχ ὑπάρξει καὶ τὸ μὲν συμπέρασμα
 ἀληθές, αἱ δὲ προτάσεις ψευδεῖς

Καὶ εἰ ἐπὶ τι ἑκατέρα ψευδής, ἔσται τὸ συμπέ-
 ρασμα ἀληθές οὐδὲν γὰρ κωλύει καὶ τὸ Α καὶ τὸ Β
 τινὶ τῷ Γ ὑπάρχειν, καὶ τὸ Α τινὶ τῷ Β, οἷον τὸ
 λευκὸν καὶ τὸ καλὸν τινὶ ζῷῳ ὑπάρχει, καὶ τὸ
 25 λευκὸν τινὶ καλῷ εἰάν οὖν τεθῇ τὸ Α καὶ τὸ Β
 παντὶ τῷ Γ ὑπάρχειν, αἱ μὲν προτάσεις ἐπὶ τι
 ψευδεῖς, τὸ δὲ συμπέρασμα ἀληθές καὶ στερη-
 τικῆς δὲ τῆς ΑΓ τιθεμένης ὁμοίως οὐδὲν γὰρ
 κωλύει τὸ μὲν Α τινὶ τῷ Γ μὴ ὑπάρχειν τὸ δὲ Β
 τινὶ ὑπάρχειν, καὶ τὸ Α τῷ Β μὴ παντὶ ὑπάρχειν,
 430

PRIOR ANALYTICS, II IV

IV In the last figure too it will be possible to reach a true conclusion by means of false premisses (1) when both premisses are wholly false, (ii) when each of them is partly false, (iii) when one is wholly true and the other wholly false, (iv) when one is partly false and the other wholly true, and *vice versa*, and in all other possible combinations of premisses For (1) there is no reason why, although neither A nor B applies to any C, A should not apply to some B as, *e g*, neither 'man' nor 'that which walks on land' is a consequent of anything inanimate, yet 'man' applies to some things which walk on land Thus if A and B are assumed to apply to all C, the premisses will be wholly false, but the conclusion will be true Similarly too if one premiss is negative and the other affirmative For it is possible for B to apply to no C, and A to all C, and for A not to apply to some B as, *e g*, 'black' applies to no swan, and 'animal' to every swan, and 'animal' does not apply to everything black, so that if B is assumed to apply to all C, and A to no C, A will not apply to some B, and the conclusion will be true although the premisses are false

Third figure
(1) Universal
syllogisms

(1) Both
premisses
wholly
false

(ii) So too if each of the premisses is partly false, the conclusion can be true For there is no reason why both A and B should not apply to some C, while A applies to some B as, *e g*, 'white' and 'beautiful' apply to some 'animal,' and 'white' to some 'beautiful' Thus if A and B are taken to apply to all C, the premisses will be partly false, but the conclusion will be true Similarly too if AC is taken as negative For it is quite possible that A should not apply to some C, and B should apply to some C, and A should not apply to all B as, *e g*, 'white' does not apply

(ii) Both
premisses
partly false

56 b

30 οἷον τὸ λευκὸν τινὶ ζῳῷ οὐχ ὑπάρχει, τὸ δὲ καλὸν
 τινὶ ὑπάρχει, καὶ τὸ λευκὸν οὐ παντὶ καλῷ ὥστ'
 ἂν ληφθῇ τὸ μὲν Α μηδενὶ τῷ Γ τὸ δὲ Β παντί,
 ἀμφοτέραι μὲν αἱ προτάσεις ἐπὶ τι ψευδεῖς, τὸ δὲ
 συμπέρασμα ἀληθές

Ὡσαύτως δὲ καὶ τῆς μὲν ὅλης ψευδοῦς τῆς δ'
 ὅλης ἀληθοῦς λαμβανομένης ἐγχωρεῖ γὰρ καὶ τὸ
 35 Α καὶ τὸ Β παντὶ τῷ Γ ἔπεσθαι, τὸ μέντοι Α τινὶ
 τῷ Β μὴ ὑπάρχειν, οἷον ζῶον καὶ λευκὸν παντὶ
 κύκνῳ ἔπεται, τὸ μέντοι ζῶον οὐ παντὶ ὑπάρχει
 λευκῷ τεθέντων οὖν ὅρων τούτων ἐὰν ληφθῇ τὸ
 μὲν Β ὅλῳ τῷ Γ ὑπάρχειν τὸ δὲ Α ὅλῳ μὴ ὑπάρχειν,
 ἢ μὲν ΒΓ ὅλη ἐστὶ ἀληθὴς ἢ δὲ ΑΓ ὅλη ψευδής,
 40 καὶ τὸ συμπέρασμα ἀληθές ὁμοίως δὲ καὶ εἰ τὸ
 μὲν ΒΓ ψεῦδος τὸ δὲ ΑΓ ἀληθές οἱ γὰρ αὐτοὶ ὅροι
 57 a πρὸς τὴν ἀπόδειξιν [μέλαν, κύκνος, ἄψυχον]¹ ἀλλὰ
 καὶ εἰ ἀμφοτέραι λαμβάνονται καταφατικαί οὐδὲν
 γὰρ κωλύει τὸ μὲν Β παντὶ τῷ Γ ἔπεσθαι, τὸ δὲ Α
 ὅλῳ μὴ ὑπάρχειν, καὶ τὸ Α τινὶ τῷ Β ὑπάρχειν,
 5 οἷον κύκνῳ [μὲν]² παντὶ ζῶον, μέλαν δ' οὐδενὶ
 κύκνῳ, καὶ τὸ μέλαν ὑπάρχει τινὶ ζῳῷ ὥστ' ἂν
 ληφθῇ τὸ Α καὶ τὸ Β παντὶ τῷ Γ ὑπάρχειν, ἢ μὲν
 ΒΓ ὅλη ἀληθὴς ἢ δὲ ΑΓ ὅλη ψευδής, καὶ τὸ
 συμπέρασμα ἀληθές ὁμοίως δὲ καὶ τῆς ΑΓ
 ληφθείσης ἀληθοῦς διὰ γὰρ τῶν αὐτῶν ὅρων ἢ
 ἀπόδειξις

10 Πάλιν τῆς μὲν ὅλης ἀληθοῦς ούσης τῆς δ' ἐπὶ τι
 ψευδοῦς ἐγχωρεῖ γὰρ τὸ μὲν Β παντὶ τῷ Γ ὑπάρ-
 χειν τὸ δὲ Α τινί, καὶ τὸ Α τινὶ τῷ Β, οἷον δῖπον

¹ secl Waitz² om Bnfu, Boethius, Waitz

^a These are not the same terms as before, they are derived
 432

PRIOR ANALYTICS, II XX-XX

of his argument, we must be careful that we do not grant him the same term twice over in the premisses, since we know that without a middle term there cannot be a syllogism,^a and the middle term is that which occurs more than once. In what way we should watch for the middle term with reference to each conclusion is evident from our knowledge of what form the proof takes in each figure, this will not escape us, because we know how we are maintaining the argument.

This same procedure against which we have been warning students when they are on the defensive in argument they should try to adopt unobtrusively when they assume the offensive. This will be possible, firstly, if they avoid drawing the conclusions of preliminary syllogisms and leave them obscure, after making the necessary assumptions, and secondly, if the points asked to be conceded are not closely associated, but are as far as possible unconnected by middle terms. *E.g.*, let it be required to establish that A is predicated of F, the middle terms being B, C, D and E. Then we should ask whether A applies to B, and next, not whether B applies to C, but whether D applies to E, and then whether B applies to C, and so on with the remaining terms. If the syllogism is effected by means of one middle term, we should begin with the middle, for in this way the effect of the concession will be least apparent.

XX Since we comprehend when and with what combinations of terms a syllogism results, it is evident also when refutation will or will not be possible. Refutation may take place whether all the propositions are conceded or the answers alternate (*i.e.* one being negative and one affirmative), for we have

and how to
employ
them

Refutation

66 b

φατικῆς) ἐγχωρεῖ γίνεσθαι ἔλεγχον ἣν γὰρ συλλογισμὸς καὶ οὕτω καὶ ἐκείνως ἐχόντων τῶν ὁρων
 10 ὥστ' εἰ τὸ κείμενον εἴη¹ ἐναντίον τῷ συμπεράσματι, ἀνάγκη γίνεσθαι ἔλεγχον ὃ γὰρ ἐλεγχος² ἀντιφάσεως συλλογισμὸς εἰ δὲ μηδὲν συγχωροῖτο, ἀδύνατον γίνεσθαι ἔλεγχον οὐ γὰρ ἦν συλλογισμὸς πάντων τῶν ὁρων στερητικῶν ὄντων, ὥστ' οὐδ' ἐλεγχος εἰ μὲν γὰρ ἔλεγχος, ἀνάγκη συλλογισμὸν
 15 εἶναι, συλλογισμοῦ δ' ὄντος οὐκ ἀνάγκη ἔλεγχον ὡσαύτως δὲ καὶ εἰ μηδὲν τεθείη κατὰ τὴν ἀποκρίσιν ἐν ὅλῳ ὃ γὰρ αὐτὸς ἔσται διορισμὸς ἐλέγχου καὶ συλλογισμοῦ

XXI Συμβαίνει δ' ἐνίοτε, καθάπερ ἐν τῇ θέσει τῶν ὁρων ἀπατώμεθα, καὶ κατὰ τὴν ὑπόληψιν
 20 γίνεσθαι τὴν ἀπάτην, οἷον εἰ ἐνδέχεται τὸ αὐτὸ πλείοσι πρώτοις ὑπάρχειν, καὶ τὸ μὲν λεληθέναι τινὰ καὶ οἰεσθαι μηδενὶ ὑπάρχειν, τὸ δὲ εἰδέναι ἔστω γὰρ τὸ Α τῷ Β καὶ τῷ Γ καθ' αὐτὰ ὑπάρχον, καὶ ταῦτα παντὶ τῷ Δ ὡσαύτως εἰ δὴ τῷ μὲν Β τὸ Α παντὶ οἰεται ὑπάρχειν καὶ τοῦτο τῷ Δ, τῷ δὲ
 25 Γ τὸ Α μηδενὶ καὶ τοῦτο τῷ Δ παντί, τοῦ αὐτοῦ κατὰ ταῦτόν ἔξει ἐπιστήμην καὶ ἄγνοιαν πάλιν εἰ τις ἀπατηθεῖη περὶ τὰ ἐκ τῆς αὐτῆς συστοιχίας, οἷον εἰ τὸ Α ὑπάρχει τῷ Β, τοῦτο δὲ τῷ Γ καὶ τὸ Γ τῷ Δ, ὑπολαμβάνοι δὲ τὸ Α παντὶ τῷ Β ὑπάρχειν
 80 καὶ πάλιν μηδενὶ τῷ Γ ἅμα γὰρ εἰσεταιί τε καὶ οὐχ ὑπολήφεται ὑπάρχειν ἅρ' οὖν οὐδὲν ἄλλο ἀξιοῖ ἐκ

¹ εἰη mn² ἢ uolgo² πρώτοις] πρώτως B²C²m

^a i e a syllogism may have both premisses affirmative or one affirmative and one negative

^b 41 b 6

seen that a syllogism results both with the former and with the latter arrangement of terms ^a Hence if the admitted proposition is contrary to the conclusion, refutation must result, since refutation is a syllogism which proves the contradictory conclusion If, however, nothing is conceded, refutation is impossible, for we have seen ^b that when all the terms ^c are negative there is no syllogism, and therefore no refutation either For refutation necessarily implies a syllogism, but a syllogism does not necessarily imply refutation So too if the answer posits no universal relation, for the same definition will apply to refutation as to syllogism ^d

XXI Just as we are sometimes mistaken in setting out the terms, so it sometimes happens that a mistake occurs in our thought about them, *e g*, if the same predicate may apply to more than one subject immediately, and someone, knowing one subject, forgets the other and thinks that the predicate applies to none of it For example, let A be applicable to B and C *per se*, and let B and C apply in the same way to all D Then if he thinks that A applies to all B and B to D, but that A applies to no C and C applies to all D, he will have knowledge and ignorance of the same thing in relation to the same thing So again supposing that someone should be mistaken about terms in the same series, *e g*, if A applies to B, B to C and C to D, and should suppose that A applies to all B but on the contrary to no C, he will at the same time know that it applies and not think that it does so Does he then actually profess, as a result

How error arises in judgements

Two apparent examples of contrary thought.

^a *i e* both premisses

^d 41 b 6

^c *i e* terms contained in the same genus and subordinate one to another Cf Bonitz, *Index Arist* 736 b 33

66 b

τούτων ἢ ὃ ἐπίσταται, τοῦτο μὴ ὑπολαμβάνειν, ἐπίσταται γάρ πως ὅτι τὸ Α τῷ Γ ὑπάρχει διὰ τοῦ Β, ὡς τῇ καθόλου τὸ κατὰ μέρος, ὥστε ὃ πως ἐπίσταται, τοῦτο ὅλως ἀξιοῖ μὴ ὑπολαμβάνειν ὅπερ ἀδύνατον

35 Ἐπὶ δὲ τοῦ πρότερον λεχθέντος, εἰ μὴ ἐκ τῆς αὐτῆς συστοιχίας τὸ μέσον, καθ' ἑκάτερον μὲν τῶν μέσων ἀμφοτέρας τὰς προτάσεις οὐκ ἐγχωρεῖ ὑπολαμβάνειν, οἷον τὸ Α τῷ μὲν Β παντὶ τῷ δὲ Γ μηδενί, ταῦτα δ' ἀμφότερα παντὶ τῷ Δ συμβαίνει γάρ ἢ ἀπλῶς ἢ ἐπὶ τι ἐναντίαν λαμβάνεσθαι τὴν

40 πρῶτην πρότασιν εἰ γάρ ὦ τὸ Β ὑπάρχει, παντὶ

67 a τὸ Α ὑπολαμβάνει ὑπάρχειν, τὸ δὲ Β τῷ Δ οἶδε, καὶ ὅτι τῷ Δ τὸ Α οἶδεν ὥστ' εἰ πάλιν ὦ τὸ Γ μηδενί οἶεται τὸ Α ὑπάρχειν, ὦ τὸ Β τινὶ ὑπάρχει, τούτω οὐκ οἶεται τὸ Α ὑπάρχειν τὸ δὲ παντὶ οἰόμενον ὦ τὸ Β πάλιν τινὶ μὴ οἶεσθαι ὦ τὸ Β ἢ
5 ἀπλῶς ἢ ἐπὶ τι ἐναντίον ἐστίν

Οὕτω μὲν οὖν οὐκ ἐνδέχεται ὑπολαβεῖν καθ' ἑκάτερον δὲ τὴν μίαν ἢ κατὰ θάτερον ἀμφοτέρας οὐδὲν κωλύει, οἷον τὸ Α παντὶ τῷ Β καὶ τὸ Β τῷ Δ, καὶ πάλιν τὸ Α μηδενὶ τῷ Γ ὁμοία γάρ ἢ τοιαύτη ἀπάτη καὶ ὡς ἀπατώμεθα περὶ τὰ ἐν μέρει,

10 οἷον εἰ τῷ Β παντὶ τὸ Α ὑπάρχει τὸ δὲ Β τῷ Γ παντί, τὸ Α παντὶ τῷ Γ ὑπάρξει εἰ οὖν τις οἶδεν ὅτι τὸ Α ὦ τὸ Β ὑπάρχει παντί, οἶδε καὶ ὅτι τῷ Γ ἄλλ' οὐδὲν κωλύει ἀγνοεῖν τὸ Γ ὅτι ἔστιν, οἷον εἰ τὸ μὲν Α δύο ὀρθαὶ τὸ δ' ἐφ' ὦ Β τρίγωνον τὸ δ'

of this, that he does not think that which he knows? For he knows in a sense that A applies to C through B, as the particular applies to the universal, so that he professes not to think at all that which he in a sense knows, which is impossible

With regard to the first case which we mentioned,^a where the middle term does not belong to the same series, it is impossible to think both the premisses with reference to each of the middle terms *e g*, to think that A applies to all B but to no C, and that both the latter apply to all D, for it follows that the first premiss is contrary, either wholly or in part, to the other. For if anyone supposes that A applies to all of that to which B applies, and knows that B applies to D, he knows also that A applies to D. Hence if, again, he thinks that A applies to none of that to which C applies, he does not think that A applies to some of that ^b to which B applies. But to think that it applies to all of that to which B applies, and then again to think that it does not apply to some of that to which B applies, implies a contrariety, either absolute or partial.

Thus it is not possible to think in this way, but there is no reason why one should not think one premiss with reference to each middle term, or both premisses with reference to one *e g*, think that A applies to all B and B to D, and again that A applies to no C. Such a mistake is similar to that which we make with respect to particular things. *E g*, if A applies to all B and B to all C, A will apply to all C. Then if someone knows that A applies to all of that to which B applies, he knows also that it applies to C. But there is no reason why he should not be ignorant that C exists *e g*, if A stands for 'two right angles,'

It is impossible to hold opinions which are really contrary

Error arises from failure to relate knowledge of the particular to knowledge of the universal

ARISTOTLE

67^a

15 ἐφ' ᾧ Γ αἰσθητὸν τρίγωνον ὑπολάβοι γὰρ ἂν τις
 μὴ εἶναι τὸ Γ, εἰδὼς ὅτι πᾶν τρίγωνον ἔχει δύο
 ὀρθάς, ὥστ' ἅμα εἴσεται καὶ ἀγνοήσῃ ταυτόν τὸ
 γὰρ εἰδέναι πᾶν τρίγωνον ὅτι δύο ὀρθαῖς οὐχ ἁ-
 πλοῦν ἐστίν, ἀλλὰ τὸ μὲν τῷ τὴν καθόλου ἔχειν
 ἐπιστήμην τὸ δὲ τὴν καθ' ἑκαστον οὕτω μὲν οὖν
 20 ὡς τῇ καθόλου οἶδε τὸ Γ ὅτι δύο ὀρθαί, ὡς δὲ τῇ
 καθ' ἑκαστον οὐκ οἶδεν, ὥστ' οὐχ ἔξει τὰς ἐναντίας
 Ὅμοίως δὲ καὶ ὁ ἐν τῷ Μένωνι λόγος ὅτι ἡ
 μάθησις ἀνάμνησις οὐδαμοῦ γὰρ συμβαίνει προ-
 ἐπίστασθαι τὸ καθ' ἑκαστον, ἀλλ' ἅμα τῇ ἐπαγωγῇ
 λαμβάνειν τὴν τῶν κατὰ μέρος ἐπιστήμην ὥσπερ
 25 ἀναγνωρίζοντας ἕνα γὰρ εὐθύς ἴσμεν, οἷον ὅτι
 δύο ὀρθαῖς, ἐὰν εἰδῶμεν ὅτι τρίγωνον ὁμοίως δὲ
 καὶ ἐπὶ τῶν ἄλλων

Τῇ μὲν οὖν καθόλου θεωροῦμεν τὰ ἐν μέρει, τῇ
 δ' οἰκεία οὐκ ἴσμεν, ὥστ' ἐνδέχεται καὶ ἀπατᾶσθαι
 περὶ αὐτά, πλὴν οὐκ ἐναντίως, ἀλλ' ἔχειν μὲν τὴν
 30 καθόλου ἀπατᾶσθαι δὲ τῇ κατὰ μέρος

Ὅμοίως οὖν καὶ ἐπὶ τῶν προειρημένων οὐ γὰρ
 ἐναντία ἡ κατὰ τὸ μέσον ἀπάτη τῇ κατὰ τὸν συλ-
 λογισμὸν ἐπιστήμῃ, οὐδ' ἡ καθ' ἑκάτερον τῶν

^a i.e. a given drawing or other representation of a triangle

^b i.e. knowledge of the particular object

^c That is, the universal rule may be recognized apart from special knowledge of all the particular instances of it. Ignorance of the latter is not incompatible with knowledge of the former

^d Plato, *Meno* 81. The point of the comparison is that on the Platonic view the study of particulars reawakens our latent knowledge of the universal

^e Sc. of immediate apprehension

^f 66 b 20-30

B for 'triangle' and C for 'sensible triangle,'^a because a man might suppose that C does not exist, although he knows that every triangle has the sum of its angles equal to two right angles, so that he will at once know and not know the same thing. For to know that every triangle has the sum of its angles equal to two right angles has more than one meaning, it consists either in having universal or in having particular knowledge.^b Thus by universal knowledge he knows that C is equal to two right angles, but he does not know it by particular knowledge, and therefore his ignorance will not be contrary to his knowledge.^c

Similarly too with the theory in the *Meno*^d that learning is recollection. For in no case do we find that we have previous knowledge of the individual, but we do find that in the process of induction we acquire knowledge of particular things just as though we could remember them, for there are some things which we know immediately. *e g.*, if we know that X is a triangle we know that the sum of its angles is equal to two right angles. Similarly too in all other cases.^e

The Platonic doctrine of *anamnesis* criticized

Thus whereas we observe particular things by universal knowledge, we do not know them by the knowledge peculiar to them. Hence it is possible to be mistaken about them, not because we have contrary knowledge about them but because, although we have universal knowledge of them, we are mistaken in our particular knowledge.

Similarly too in the cases mentioned above.^f The mistake with regard to the middle term is not contrary to the knowledge obtained by the syllogism, nor are the suppositions with regard to the two middle

Error may arise from the failure to consider both premisses in

87^a

μέσων ὑπόληψις οὐδὲν δὲ κωλύει εἰδότα καὶ ὅτι
τὸ Α ὅλω τῷ Β ὑπάρχει καὶ πάλιν τοῦτο τῷ Γ,
35 οἷηθῆναι μὴ ὑπάρχειν τὸ Α τῷ Γ, οἷον ὅτι πᾶσα
ἡμίονος ἄτοκος καὶ αὕτη ἡμίονος οἰέσθαι κύειν
ταύτην οὐ γὰρ ἐπίσταται ὅτι τὸ Α τῷ Γ μὴ συν-
θεωρῶν τὸ καθ' ἑκάτερον ὥστε δῆλον ὅτι καὶ εἰ
τὸ μὲν οἶδε τὸ δὲ μὴ οἶδεν ἀπατηθήσεται ὅπερ
ἔχουσιν αἱ καθόλου πρὸς τὰς κατὰ μέρος ἐπιστήμας

87^b

οὐδὲν γὰρ τῶν αἰσθητῶν ἔξω τῆς αἰσθήσεως γενό-
μενον ἴσμεν, οὐδ' ἂν ἡσθημένοι τυγχάνωμεν, εἰ μὴ
ὥς τῷ καθόλου καὶ τῷ ἔχειν τὴν οἰκείαν ἐπιστήμην,
ἀλλ' οὐχ ὥς τῷ ἐνεργεῖν τὸ γὰρ ἐπίστασθαι
λέγεται τριχῶς, ἢ ὥς τῇ καθόλου ἢ ὥς τῇ οἰκείᾳ
5 ἢ ὥς τῷ ἐνεργεῖν, ὥστε καὶ τὸ ἡπατηῆσθαι τοσ-
αυταχῶς

Οὐδὲν οὖν κωλύει καὶ εἰδέναι καὶ ἡπατηῆσθαι περὶ
ταυτό, πλὴν οὐκ ἐναντίως ὅπερ συμβαίνει καὶ τῷ
καθ' ἑκατέραν εἰδότι τὴν πρότασιν καὶ μὴ ἐπεσκεμ-
μένῳ πρότερον ὑπολαμβάνων γὰρ κύειν τὴν ἡμί-
10 ονον οὐκ ἔχει τὴν κατὰ τὸ ἐνεργεῖν ἐπιστήμην, οὐδ'
αὐτὰρ διὰ τὴν ὑπόληψιν ἐναντίαν ἀπάτην τῇ ἐπιστήμῃ
συλλογισμὸς γὰρ ἢ ἐναντία ἀπάτη τῇ καθόλου
'Ο δ' ὑπολαμβάνων τὸ ἀγαθὸν εἶναι κακῷ εἶναι

^a We may have knowledge of a particular object which we have seen, but if we are not now aware of the object we are not exercising that knowledge

^b This apparently means that if the error in question were really contrary to the man's knowledge, he would have to know not only that all mules are sterile but also that no mules are sterile, and his judgement that the particular mule is in foal would depend syllogistically upon the latter premiss. In

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terms contrary There is no reason why a man who knows both that A applies to the whole of B and again that B applies to C should not think that A does not apply to C *e g*, if he knows that every mule is sterile, and that X is a mule, he may think that X is in foal, because he does not comprehend that A applies to C, unless he considers both premisses in conjunction Hence it is clear that he will also be mistaken if he knows the one but not the other, and this is just the relation of universal to particular knowledge For we do not know any object of sense when it occurs outside our sensation—not even if we have actually perceived it—except by universal knowledge together with the possession, but not the actuality,^a of the knowledge proper to that object For there are three ways in which we can be said to know an object by universal knowledge, by the knowledge proper to the object, and in actuality Hence we can be said to be mistaken in as many different ways

conjunction

Thus there is no reason why one should not both know and be mistaken about the same thing, only not in a contrary sense Indeed this is just what happens in the case of the man who only knows the premisses in disjunction and has not previously considered the question, for in supposing that the mule is in foal he does not possess actual knowledge, yet at the same time this supposition does not make his mistake contrary to his knowledge, for the mistake contrary to knowledge of the universal is a syllogism^b

The error is never contrary to our knowledge

On the other hand he who thinks that the essence of good is the essence of bad will think that the same

Real contrariety of thought

reality, however, his error depends not upon syllogism but upon faulty perception

67 b

τὸ αὐτὸ ὑπολήψεται ἀγαθῶ εἶναι καὶ κακῶ ἔστω
 γὰρ τὸ μὲν ἀγαθῶ εἶναι ἐφ' οὗ Α, τὸ δὲ κακῶ εἶναι
 15 ἐφ' οὗ Β, πάλιν δὲ τὸ ἀγαθῶ εἶναι ἐφ' οὗ Γ ἐπεὶ
 οὖν ταυτὸν ὑπολαμβάνει τὸ Β καὶ τὸ Γ, καὶ εἶναι
 τὸ Γ τὸ Β ὑπολήψεται, καὶ πάλιν τὸ Β τὸ Α εἶναι
 ὡσαύτως, ὥστε καὶ τὸ Γ τὸ Α ὥσπερ γὰρ εἰ ἦν
 ἀληθὲς καθ' οὗ τὸ Γ τὸ Β καὶ καθ' οὗ τὸ Β τὸ Α,
 20 καὶ κατὰ τοῦ Γ τὸ Α ἀληθὲς ἦν, οὕτω καὶ ἐπὶ τοῦ
 ὑπολαμβάνειν ὁμοίως δὲ καὶ ἐπὶ τοῦ εἶναι ταυτοῦ
 γὰρ ὄντος τοῦ Γ καὶ Β, καὶ πάλιν τοῦ Β καὶ Α, καὶ
 τὸ Γ τῷ Α ταυτὸν ἦν ὥστε καὶ ἐπὶ τοῦ δοξάζειν
 ὁμοίως ἂρ' οὖν τοῦτο μὲν ἀναγκαῖον, εἰ τις δώσει
 τὸ πρῶτον, ἀλλ' ἴσως ἐκείνο ψεῦδος, τὸ ὑπολαμ-
 25 βάνειν τινὰ κακῶ εἶναι τὸ ἀγαθῶ εἶναι, εἰ μὴ κατὰ
 συμβεβηκός πολλαχῶς γὰρ ἐγχωρεῖ τοῦθ' ὑπο-
 λαμβάνειν ἐπισκεπτέον δὲ τοῦτο βέλτιον

XXII "Όταν δ' ἀντιστρέφη τὰ ἄκρα, ἀνάγκη καὶ
 τὸ μέσον ἀντιστρέφειν πρὸς ἀμφω εἰ γὰρ τὸ Α
 κατὰ τοῦ Γ διὰ τοῦ Β ὑπάρχει, εἰ ἀντιστρέφει καὶ
 30 ὑπάρχει, ὡ τὸ Α, παντὶ τὸ Γ, καὶ τὸ Β τῷ Α
 ἀντιστρέφει, καὶ ὑπάρχει, ὡ τὸ Α, παντὶ τὸ Β διὰ
 μέσου τοῦ Γ, καὶ τὸ Γ τῷ Β ἀντιστρέφει διὰ μέσου
 τοῦ Α καὶ ἐπὶ τοῦ μὴ ὑπάρχειν ὡσαύτως, οἷον εἰ
 τὸ Β τῷ Γ ὑπάρχει τῷ δὲ Β τὸ Α μὴ ὑπάρχει, οὐδὲ
 τὸ Α τῷ Γ οὐχ ὑπάρξει εἰ δὴ τὸ Β τῷ Α ἀντι-
 35 στρέφει, καὶ τὸ Γ τῷ Α ἀντιστρέψει ἔστω γὰρ τὸ

^a There is no obvious inference either here or in l 22

^b The obligation is not discharged in the logical works, but
 cf *Met* IV (Γ) iv

^c i e have the same extension and so are interchangeable

thing is the essence of good and the essence of bad. Let A stand for 'essence of good,' B for 'essence of bad,' and C again for 'essence of good.' Then since he thinks B and C to be identical, he will also think that C is B, and again in the same way that B is A, and therefore also that C is A (for just as we saw^a that if B is true of C and A of B, A is also true of C, so it is in respect of thinking. Similarly too in respect of being, for we have seen that if C and B are identical and again B and A are identical, C is also identical with A. Therefore the same holds in the case of opinion). Is this then a necessary consequence, if one grants the original assumption? But presumably it is false that anyone should think that the essence of good is the essence of bad, except accidentally, for there are several senses in which this may be thought. But we must consider this question in greater detail.^b

must rest upon a misapprehension which is practically incredible

XXII When the extreme terms are convertible,^c the middle term must also be convertible with both of them. For supposing that A applies as predicate to C through B, if this relation is convertible and C applies to all of that to which A applies, then B is also convertible with A, and applies through C as middle term to all of that to which A applies, and C is convertible with B through A as middle term.^d So too when the conclusion is negative, *e.g.*, if B applies to C but A does not apply to B, neither will A apply to C. Then if B is convertible with A, C will also be convertible with A. For let B not be appli-

Conversion of terms
(1) Affirmative syllogisms

(2) Negative syllogisms

^a The syllogisms are as follows

(a) BaA	(b) CaB	(c') AaC
(b) CaB	(c) AaC	(a) BaA
<hr/>		
(c) CaA	(a') AaB	(b') BaC

67 b

Β μὴ ὑπάρχον τῷ Α οὐδ' ἀρα τὸ Γ παντὶ γὰρ τῷ Γ τὸ Β ὑπῆρχεν καὶ εἰ τῷ Β τὸ Γ ἀντιστρέφει, καὶ τῷ Α¹ ἀντιστρέφει καθ' οὗ γὰρ ἅπαντος τὸ Β, καὶ τὸ Γ καὶ εἰ τὸ Γ πρὸς τὸ Α ἀντιστρέφει, καὶ 68 a τὸ Β² ἀντιστρέφει [πρὸς τὸ Α]³ ὥ γὰρ τὸ Β τὸ Γ, ὥ δὲ τὸ Α τὸ Γ⁴ οὐχ ὑπάρχει καὶ μόνον τοῦτο ἀπὸ τοῦ συμπεράσματος ἄρχεται, τὰ δ' ἄλλα οὐχ ὁμοίως καὶ ἐπὶ τοῦ κατηγορικοῦ συλλογισμοῦ

Πάλιν εἰ τὸ Α καὶ τὸ Β ἀντιστρέφει καὶ τὸ Γ καὶ 5 τὸ Δ ὡσαύτως, ἅπαντι δ' ἀνάγκη τὸ Α ἢ τὸ Γ ὑπάρχειν, καὶ τὸ Β καὶ Δ οὕτως ἔξει ὥστε παντὶ θάτερον ὑπάρχειν ἐπεὶ γὰρ ὥ τὸ Α τὸ Β, καὶ ὥ τὸ Γ τὸ Δ, παντὶ δὲ τὸ Α ἢ τὸ Γ καὶ οὐχ ἅμα, φανερόν ὅτι καὶ τὸ Β ἢ τὸ Δ παντὶ καὶ οὐχ ἅμα οἶον εἰ τὸ ἀγέννητον ἀφθαρτον καὶ τὸ ἄφθαρτον 10 ἀγέννητον, ἀνάγκη τὸ γενόμενον φθαρτὸν καὶ τὸ φθαρτὸν γεγονέναι δύο γὰρ συλλογισμοὶ σύγκεινται πάλιν εἰ παντὶ μὲν τὸ Α ἢ τὸ Β καὶ τὸ Γ ἢ τὸ Δ, ἅμα δὲ μὴ ὑπάρχει, εἰ ἀντιστρέφει τὸ Α καὶ τὸ Γ, καὶ τὸ Β καὶ τὸ Δ ἀντιστρέφει εἰ γὰρ τινὶ μὴ ὑπάρχει τὸ Β ὥ τὸ Δ, δῆλον ὅτι τὸ Α ὑπάρχει εἰ

¹ τῷ Α] τὸ Α Α¹Β¹cu τῷ Α το Β Pacius

² ἀντιστρέφει καὶ το Β] ἀντιστρέφει <καὶ το Β>, καὶ το Β Jenkinson

³ πρὸς τὸ Α f, πρὸς το Α δηλονοτι supia lineam C² om cet

⁴ το Α, το Γ Α²Β, Philoponus, Pacius τὸ Γ τὸ Α Α¹Β¹Cnmf

^a AeC may be proved by a syllogism in Camestres, but cf the following note

^b It seems better to keep the ms reading τῷ Α than to accept τῷ Α τὸ Β on the authority of Pacius His reading requires a proof that no Α is Β, and whereas his argument is generally condemned as too complicated, the syllogism in 508

cable to A, then neither will C be applicable, for B was assumed to apply to all C^a Moreover, if C is convertible with B, it is also convertible with A, for where B is predicated of all, so too is C^b Again, if C is convertible in relation to A, so too is B, for C applies to that to which B applies, but does not apply to that to which A applies This is the only example which starts from the conclusion, the others differ in this respect from the affirmative syllogism

Again, if A and B are convertible, and likewise C and D, and either A or C must apply to everything, B and D must also be so related that one or the other applies to everything For since B applies to that to which A applies, and D to that to which C applies, and either A or C but not both at once must apply to everything it is evident that either B or D, but not both at once, must apply to everything *Eg*, if the ungenerated is imperishable and the imperishable ungenerated, that which has been generated must be perishable, and that which is perishable must have been generated, for we have here the product of two syllogisms^c Again, if either A or B (but not both at once) applies to everything, and likewise either C or D, if A and C are convertible, so are B and D For if B does not apply to something to which D applies,

Conversion
of pairs of
exhaustive
alternatives

Celarent offered by modern expositors only proves the converse, viz that no B is A Hence although the proof which the ms reading implies, that no A is C, is unattainable by syllogism, I am disposed to agree with Waitz and Maier that Aristotle bases his argument simply upon the interchangeability of the convertible terms B and C So in the next example also

^c Since this example illustrates the case which follows and not that which precedes it, either the text or Aristotle's thought appears to be in disorder Hence it is hard to say what the 'two syllogisms' are, but cf the next note

68 a

15 δὲ τὸ Α, καὶ τὸ Γ ἀντιστρέφει γάρ ὥστε ἅμα τὸ
Γ καὶ Δ τοῦτο δ' ἀδύνατον

“Όταν δὲ τὸ Α ὅλω τῷ Β καὶ τῷ Γ ὑπάρχη καὶ
μηδενὸς ἄλλου κατηγορῆται, ὑπάρχη δὲ καὶ τὸ Β
παντὶ τῷ Γ, ἀνάγκη τὸ Α καὶ Β ἀντιστρέφειν ἐπεὶ
γὰρ κατὰ μόνων τῶν ΒΓ λέγεται τὸ Α, κατηγο-
20 ρεῖται δὲ τὸ Β καὶ αὐτὸ αὐτοῦ καὶ τοῦ Γ, φανερόν
ὅτι καθ' ὧν τὸ Α καὶ τὸ Β λεχθήσεται πάντων πλὴν
αὐτοῦ τοῦ Α

Πάλιν ὅταν τὸ Α καὶ τὸ Β ὅλω τῷ Γ ὑπάρχη,
ἀντιστρέφη δὲ τὸ Γ τῷ Β, ἀνάγκη τὸ Α παντὶ
τῷ Β ὑπάρχειν ἐπεὶ γὰρ παντὶ τῷ Γ τὸ Α, τὸ δὲ
25 Γ τῷ Β διὰ τὸ ἀντιστρέφειν, καὶ τὸ Α παντὶ τῷ
Β ὑπάρξει

“Όταν δὲ δυοῖν ὄντοι τὸ Α τοῦ Β αἰρετώτερον
ἦ, ὄντων ἀντικειμένων, καὶ τὸ Δ τοῦ Γ ὡσαύτως,
εἰ αἰρετώτερα τὰ ΑΓ τῶν ΒΔ, τὸ Α τοῦ Δ αἰρετώ-
τερον ὁμοίως γὰρ διωκτὸν τὸ Α καὶ φευκτὸν τὸ Β
30 (ἀντικείμενα γάρ), καὶ τὸ Γ τοῦ Δ (καὶ γὰρ ταῦτα
ἀντίκεινται) εἰ οὖν τὸ Α τῷ Δ ὁμοίως αἰρετόν,
καὶ τὸ Β τῷ Γ φευκτόν ἐκάτερον γὰρ ἐκατέρω
ὁμοίως, φευκτὸν διωκτῷ ὥστε καὶ τὰ ἀμφω τὰ
ΑΓ τοῖς ΒΔ ἐπεὶ δὲ μᾶλλον, οὐχ οἶόν τε ὁμοίως
καὶ γὰρ ἂν τὰ ΒΔ ὁμοίως ἦσαν εἰ δὲ τὸ Δ τοῦ
Α αἰρετώτερον, καὶ τὸ Β τοῦ Γ ἥττον φευκτόν τὸ
35 γὰρ ἔλαττον τῷ ἐλάττονι ἀντίκειται αἰρετώτερον
δὲ τὸ μείζον ἀγαθὸν καὶ ἔλαττον κακὸν ἢ τὸ ἔλαττον
ἀγαθὸν καὶ μείζον κακόν καὶ τὸ ἅπαν ἄρα τὸ ΒΔ
αἰρετώτερον τοῦ ΑΓ νῦν δ' οὐκ ἔστιν τὸ Α ἄρα
510

clearly A applies to it, and if A applies, so does C, since they are convertible. Therefore C and D both apply at once, but this is impossible ^a

When A applies to the whole of B and of C, and is predicated of nothing else, and B also applies to all C, A and B must be convertible. For since A is stated only of B and C, and B is predicated both of itself and of C, it is evident that B will also be stated of all subjects of which A is stated, except A itself. Other cases of conversion

Again, when A and B apply to the whole of C, and C is convertible with B, A must apply to all B. For since A applies to all C, and C by conversion to B, A will also apply to all B.

When, of two opposite alternatives A and B, A is preferable to B, and similarly D is preferable to C, if A and C together are preferable to B and D together, A is preferable to D. For A is as much to be pursued as B is to be avoided, since they are opposites, and similarly with C and D, since they also are opposites. Then if A is as much to be chosen as D, B is as much to be avoided as C, since each is equally with each to be pursued or avoided respectively. Therefore the combination AC is equally desirable with the combination BD. But since AC is preferable, it cannot be equally desirable, for if so, BD would be equally desirable. And if D is preferable to A, B will also be less to be avoided than C, for the lesser is opposed to the lesser extreme, and the greater good and lesser evil will be preferable to the lesser good and greater evil. Therefore the combination BD will be preferable to AC. But in Preferability of combinations of opposite alternatives

^a Sc 'and therefore B applies to all D. Similarly D applies to all B. Therefore B and D are convertible.'

68 a

αἰρετώτερον τοῦ Δ, καὶ τὸ Γ ἄρα τοῦ Β ἦττον
φευκτόν

40 Εἰ δὴ ἔλοιτο πᾶς ὁ ἔρων κατὰ τὸν ἔρωτα τὸ Α
τὸ οὕτως ἔχειν ὥστε χαρίζεσθαι καὶ τὸ μὴ χαρίζε-
σθαι τὸ ἐφ' οὗ Γ, ἢ τὸ χαρίζεσθαι τὸ ἐφ' οὗ Δ καὶ

68 b τὸ μὴ τοιοῦτον εἶναι οἷον χαρίζεσθαι τὸ ἐφ' οὗ Β,
δῆλον ὅτι τὸ Α τὸ τοιοῦτον εἶναι αἰρετώτερόν ἐστιν
ἢ τὸ χαρίσασθαι¹ τὸ ἄρα φιλεῖσθαι τῆς σιουσίας
αἰρετώτερον κατὰ τὸν ἔρωτα μᾶλλον ἄρα ὁ ἔρως
5 ἐστὶ τῆς φιλίας ἢ τοῦ συνεῖναι εἰ δὲ μάλιστα τού-
του, καὶ τέλος τοῦτο τὸ ἄρα συνεῖναι ἢ οὐκ ἔστιν
ὅλως ἢ τοῦ φιλεῖσθαι ἔνεκεν καὶ γὰρ αἱ ἄλλαι
ἐπιθυμῖαι καὶ τέχναι οὕτως²

XXIII Πῶς μὲν οὖν ἔχουσιν οἱ ὅροι κατὰ τὰς
ἀντιστροφὰς καὶ τὸ φευκτότεροι ἢ αἰρετώτεροι³
10 εἶναι, φανερόν ὅτι δ' οὐ μόνον οἱ διαλεκτικοὶ καὶ
ἀποδεικτικοὶ συλλογισμοὶ διὰ τῶν προειρημένων
γίνονται σχημάτων, ἀλλὰ καὶ οἱ ῥητορικοὶ καὶ
ὁπλῶς ἡτισοῦν πίστις καὶ ἡ καθ' ὅποιαν οὖν μέθ-
οδον, νῦν ἂν εἴη λεκτέον ἅπαντα γὰρ πιστεύομεν ἢ
διὰ συλλογισμοῦ ἢ ἐξ ἐπαγωγῆς

15 Ἐπαγωγή μὲν οὖν ἐστὶ καὶ ὁ ἐξ ἐπαγωγῆς
συλλογισμὸς τὸ διὰ τοῦ ἐτέρου θάτερον ἄκρον τῷ
μέσω συλλογίσασθαι, οἷον εἰ τῶν ΑΓ μέσον τὸ Β,
διὰ τοῦ Γ δεῖξαι τὸ Α τῷ Β ὑπάρχειν οὕτω γὰρ
ποιούμεθα τὰς ἐπαγωγὰς οἷον ἔστω τὸ Α μακρό-
20 βιον, τὸ δ' ἐφ' ᾧ Β τὸ χολὴν μὴ ἔχον, ἐφ' ᾧ δὲ Γ

¹ χαρίζεσθαι Amf ² οὕτως] οὕτω γίνονται αβγδ An¹

³ φευκτοτεροι ἢ (ἢ καὶ C) αἰρετωτεροι ABC αἰρετωτερον ἢ
φευκτοτερον mf, Bekker αἰρετώτεροι ἢ φευκτοτεροι n²

^a For the distinction between dialectical and demonstra-
tive reasoning cf 24 a 22

fact it is not Therefore A is preferable to D, and therefore C is less to be avoided than B

If then every lover under the influence of his love would prefer his beloved to be disposed to gratify him (A) without doing so (C), rather than gratify him (D) without being inclined to do so (B), clearly A—that the beloved should be so inclined—is preferable to the act of gratification Therefore in love to have one's affection returned is preferable to intercourse with the beloved Therefore love aims at affection rather than at intercourse, and if affection is the principal aim of love, it is also the *end* of love Therefore intercourse is either not an end at all, or only with a view to receiving affection The same principle, indeed, governs all other desires and arts

XXIII It is evident, then, how the terms are conditioned as regards conversions and as representing degrees of preferability and the reverse We must now observe that not only dialectical^a and demonstrative syllogisms are effected by means of the figures already described, but also rhetorical^b syllogisms and in general every kind of mental conviction, whatever form it may take For all our beliefs are formed either by means of syllogism or from induction

All convictions are reached either by syllogism or by induction

Induction, or inductive reasoning, consists in establishing a relation between one extreme term and the middle term by means of the other extreme, *e g*, if B is the middle term of A and C, in proving by means of C that A applies to B, for this is how we effect inductions *E g*, let A stand for 'long-lived,' B for 'that which has no bile' and C for the long-lived

Rules for induction

^b For rhetorical arguments *cf An Post* 71 a 9-11

68 b

τὸ καθ' ἕκαστον μακρόβιον, οἷον ἄνθρωπος καὶ ἵππος καὶ ἡμίονος τῷ δὴ Γ ὅλῳ ὑπάρχει τὸ Α πᾶν γὰρ τὸ ἄχολον μακρόβιον¹ ἀλλὰ καὶ τὸ Β, τὸ μὴ ἔχον χολήν, παντὶ ὑπάρχει τῷ Γ εἰ οὖν ἀντιστρέφει τὸ Γ τῷ Β καὶ μὴ ὑπερτείνει τὸ μέσον, 25 ἀνάγκη τὸ Α τῷ Β ὑπάρχειν δέδεικται γὰρ πρότερον ὅτι ἂν δύο ἄττα τῷ αὐτῷ ὑπάρχη καὶ πρὸς θάτερον αὐτῶν ἀντιστρέφη τὸ ἄκρον, ὅτι τῷ ἀντιστρέφοντι καὶ θάτερον ὑπάρξει τῶν κατηγορουμένων δεῖ δὲ νοεῖν τὸ Γ τὸ ἐξ ἀπάντων τῶν καθ' ἕκαστον συγκείμενον ἢ γὰρ ἐπαγωγὴ διὰ πάντων 30 Ἔστι δ' ὁ τοιοῦτος συλλογισμὸς τῆς πρώτης καὶ ἀμέσου προτάσεως ὧν μὲν γὰρ ἔστι μέσον διὰ τοῦ μέσου ὁ συλλογισμὸς, ὧν δὲ μὴ ἔστι, δι' ἐπαγωγῆς καὶ τρόπον τινὰ ἀντίκειται ἢ ἐπαγωγὴ τῷ συλλογισμῷ ὁ μὲν γὰρ διὰ τοῦ μέσου τὸ ἄκρον τῷ 35 τρίτῳ δείκνυσιν, ἢ δὲ διὰ τοῦ τρίτου τὸ ἄκρον τῷ μέσῳ φύσει μὲν οὖν πρότερος καὶ γνωριμώτερος ὁ διὰ τοῦ μέσου συλλογισμὸς, ἡμῖν δ' ἐναργέστερος ὁ διὰ τῆς ἐπαγωγῆς

XXIV Παράδειγμα δ' ἐστὶν ὅταν τῷ μέσῳ τὸ ἄκρον ὑπάρχον δειχθῇ διὰ τοῦ ὁμοίου τῷ τρίτῳ 40 δεῖ δὲ καὶ τὸ μέσον τῷ τρίτῳ καὶ τὸ πρῶτον τῷ

¹ πᾶν μακροβιον an secludendum?

^a Cf *De Part Animal* 670 a 20, 677 a 15-b 11

^b This statement is a *petitio principii*, it is also irrelevant here, and should probably be excised

^c Cf *Hist Animal* 506 a 20, *De Part Animal* 676 b 26 ff

^d i.e. B, which is the middle term of the induction. In the sentence which follows, Aristotle has in mind (as Jenkinson points out) two syllogisms—one in Darapti (CaA—CaB, BiA) and one—after the conversion of BC—in Barbara (CaA—BaC, BaA) but in these B is still called the middle and C the extreme term

individuals such as man and horse and mule ^a Then A applies to the whole of C [for every bileless animal is long-lived] ^b But B, 'not having bile, also applies to all C' ^c Then if C is convertible with B, *i.e.*, if the middle term ^d is not wider in extension, A must apply to B For it has been shown above ^e that if any two predicates apply to the same subject and the extreme is convertible with one of them, then the other predicate will also apply to the one which is convertible We must, however, understand by C the sum of all the particular instances, for it is by taking all of these into account that induction proceeds

This kind of syllogism is concerned with the first or immediate premiss ^f Where there is a middle term, the syllogism proceeds by means of the middle, where there is not, it proceeds by induction There is a sense in which induction is opposed to syllogism, for the latter shows by the middle term that the major extreme applies to the third, while the former shows by means of the third that the major extreme applies to the middle Thus by nature the syllogism by means of the middle is prior and more knowable, but syllogism by induction is more apparent to us ^g

Induction
contrasted
with
syllogism

XXIV We have an Example ^h when the major extreme is shown to be applicable to the middle term by means of a term similar to the third It must be known both that the middle applies to the third term

Proof by
example.

^a 68 a 21-25

^f Induction supplies, without the aid of a middle term, the universal proposition which stands as major premiss for purposes of inference

^g Because the abstract logical process is from universal to particular, but the human mind proceeds from particular to universal Cf *Met* VII (Z) iv 1029 b 3-12

^h Cf *An Post* 71 a 10, *Rhet* 1306 b 3

68 b ὁμοίῳ γνώριμον εἶναι ὑπάρχον οἷον ἔστω τὸ Α
 69 a κακόν, τὸ δὲ Β πρὸς ὁμόρους ἀναιρεῖσθαι πόλεμον,
 ἐφ' ᾧ δὲ Γ τὸ Ἀθηναίους πρὸς Θηβαίους, τὸ δ'
 ἐφ' ᾧ Δ Θηβαίους πρὸς Φωκεῖς ἐὰν οὖν βουλευμεθα
 δεῖξαι ὅτι τὸ Θηβαίους πολεμεῖν κακόν ἐστι, ληπ-
 τέον ὅτι τὸ πρὸς τοὺς ὁμόρους πολεμεῖν κακόν
 5 τούτου δὲ πίστις ἐκ τῶν ὁμοίων, οἷον ὅτι Θηβαίους
 ὁ πρὸς Φωκεῖς ἐπεὶ οὖν τὸ πρὸς τοὺς ὁμόρους
 κακόν, τὸ δὲ πρὸς Θηβαίους πρὸς ὁμόρους ἐστί,
 φανερόν ὅτι τὸ πρὸς Θηβαίους πολεμεῖν κακόν
 ὅτι μὲν οὖν τὸ Β τῷ Γ καὶ τῷ Δ ὑπάρχει φανερόν
 (ἄμφω γὰρ ἐστι πρὸς τοὺς ὁμόρους ἀναιρεῖσθαι
 10 πόλεμον), καὶ ὅτι τὸ Α τῷ Δ (Θηβαίους γὰρ οὐ
 συνήνεγκεν ὁ πρὸς Φωκεῖς πόλεμος) ὅτι δὲ τὸ Α
 τῷ Β ὑπάρχει διὰ τοῦ Δ δειχθήσεται τὸν αὐτὸν
 δὲ τρόπον καὶ εἰ διὰ πλειόνων τῶν ὁμοίων ἢ πίστις
 γίγνοιτο τοῦ μέσου πρὸς τὸ ἄκρον

Φανερόν οὖν ὅτι τὸ παράδειγμά ἐστιν οὔτε ὡς
 15 μέρος πρὸς ὅλον οὔτε ὡς ὅλον πρὸς μέρος, ἀλλ' ὡς
 μέρος πρὸς μέρος, ὅταν ἀμφω μὲν ἢ ὑπὸ ταὐτό,
 γνώριμον δὲ θάτερον καὶ διαφέρει τῆς ἐπαγωγῆς
 ὅτι ἢ μὲν ἐξ ἀπάντων τῶν ἀτόμων τὸ ἄκρον ἐδεί-
 κνυεν ὑπάρχειν τῷ μέσῳ καὶ πρὸς τὸ ἄκρον οὐ
 συνῆπτε τὸν συλλογισμόν, τὸ δὲ καὶ συνάπτει καὶ
 οὐκ ἐξ ἀπάντων δείκνυσιν

20 XXV Ἀπαγωγή δ' ἐστὶν ὅταν τῷ μὲν μέσῳ τὸ
 πρῶτον δηλὸν ἢ ὑπάρχον τῷ δὲ ἐσχάτῳ τὸ μέσον
 ἄδηλον μὲν, ὁμοίως δὲ πιστὸν ἢ μᾶλλον τοῦ συμ-

^a Example proceeds neither (like induction) from particular to general, nor (like syllogism) *vice versa*, but from one co-ordinate particular to another

^b 68 b 27-29

69 a

περάσματος, ἔτι ἂν ὀλίγα ἢ τὰ μέσα τοῦ ἐσχάτου καὶ τοῦ μέσου πάντως γὰρ ἐγγύτερον εἶναι συμβαίνει τῆς ἐπιστήμης οἷον ἔστω τὸ Α τὸ διδασκόν, 25 ἐφ' οὗ Β ἐπιστήμη, τὸ Γ δικαιοσύνη ἢ μὲν οὖν ἐπιστήμη ὅτι διδασκὸν φανερόν ἢ δ' ἀρετὴ εἰ ἐπιστήμη ἄδηλον εἰ οὖν ὁμοίως ἢ μᾶλλον πιστὸν τὸ ΒΓ τοῦ ΑΓ, ἀπαγωγὴ ἔστιν ἐγγύτερον γὰρ τοῦ ἐπίστασθαι διὰ τὸ προσειληφέναι, τὴν ΑΓ¹ ἐπιστήμην πρότερον οὐκ ἔχοντας

30 "Ἡ πάλιν εἰ ὀλίγα τὰ μέσα τῶν ΒΓ καὶ γὰρ οὕτως ἐγγύτερον τοῦ εἰδέναι οἷον εἰ τὸ Δ εἴη τετραγωνίζεσθαι, τὸ δ' ἐφ' ᾧ Ε εὐθύγραμμον, τὸ δ' ἐφ' ᾧ Ζ κύκλος εἰ τοῦ ΕΖ ἐν μόνον εἴη μέσον, τὸ μετὰ μηνίσκων ἴσον γίνεσθαι εὐθυγράμμῳ τὸν κύκλον, ἐγγὺς ἂν εἴη τοῦ εἰδέναι ὅταν δὲ μήτε 35 πιστότερον ἢ τὸ ΒΓ τοῦ ΑΓ μήτ' ὀλίγα τὰ μέσα, οὐ λέγω ἀπαγωγὴν οὐδ' ὅταν ἀμεσον ἢ τὸ ΒΓ ἐπιστήμη γὰρ τὸ τοιοῦτον

XXVI "Ἐνστασις δ' ἐστὶ πρότασις προτάσει ἐναντία διαφέρει δὲ τῆς προτάσεως ὅτι τὴν μὲν ἐνστασιν ἐνδέχεται εἶναι ἐπὶ μέρους, τὴν δὲ πρό- 69 b τασιν ἢ ὅλως οὐκ ἐνδέχεται ἢ οὐκ ἐν τοῖς καθόλου συλλογισμοῖς

Φέρεται δὲ ἡ ἐνστασις διχῶς καὶ διὰ δύο σχημάτων, διχῶς μὲν ὅτι ἡ καθόλου ἢ ἐν μέρει πᾶσα ἐνστασις, ἐκ δύο δὲ σχημάτων ὅτι ἀντικείμενα φέρονται τῇ προτάσει, τὰ δ' ἀντικείμενα ἐν τῷ

¹ προσειληφέναι, τὴν ΑΓ] προσειληφέναι τῇ ΑΓ τὴν ΒΓ, Pacius, Tricot

intermediate terms between the last and the middle , for in all such cases the effect is to bring us nearer to knowledge (1) *E g* , let A stand for 'that which can be taught,' B for 'knowledge' and C for 'morality' Then that knowledge can be taught is evident , but whether virtue is knowledge is not clear Then if BC is not less probable or is more probable than AC, we have reduction , for we are nearer to knowledge for having introduced an additional term, whereas before we had no knowledge that AC is true

(2) Or again we have reduction if there are not many intermediate terms between B and C , for in this case too we are brought nearer to knowledge *E g* , suppose that D is 'to square,' E 'rectilinear figure' and F 'circle' Assuming that between E and F there is only one intermediate term—that the circle becomes equal to a rectilinear figure by means of lunules ^a—we should approximate to knowledge When, however, BC is not more probable than AC, or there are several intermediate terms, I do not use the expression 'reduction' , nor when the proposition BC is immediate , for such a statement implies knowledge ^b

XXVI An objection is a premiss which is contrary to another premiss It differs from the premiss in that it may be particular, whereas the premiss either cannot be particular at all, or at least not in universal syllogisms Objection defined

An objection can be brought in two ways and in two figures in two ways because every objection is either universal or particular, and by two figures because objections are brought in opposition to the Objections may be particular or universal they can be raised in

^b And therefore reduction, which is a method of approximation to knowledge, is out of place

69 b

- 5 πρώτῳ καὶ τῷ τρίτῳ σχήματι περαίνονται μόνοις
 ὅταν γὰρ ἀξιῶση παντὶ ὑπάρχειν, ἐνιστάμεθα ὅτι
 οὐδενὶ ἢ ὅτι τινὶ οὐχ ὑπάρχει τούτων δὲ τὸ μὲν
 μηδενὶ ἐκ τοῦ πρώτου σχήματος, τὸ δὲ τινὶ μὴ ἐκ
 τοῦ ἐσχάτου οἶον ἔστω τὸ Α μίαν εἶναι ἐπι-
 στήμην, ἐφ' ᾧ τὸ Β ἐναντία προτείναντος δὴ μίαν
 10 εἶναι τῶν ἐναντίων ἐπιστήμην ἢ ὅτι ὅλως οὐχ ἢ
 αὐτῇ τῶν ἀντικειμένων ἐνίσταται, τὰ δ' ἐναντία
 ἀντικείμενα, ὥστε γίνεται τὸ πρῶτον σχῆμα, ἢ ὅτι
 τοῦ γνωστοῦ καὶ ἀγνώστου οὐ μία τοῦτο δὲ τὸ
 τρίτον κατὰ γὰρ τοῦ Γ, τοῦ γνωστοῦ καὶ ἀγνώ-
 στοῦ, τὸ μὲν ἐναντία εἶναι ἀληθές, τὸ δὲ μίαν αὐτῶν
 15 ἐπιστήμην εἶναι ψεῦδος

Πάλιν ἐπὶ τῆς στερητικῆς προτάσεως ὡσαύτως
 ἀξιουντος γὰρ μὴ εἶναι μίαν τῶν ἐναντίων ἢ ὅτι
 πάντων τῶν ἀντικειμένων ἢ ὅτι τινῶν ἐναντίων ἢ
 αὐτῇ λέγομεν, οἶον ὑγιεινοῦ καὶ νοσώδους τὸ μὲν
 οὖν πάντων ἐκ τοῦ πρώτου, τὸ δὲ τινῶν ἐκ τοῦ
 τρίτου σχήματος

- 20 Ἀπλῶς γὰρ ἐν πᾶσι καθόλου μὲν ἐνιστάμενον
 ἀνάγκη πρὸς τὸ καθόλου τῶν προτεινομένων τὴν
 ἀντίφασιν εἰπεῖν οἶον εἰ μὴ τὴν αὐτὴν ἀξιῶ τῶν
 ἐναντίων, πάντων εἰπόντα τῶν ἀντικειμένων μίαν
 (οὕτω δ' ἀνάγκη τὸ πρῶτον εἶναι σχῆμα, μέσον γὰρ
 γίνεται τὸ καθόλου πρὸς τὸ ἐξ ἀρχῆς) ἐν μέρει
 25 δέ, πρὸς ὃ ἐστι καθόλου καθ' οὗ λέγεται ἢ πρό-

^a Because the second figure gives only negative conclusions, 28 a 7,

premiss, and opposites can be proved only in the first and third figures ^a For when our opponent claims that the predicate applies to all of the subject, we object that it applies to none, or does not apply to some. The former objection is brought by the first figure, and the latter by the last. *Eg*, let A stand for 'to be one science,' and B for 'contraries'. Then when it is premised that there is one science of contraries, the objection is either (1) that the same science does not treat of opposites, and that contraries are opposites—so that the first figure results, or (2) that there is not one science of the knowable and unknowable. This is the third figure, for to state of C, viz the knowable and unknowable, that they are contraries, is true, but to state that there is one science of them is false.

the first
and third
figures
Objection
to an
affirmative
premiss,

So again in the case of a negative premiss. When it is claimed that there is not one science of contraries, we reply either that all opposites or that some contraries, *eg*, the healthy and the diseased, are studied by a single science. The former objection is raised by the first figure, and the latter by the third.

and to a
negative
premiss

The general rule is that in all cases one who is raising a universal objection must state his contradiction with reference to the universal including the terms premised, *eg*, if it is claimed that the same science does not treat of contraries, he must maintain that there is one science of all opposites. In this way the first figure must result, for the universal which includes the original term becomes the middle. But when the objection is particular the contradiction must be stated with reference to the term which is included by the subject of the premiss as a universal,

Rules for
raising
universal

and
particular
objections

69 b

τασις, οἷον γνωστοῦ καὶ ἀγνώστου μὴ τὴν αὐτὴν
τὰ γὰρ ἐναντία καθόλου πρὸς ταῦτα (καὶ γίγνεται
τὸ τρίτον σχῆμα μέσον γὰρ τὸ ἐν μέρει λαμβανό-
μενον, οἷον τὸ γνωστὸν καὶ τὸ ἀγνώστον) ἕξ ὧν
γὰρ ἐστὶ συλλογίσασθαι τοῦναντίον, ἐκ τούτων καὶ
30 τὰς ἐνστάσεις ἐπιχειροῦμεν λέγειν διὸ καὶ ἐκ
μόνων τούτων τῶν σχημάτων φέρομεν ἐν μόνοις
γὰρ οἱ ἀντικείμενοι συλλογισμοί (διὰ γὰρ τοῦ μέσου
οὐκ ἦν καταφατικῶς)

Ἔτι δὲ καὶ λόγου δέοιτο πλείονος ἢ διὰ τοῦ
μέσου σχήματος, οἷον εἰ μὴ δοίῃ τὸ Α τῷ Β ὑπάρ-
χειν διὰ τὸ μὴ ἀκολουθεῖν αὐτῷ τὸ Γ τοῦτο γὰρ
35 δι' ἄλλων προτάσεων δῆλον οὐ δεῖ δὲ εἰς ἄλλα
ἐκτρέπεσθαι τὴν ἐνστασιν, ἀλλ' εὐθύς φανεράν ἔχειν
τὴν ἑτέραν πρότασιν διὸ καὶ τὸ σημεῖον ἐκ μόνοις
τούτου τοῦ σχήματος οὐκ ἐστὶν

Ἐπισκεπτέον δὲ καὶ περὶ τῶν ἄλλων ἐνστάσεων,
οἷον περὶ τῶν ἐκ τοῦ ἐναντίου καὶ τοῦ ὁμοίου καὶ
70 a τοῦ κατὰ δόξαν, καὶ εἰ τὴν ἐν μέρει ἐκ τοῦ πρώτου
ἢ τὴν στερητικὴν ἐκ τοῦ μέσου δυνατὸν λαβεῖν

XXVII Εἰκὸς δὲ καὶ σημεῖον οὐ ταυτόν ἐστιν,
ἀλλὰ τὸ μὲν εἰκὸς ἐστὶ πρότασις ἐνδοξος ὁ γὰρ ὡς
5 ἐπὶ τὸ πολὺ ἴσασιν οὕτω γιγνόμενον ἢ μὴ γιγνό-
μενον ἢ ὄν ἢ μὴ ὄν, τοῦτ' ἐστὶν εἰκὸς, οἷον τὸ
μισεῖν τοὺς φθονοῦντας ἢ τὸ φιλεῖν τοὺς ἐρωμένους
σημεῖον δὲ βούλεται εἶναι πρότασις ἀποδεικτικὴ

^a 28 a 7

^b The argument is AaC—BeC, BeA. But this depends upon the validity of the major AaC, which itself needs proof

^c Cf 70 a 34 ff. The remark is irrelevant here

^d Cf *Rhet* II 1135

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e g, it must be stated that the science of the knowable and the unknowable is not the same, for these are included in contraries as a universal, and the third figure results, for the term which is assumed as particular, viz the knowable and unknowable, becomes the middle. It is from the premisses from which it is possible to argue the contrary that we try to infer objections. Hence it is only by these figures that we try to raise them, because in these only are opposite syllogisms possible, since (as we saw ^a) an affirmative result cannot be obtained in the middle figure.

Moreover, an objection by the middle figure would require more argument, *e g*, supposing that it were not granted that A applies to B on the ground that C is not a consequent of B. This can be clearly shown by means of further premisses ^b, but an objection ought not to pass on to other considerations, but to display its further premiss immediately. Hence also this is the only figure from which proof by signs ^c is impossible.

Difficulty of objection by the second figure

We must also consider the other forms of objection, viz objections from contrary or similar cases, or from received opinion ^d, and whether particular objections can be drawn from the first or negative objections from the second figure ^e.

XXVII A probability is not the same as a sign. The former is a generally accepted premiss, for that which people know to happen or not to happen, or to be or not to be, usually in a particular way, is a probability. *e g*, that the envious are malevolent or that those who are loved are affectionate. A sign, however, means a demonstrative premiss which is neces-

A probability distinguished from a sign.

^e This question is, I believe, never discussed

70^a

ἀναγκαῖα ἡ ἐνδοξος οὐ γὰρ ὄντος ἔστιν ἡ οὐ γενο-
μένου πρότερον ἢ ὕστερον γέγονε τὸ πρᾶγμα, τοῦτο

10 σημεῖόν ἐστι τοῦ γεγονέναι ἢ εἶναι

Ἐνθύμημα μὲν οὖν ἐστὶ συλλογισμὸς ἐξ εἰκότων
ἢ σημείων, λαμβάνεται δὲ τὸ σημεῖον τριχῶς,
ὁσαχῶς καὶ τὸ μέσον ἐν τοῖς σχήμασιν ἢ γὰρ ὡς
ἐν τῷ πρώτῳ ἢ ὡς ἐν τῷ μέσῳ ἢ ὡς ἐν τῷ τρίτῳ,
οἷον τὸ μὲν δεῖξαι κύουσαν διὰ τὸ γάλα ἔχειν ἐκ

15 τοῦ πρώτου σχήματος μέσον γὰρ τὸ γάλα ἔχειν
ἐφ' ᾧ τὸ Α κύειν, τὸ Β γάλα ἔχειν, γυνή ἐφ' ᾧ Γ
τὸ δ' ὅτι οἱ σοφοὶ σπουδαῖοι, Πιττακὸς γὰρ σπου-
δαῖος, διὰ τοῦ ἐσχάτου ἐφ' ᾧ Α τὸ σπουδαῖον,
ἐφ' ᾧ Β οἱ σοφοί, ἐφ' ᾧ Γ Πιττακὸς ἀληθὲς δὴ
καὶ τὸ Α καὶ τὸ Β τοῦ Γ κατηγορῆσαι, πλὴν τὸ
20 μὲν οὐ λέγουσι διὰ τὸ εἰδέναι, τὸ δὲ λαμβάνουσιν
τὸ δὲ κύειν ὅτι ὥχρᾳ διὰ τοῦ μέσου σχήματος
βούλεται εἶναι ἐπεὶ γὰρ ἐπεται ταῖς κυούσαις τὸ
ὥχρόν, ἀκολουθεῖ δὲ καὶ ταύτῃ, δεδειχθαι οἷονται
ὅτι κύει τὸ ὥχρόν ἐφ' οὗ τὸ Α, τὸ κύειν ἐφ' οὗ
Β, γυνή ἐφ' οὗ Γ

Ἐὰν μὲν οὖν ἡ μία λεχθῇ πρότασις, σημεῖον
25 γίγνεται μόνον, ἐὰν δὲ καὶ ἡ ἑτέρα προσληφθῇ,
συλλογισμὸς, οἷον ὅτι Πιττακὸς ἐλευθέριος, οἱ γὰρ
φιλότιμοι ἐλευθέριοι, Πιττακὸς δὲ φιλότιμος ἢ
πάλιν ὅτι οἱ σοφοὶ ἀγαθοί, Πιττακὸς γὰρ ἀγαθός,
ἀλλὰ καὶ σοφός

Οὕτω μὲν οὖν γίνονται συλλογισμοί, πλὴν ὁ μὲν
80 διὰ τοῦ πρώτου σχήματος ἄλυτος, ἂν ἀληθὴς ἢ
(καθόλου γάρ ἐστιν), ὁ δὲ διὰ τοῦ ἐσχάτου λύσιμος,

^a If referable to one phenomenon only, a sign has objective necessity, if to more than one, its value is a matter of opinion

sary or geneially accepted^a That which coexists with something else, or before or after whose happening something else has happened, is a sign of that something's having happened or being

An enthymeme is a syllogism from probabilities or signs, and a sign can be taken in three ways—in just as many ways as there are of taking the middle term in the several figures either as in the first figure or as in the second or as in the third *Eg*, the proof that a woman is pregnant because she has milk is by the first figure, for the middle term is 'having milk' A stands for 'pregnant,' B for 'having milk,' and C for 'woman' The proof that the wise are good because Pittacus was good is by the third figure A stands for 'good,' B for 'the wise,' and C for Pittacus Then it is true to predicate both A and B of C, only we do not state the latter, because we know it, whereas we formally assume the former The proof that a woman is pregnant because she is fallow is intended to be by the middle figure, for since fallowness is a characteristic of women in pregnancy, and is associated with this particular woman, they suppose that she is proved to be pregnant A stands for 'fallowness,' B for 'being pregnant' and C for 'woman'

Enthymeme Use of signs in the three figures

If only one premiss is stated, we get only a sign, but if the other premiss is assumed as well, we get a syllogism,^b *eg*, that Pittacus is high-minded, because those who love honour are high-minded, and Pittacus loves honour, or again that the wise are good, because Pittacus is good and also wise

A sign may be regarded as a syllogism with one premiss suppressed

In this way syllogisms can be effected, but whereas a syllogism in the first figure cannot be refuted if it is true, since it is universal, a syllogism in the last

Refutability of arguments from signs in the several figures.

^b Strictly an enthymeme

70 a

καὶν ἀληθὲς ἡ τὸ συμπέρασμα, διὰ τὸ μὴ εἶναι καθόλου μηδὲ πρὸς τὸ πρᾶγμα τὸν συλλογισμόν οὐ γὰρ εἰ Πιπτακὸς σπουδαῖος, διὰ τοῦτο καὶ τοὺς ἄλλους ἀνάγκη σοφούς ὁ δὲ διὰ τοῦ μέσου

85 σχήματος αἰεὶ καὶ πάντως λύσιμος οὐδέποτε γὰρ γίνεταί συλλογισμὸς οὕτως ἐχόντων τῶν ὄρων οὐ γὰρ εἰ ἡ κύουσα ὠχρά, ὠχρά δὲ καὶ ἡδε, κύειν ἀνάγκη ταύτην ἀληθὲς μὲν οὖν ἐν ἀπασιν ὑπάρξει τοῖς σημείοις,¹ διαφορὰς δ' ἔχουσι τὰς εἰρημέναις

70 b

Ἡ δὲ οὕτω διαιρετέον τὸ σημεῖον, τούτων δὲ τὸ μέσον τεκμήριον ληπτέον (τὸ γὰρ τεκμήριον τὸ εἰδέναι ποιοῦν φασὶν εἶναι, τοιοῦτο δὲ μάλιστα τὸ μέσον), ἡ τὰ μὲν ἐκ τῶν ἄκρων σημεία λεκτέον

5 τὸ δ' ἐκ τοῦ μέσου τεκμήριον ἐνδοξότατον γὰρ καὶ μάλιστα ἀληθὲς τὸ διὰ τοῦ πρώτου σχήματος

Τὸ δὲ φυσιογνωμονεῖν δυνατόν ἐστιν εἴ τις δίδωσιν ἅμα μεταβάλλειν τὸ σῶμα καὶ τὴν ψυχὴν ὅσα φυσικά ἐστι παθήματα (μαθὼν γὰρ ἴσως μουσικὴν

10 μεταβέβληκε τι τὴν ψυχὴν, ἀλλ' οὐ τῶν φύσει ἡμῖν ἐστὶ τοῦτο τὸ πάθος, ἀλλ' οἷον ὄργαι καὶ ἐπιθυμίαι τῶν φύσει κινήσεων) εἰ δὲ τοῦτό τε δοθείη καὶ ἐν ἐνὸς σημείον εἶναι, καὶ δυναίμεθα λαμβάνειν τὸ

¹ σημείοις] σχημασιν C², Pacius (?), Tricot

* If the signs of an enthymeme in the first figure are true, the conclusion is inevitable. Aristotle does not mean that the conclusion is universal, but that the universality of the major premiss implies the validity of the minor and conclusion. The example (<all> those who love honour, etc.) quoted for the third figure contains no universal premiss or sign, and fails to establish a universal conclusion.

^b i.e. when both premisses are affirmative

^c Signs may be classified as irrefutable (1st figure) and

figure can be refuted even if the conclusion is true, because the syllogism is neither universal nor relevant to our purpose ^a. For if Pittacus is good, it is not necessary for this reason that all other wise men are good. A syllogism in the middle figure is always and in every way refutable, since we never get a syllogism with the terms in this relation ^b, for it does not necessarily follow, if a pregnant woman is sallow, and this woman is sallow, that she is pregnant. Thus truth can be found in all signs, but they differ in the ways which have been described.

We must either classify signs in this way, and regard their middle term as an index ^c (for the name 'index' is given to that which causes us to know, and the middle term is especially of this nature), or describe the arguments drawn from the extremes ^d as 'signs,' and that which is drawn from the middle as an 'index.' For the conclusion which is reached through the first figure is most generally accepted and most true.

It is possible to judge men's character from their physical appearance, if one grants that body and soul change together in all natural affections. (No doubt after a man has learned music his soul has undergone a certain change, but this affection is not one which comes to us naturally, I mean such affections as fits of anger or desires among natural excitements.) Supposing, then, this is granted, and also that there is one sign of one affection, and that we can recognize

refutable (2nd and 3rd figures), and the name 'index' may be attached to their middle terms, either in all figures or (more probably) only in the first, where the middle is distinctively middle.

^a Alternatively the name 'sign' may be restricted to the 2nd and 3rd figures, and may be replaced by 'index' in the first.

Alternative uses of the names 'sign' and 'index'

Use of signs in estimating character by appearance

70 b

ἴδιον ἐκάστου γένους πάθος καὶ σημεῖον, δυνησό-
 μεθα φυσιογνωμονεῖν εἰ γὰρ ἔστιν ἰδία τινὶ γένει
 15 ὑπάρχον ἀτόμῳ πάθος, οἷον τοῖς λέουσιν ἀνδρεία,
 ἀνάγκη καὶ σημεῖον εἶναί τι συμπάσχειν γὰρ
 ἀλλήλοις ὑπόκειται καὶ ἔστω τοῦτο τὸ μέγαλα τὰ
 ἀκρωτήρια ἔχειν ὃ καὶ ἄλλοις ὑπάρχειν γένεσι μὴ
 ὅλοις ἐνδέχεται τὸ γὰρ σημεῖον οὕτως ἰδιόν ἔστιν,
 ὅτι ὅλου γένους ἰδιόν ἔστι τὸ πάθος, καὶ οὐ μόνου
 20 ἴδιον, ὥσπερ εἰώθαμεν λέγειν ὑπάρξει δὴ καὶ ἐν
 ἄλλῳ γένει ταυτό, καὶ ἔσται ἀνδρείος ὁ ἄνθρωπος
 καὶ ἄλλο τι ζῶον ἔξει ἄρα τὸ σημεῖον ἐν γὰρ ἐνὸς
 ἧν εἰ τοίνυν ταῦτ' ἐστί, καὶ δυνησόμεθα τοιαῦτα
 σημεῖα συλλέξαι ἐπὶ τούτων τῶν ζώων ἃ μόνον ἐν
 25 πάθος ἔχει τι ἴδιον, ἕκαστον δ' ἔχει σημεῖον, ἐπεὶ περ
 ἐν ἔχειν ἀνάγκη, δυνησόμεθα φυσιογνωμονεῖν εἰ
 δὲ δύο ἔχει ἴδια ὅλον τὸ γένος, οἷον ὁ λέων ἀνδρείον
 καὶ μεταδοτικόν, πῶς γνωσόμεθα πότερον ποτέρου
 σημεῖον τῶν ἰδία ἀκολουθούντων σημείων, ἢ εἰ
 ἄλλῳ μὴ ὅλῳ τινὶ ἁμφῶ, καὶ ἐν οἷς μὴ ὅλοις ἐκά-
 80 τερον, ὅταν τὸ μὲν ἔχῃ τὸ δὲ μὴ εἰ γὰρ ἀνδρείος
 μὲν ἐλευθέριος δὲ μὴ, ἔχει δὲ τῶν δύο τοδί, δῆλον
 ὅτι καὶ ἐπὶ τοῦ λέοντος τοῦτο σημεῖον τῆς ἀνδρείας
 Ἔστι δὴ τὸ φυσιογνωμονεῖν τῷ¹ ἐν τῷ πρώτῳ
 σχήματι τὸ μέσον τῷ μὲν πρώτῳ ἀκρῶ ἀντιστρέ-
 φειν, τοῦ δὲ τρίτου ὑπερτείνειν καὶ μὴ ἀντιστρέ-

¹ τῷ cdm, Waitz το C τῶν cet

the affection and sign proper to each class of creatures, we shall be able to judge character from physical appearance. For if a peculiar affection applies to any individual class, *e g*, courage to lions, there must be some corresponding sign of it, for it has been assumed that body and soul are affected together. Let this be 'having large extremities'. This may apply to other classes, but not as wholes, for a sign is peculiar in the sense that the affection is peculiar to the class as a whole, and not to it alone, as we are accustomed to use the term. Thus the same affection will be found in another class also, and man or some other animal will be brave. Therefore he will have the sign, for *ex hypothesi* there is one sign of one affection. If, then, this is so, and we can collate signs of this kind in the case of animals which have only one peculiar affection, and if each affection has a sign, since it necessarily has only one sign, we shall be able to judge then character by then appearance. But if the genus as a whole has two peculiar affections, *e g*, if lions have courage and a readiness to share, how shall we decide which sign of those which are peculiarly associated with the genus belongs to which affection? Probably if both affections are found in some other class not as a whole, that is, when of the classes in which each of them is found certain members possess one but not the other. For if a man is brave but not generous, and exhibits one of the two signs, clearly this will be the sign of courage in the lion as well.

Thus it is possible to judge character from the appearance in the first figure, provided that the middle term is convertible with the first extreme, but is wider in extension than the third term and not

ARISTOTLE

70 b

φειν, οἷον ἀνδρεία τὸ Α, τὰ ἀκρωτήρια μεγάλα
 ἐφ' οὗ Β, τὸ δὲ Γ λέων ὥ δὴ τὸ Γ τὸ Β παντί,
 ἀλλὰ καὶ ἄλλοις ὥ δὲ τὸ Β, τὸ Α παντὶ καὶ οὐ
 πλείοσιν, ἀλλ' ἀντιστρέφει εἰ δὲ μή, οὐκ ἔσται
 ἐν ἐνὸς σημείον

convertible with it *e g* , if A stands for courage, B for large extremities and C for lion Then B applies to all of that to which C applies, and also to others, whereas A applies to all that to which B applies, and to no more, but is convertible with B Otherwise there will not be one sign of one affection

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